Implementing a Context-Based Teaching Curriculum for French Learners at the MTC

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IMPLEMENTING A CONTEXT-BASED TEACHING CURRICULUM
FOR FRENCH LEARNERS AT THE MTC

by

Stephanie Wallace Olsen

A thesis presented to the faculty of
Brigham Young University
in partial fulfillment of the requirements for the degree of

Master of Arts

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College of Humanities
Brigham Young University
April 2000
This thesis has been read by each member of the following graduate committee and by majority vote has been found to be satisfactory.

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As chair of the candidate's graduate committee, I have read the thesis of Stephanie Wallace Olsen in its final form and have found that (1) its format, citations, and bibliographical style are consistent and acceptable and fulfill university and department style requirements; (2) its illustrative materials including figures, tables, and charts are in place; and (3) the final manuscript is satisfactory to the graduate committee and is ready for submission to the university library.

23 March 2001

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ABSTRACT

Two control groups and two experimental groups of missionaries and teachers participated in a study comparing a grammar-based method of teaching to a context-based method. The study lasted for two weeks during June 1997. Each classroom was recorded using a timing-based observation system that captured 13 missionary and teacher language behaviors. The behaviors were recorded in real time and later evaluated to determine in which classroom setting the most real communication occurred. A second purpose was to determine the effectiveness of teacher training with respect to teachers in the experimental group. Findings revealed that missionaries in the context-based classroom received and participated in a significantly greater amount of meaningful language interactions, while missionaries in the control groups spend a significantly greater amount of time participating in rote-type language interactions. Furthermore, data suggests that by training the experimental teachers, their confidence and teaching ability improved. Data also suggested a relation between teacher language behaviors and missionary behaviors. Suggestions are made regarding further application of the context-based curriculum and teacher training and observation mechanisms as to what developers will need to include in a broader implementation of this study.
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CHAPTER ONE: THE PROBLEM

Introduction

The complexity of language is bewildering. That we can acquire a first language is incredible in and of itself, let alone acquiring a second one. When one considers that the average teenager has acquired 50,000 vocabulary words by the age of 18, one realizes that there is more to language acquisition than memorizing vocabulary and studying grammatical components. Such rote-type learning may lead to a vast knowledge about a language, but it does not allow one to necessarily use the language.

Language is a necessary means of communication in expressing abstract ideas and beliefs. The use of language allows civilizations to flourish, because language links people together. Language allows ideas to be passed on from generation to generation through written and oral histories. It is astonishing when one realizes the power that stems from language use; for example, a businessman might make two times more money than his colleagues because of his ability to speak another language. While children acquire their native tongue incidentally, second language learners tend to begin the acquisition process by learning. Yet, because language is complex, it is impossible to memorize an entire language. In order to acquire a language, one must be exposed to it. How else would children learn which words or phrases represent specific ideas or concepts?

Comprehensible input, preferably in the form of authentic language, is needed to help the learner gain and build upon his or her communicative competence by learning through context. Just as a child learns by hearing his/her caretaker speak in a way the
child will understand (non-verbal cues, simple discourse, etc.), second language learners also need to understand the gist of what they are hearing in order to progress in the language. The fact that comprehensible input is the essential element in child/youth language acquisition goes essentially unchallenged. Yet, in dealing with second language acquisition, it remains unresolved as to how much comprehensible input adult L2 learners actually need to successfully acquire a second language. This issue becomes especially important when one tries to determine how much of the language learning should be production-oriented (the percentage of comprehensible input to output), as well as how important subskills such as grammar and vocabulary are in the acquisition-oriented classroom.

The history of language teaching provides little certainty as to the 'best' way to learn a second language. Throughout the years, many language teaching theories have been developed and practiced, ranging from rote memorization of dialogues (audio-lingual) to the natural approach. The goal of all the methods has been helping students acquire a second language in the best and most efficient manner. Most recently, language teaching methods have dealt with learning through context. To learn something in a meaningful fashion means that new materials or concepts must be related to something already known in order for the learner to internalize and to add to his bank of knowledge and ability (Rutherford, 1987). Yet even today, despite the evidence that points to context-based teaching, we still find many teachers in the foreign language classrooms devoting most, if not all, of their time to rote learning activities, concentrating on structure and vocabulary while ignoring communication. The belief held by many is that
grammar should be the primary focus of a classroom, and that it must be taught directly.

While it cannot be argued that grammar should have a role in foreign language education, the question must be considered as to whether or not it should play a principal role in a classroom designed to facilitate communication.

One solution to the dilemma facing many teachers as to how to balance grammar with comprehensible input is the proficiency-oriented classroom in which communication is the goal, and grammar is taught as a subcomponent. Much focus today has been placed on creating proficiency-oriented classrooms to foster communication. One way many educators and linguists feel is effective in creating more proficiency-oriented classrooms is to teach language within appropriate contexts.

One of the major hindrances to this likely solution is difficulties in teacher training. Teachers tend to teach the way they were taught; thus most revert to teaching styles that involve explicit grammar instruction. Furthermore, implementing some of the newer language teaching methods is difficult for teachers to do because most teachers today tend to be eclectic in their use of methodologies, meaning that they use one strategy for vocabulary acquisition, say memorization, and a completely different style for grammar, say translation. Supplying an appropriate context for a language class that focuses on grammar is difficult. If one teaches with meaningful communication as the goal, however, then stories or ‘real-life’ situations may provide an appropriate context.

**Theoretical bases of study**

Krashen’s (1985) theory of comprehensible input and the research by the cognitive psychologist Roger Schank (1990) concerning the importance of stories in
learning form the theoretical bases for this study. As it will be pointed out in this
discussion, Krashen's Input Hypothesis and emphasis on comprehensible input lend his
theory to support the use of stories.

First, as Krashen contends, foreign language students who do not understand the
second language (L2) input will not acquire or progress in the language. Krashen's Input
Hypothesis, with which he tries to provide the foundation of a theory of second language
acquisition, consists of five hypotheses: the acquisition-learning hypothesis, the natural
order hypothesis, the monitor hypothesis, the input hypothesis, and the affective filter
hypothesis. Krashen (1985) summarizes his hypotheses with the claim that

people acquire second languages only if they obtain comprehensible input and if
their affective filters are low enough to allow the input 'in'... All other factors
thought to encourage or cause second-language acquisition work only when they
contribute to comprehensible input and/or a low affective filter. (p. 4)

Krashen also rejects the notion that learning must precede acquisition, citing examples of
learners who have acquired a specific language rule, but who do not "have explicit
knowledge of the rule" (pp. 39-40). Krashen's Input Hypothesis states that if the input is
familiar, and contains grammatical structures a bit beyond the current level of the student,
then the student will receive enough input to acquire the necessary structures. Therefore,
Krashen advocates language taught in a familiar/contextual fashion, with no emphasis on
explicitly teaching structures.

Context is important, because if learners have a context from which to build, they
draw on past experience to understand and then add to their knowledge. A context is a
theme or situation, such as traveling by train, or grocery shopping. The fact that learners need to have contexts to build upon knowledge lends support to the significance of stories.

Stories are one form of L2 input which provide the learners with a specific context. We live in a story-based society. We are constantly recounting stories to friends. Studies have shown that students exposed to stories retain more and learn better than those who have no context (Rosen, 1986). Other research further supports the impact of stories on language learning and learning in general (Oller, 1983; Rosen, 1986; Schank, 1990). Thus, the use of stories can provide the learner with a familiar context and allow him/her to receive comprehensible input. These factors, as Krashen (1985) argues, put the learner on a path to acquiring the language much like a child learns a first language.

The reason stories are so useful in the acquisition of a second language is they provide a proficiency-oriented learning environment. For example, Bush and Crotty (1989), propose the use of technology and interactive materials to provide learners access to stories and more opportunities to receive comprehensible input and to draw on past experience. While this study does not deal with the technology, it is important to notice that the use of interactive materials used in their study were related to stories or a specific context.

Hadley (2001), Amidon and Flanders (1963), and Felder and Henriques (1995) provide a theory base for the teacher training issues faced in this study. The two major issues in teacher training are how to improve teacher performance and monitor it, and how to create a proper learning atmosphere for proficiency-based instruction. Amidon
and Flanders essentially advocate observing the behaviors of the teachers in order to determine how effective they are in carrying out proficiency-oriented instruction. Hadley emphasizes the need for a personalized classroom that relates to students' own lives and experiences, especially as they are related to their interest in the target language. Furthermore, she advocates inferential learning, claiming that it creates a more solid grasp of the language.

**Significance of the Problem**

The significance of teaching language in context, with stories and/or situations, can extend to all types of classrooms in the public schools and universities. The value lies in the fact that context-based approaches may have a greater role in the proficiency-oriented classroom than they now play. By understanding the impact a context-based teaching method has on students and teachers alike, we can come closer to understanding the role it should play in the proficiency-oriented classroom.

At a general level, this study is significant because there are many unanswered questions such as how can a context-based curriculum be implemented so that instruction from one teacher to another will be uniform. Not all teachers have the same personality, and not many have had experience teaching language through stories and other sources that provide context. In addition to providing insight into some of the challenges of teacher training, this study will provide data that will determine whether or not the attitude of the learner can be affected.

At a more specific level, this study is beneficial because in the context of the Missionary Training Center (MTC), a unique situation arises in that the missionaries must
learn as much language as possible in eight weeks. The MTC, located in Provo, UT, houses men and women, mostly between the ages of 19-21, who will be going to countries throughout the world to share their religious beliefs. Thus, many of the missionaries sent to the MTC are expected to learn a language. Each missionary going to an area where a language other than their native tongue is spoken is given two months of training. More specifically, these missionaries are expected to learn and to perform specific tasks relating to their work that will enable them to explain their beliefs as well as to survive in the target culture by being able to carry out common daily tasks.

The language instruction to accomplish these objectives has traditionally been very grammar-centered. This form of instruction is a core issue, because often more time is spent discussing grammatical components than actually using the language in communicative situations. The rationale is that the missionaries must know all of the grammar before they can function in the language. Although grammar is obviously important, functioning in real communicative situations is of an essential nature because this more closely resembles what missionaries are expected to do.

The use of a context-based curriculum may provide answers that will allow the missionaries to receive more comprehensible input during their two month training, which will further allow them to achieve the primary goal of communication. The underlying assumption is that the use of a variety of contexts, i.e. books, audio-tapes, authentic articles, etc. as the basis for lesson plans will be more motivating to the missionaries, more relevant to their work, and more effective in allowing them to learn
through context what the current program has traditionally attempted by using rote processes.

Also, the use of context may provide missionaries with more comprehensible input in the target language. This input may include listening comprehension exercises, which are currently not a general practice at the MTC. Also, a context-based teaching curriculum provides more time to converse in the language and to perform specific communication functions. The greatest value in using a context-based curriculum may be that rather than spending a majority of their time talking about the language, repeating words and phrases uttered by the instructor, and participating in other rote and mechanical activities, the missionaries will have the opportunity be exposed to authentic language and be taught in a context similar to the situations they will face in their new area.

Finally, the context-based lessons help insure better teaching, because first of all, all teachers follow the same lesson plan. At the moment, teachers at the MTC receive minimal training as language teachers. All of the teachers in the study are students at BYU, generally 21-23 years of age, and most have no training or experience in pedagogy. Although there is a prescribed teaching methodology at the MTC, lessons vary tremendously from one teacher to another. Furthermore, the use of a context-based program will mean that teachers receive training in language theories and methods, in order to prepare them to effectively implement the curriculum. This teacher training will be very beneficial to the missionaries as well because the lesson plans will be designed around facilitating communication and on creating independent learners who can learn from a context, without the need to translate everything into English. The use of the
context-based lessons should thus be beneficial to the missionaries because teachers will be able to focus on proficiency in the classroom, and the missionaries will still have opportunities to practice more specific aspects of the language by doing various activities that improve reading comprehension, listening, speaking, and writing.

Currently, the MTC French classroom instruction consists of rote drills and practice along with explicit grammar instruction. With the context-based approach, all teachers will teach by using the context-based mode. When properly trained, the teachers should be more capable of teaching their students French in a proficiency-oriented manner. Therefore, this study can give insight as to the ability to train teachers to change their current method of teaching in order to implement a new curriculum. Furthermore, the quality of teaching can be improved in the sense that the teachers will be more focused on the purpose of the MTC, which is to train missionaries to carry out certain language tasks. This improvement in quality will be most evident in the conversation-oriented nature of the context-based class versus the traditional way of drill and practice. The teacher will facilitate communication instead of facilitating the development of a group of trained human parrots.

Statement of the Problem

Despite the research and theories that are in favor of a proficiency-oriented classroom, the emphasis in many foreign language classrooms still seems to be on grammar instruction. As Lee and VanPatten (1995) point out, although classrooms are becoming more communicative, the approach to grammar instruction has hardly changed. In this model, students learn the language piece by piece and must assemble it all together
instead of inferring—going from general to specific. The teacher spends much class time doing rote learning activities, too often completely ignoring communication. As Lee and VanPatten suggest, however, grammar instruction should be adapted to require the learner to focus not only on the structures of grammar items, but to primarily focus on the meaning. In their approach to grammar instruction, processing instruction, learners are asked to first process the grammatical input they receive and then to move to output activities designed not only for accuracy but fluency. In their research, results have shown that although learners do not produce grammatical items during the input portion of the process, after instruction, they are able to produce grammatical items just as well as, if not better than subjects in traditional groups. This approach to grammar instruction fits nicely with the context-based curriculum advocated for the MTC.

The purpose of this study is to determine the effectiveness and the role of implementing a context-based program into a system that is accustomed to rote-type instruction methods. This study compares context-based classes with classes taught using a more traditional, grammar-based approach. Furthermore, this study seeks to evaluate specific teacher behaviors that contribute to an effective learning environment.

**Research Question**

This research seeks to answer the following questions:

1. Does the context-based curriculum yield more ‘real communication’ activities than a traditional classroom?

   Context-based curriculum, for purposes of this study, is a method of teaching where the teacher facilitates meaningful communication by using a story or event to draw
upon the learner’s background knowledge and learn essential communicative skills, such as grammar and vocabulary. Then the story is used to jump into realistic role-play situations, where the learner uses the skills and language functions acquired through the story-based instruction.

'Real' communication, for purposes of this paper, is interaction of the teacher with students or of students with students, in the target language, which requires the sharing or receiving of new information. Hence, although a teacher may ask a missionary in the target language, "What color is your tie?", this type of communication would be merely mechanical because the teacher knows what color the tie is. However, if the teacher asked, "What color of tie will you wear tomorrow?", this question would be classified as real communication.

2. How difficult is it to implement a context-based curriculum with respect to teacher training?

In addressing this second question, it is important to evaluate two classrooms, and to survey the teachers and missionaries to determine the effect the context-based lessons had on teaching and learning. Also, an evaluation of the effect of the context-based curriculum as it relates to the attitudes, confidence and motivation of the learners in each classroom will provide insight into the role it should play in future curriculums. Finally, this question will encompass the usefulness of contextualized techniques in yielding proficiency-oriented learners and communicators.
CHAPTER TWO: REVIEW OF THE LITERATURE

Introduction

To establish a theoretical basis for this study, a brief review of the history of language instruction will begin this section. The history of language instruction will be followed by a review of the literature related to the power of context and stories in second language education. Finally, a review of teacher training issues in general and specifically with respect to implementing curricular changes will conclude the literature review.

History of Language Instruction

In the past, the concept of language learning consisted of memorizing vocabulary words and dialogues. Emphasis was often placed on grammar as well, e.g. the Grammar Translation method. Learning was considered environmental, and it was believed that students could be conditioned to learn a language. This type of language instruction placed the primary emphasis on linguistic competence, often at the expense of other aspects of language learning, such as pragmatic and sociolinguistic competence.

In the 1960's, there was a giant shift in language theories and the language learning bandwagon moved to the nativist philosophy of teaching. Under this model, language learning was viewed as an internal process, and students were viewed as having something to contribute to the language learning experience. Many language learning methods and approaches evolved due to this shift in language learning theory. As a result, many teachers today do not resort to one specific teaching method, but rather they take an eclectic approach to teaching, using various aspects of several different methods.
Some teachers have used this eclecticism as an excuse to incorporate tenets of the old grammar translation method, and have viewed grammar as the necessary element in mastering a foreign language. Moreover, many teaching methods have been designed where teachers talk about the grammar and students gradually assimilate it, going from the pieces to the whole. This tendency to place grammar as the priority in learning yields students who know a lot about a language, yet cannot communicate in that language. Furthermore, this ‘generic’ type eclectic approach rejects the current findings that indicate that the complexity of language is such that it would be impossible to explicitly learn all of the rules in any given language. Thus, as Hadley (2001) points out, beginning with Chomsky’s theory of transformational-generative grammar and moving on to Canale and Swain’s model of communicative competence, the notion of viewing grammatical competence as the sole element of language proficiency has been abandoned by language theorists. Language is now most often viewed as a complex process with several components: grammatical, sociolinguistic, discourse and strategic competence (Hadley, 2001).

This focus on other aspects of language learning has led to the debate as to how grammar is to be implemented into the curriculum. For example, Krashen adamantly objects to the direct instruction of grammar in order to acquire a language, claiming in his Monitor Theory that “we acquire more language only when we are exposed to ‘comprehensible input’—language that contains structures that are ‘a little beyond’ our current level of competence, but is comprehensible through our use of context” (Krashen 1981). The main focus of Krashen is distinguishing between learning and acquisition.
His Input Hypothesis, he advocates global understanding from the outset. He essentially claims that as students aim for meaning, the structures will follow. Swain(1985) took this theory one step further by agreeing that comprehensible input is imperative in second language acquisition. Many researchers also assert that the learner must also produce some output, giving rise to the development of the comprehensible output hypothesis (Hadley, 2001).

Terence Odlin (1994) discusses the importance of a more global approach in explaining that the four views of grammar—grammar as a prescription, as a description, as an internalized system and as an axiomatic system—cannot individually cover the concerns of pedagogical grammar. He points this out by showing that in foreign language courses, there is not enough time to teach all of the grammar. For example, in a given high school class, students may meet five days a week for one hour a day, over a period of many years, not nearly enough time for them to reach a high level of proficiency in a language. Reaching a good level of proficiency is an effort that requires a more involved process in regards to calendar time and time on task. Furthermore, students who become proficient must be independent of teachers and use the information they receive to independently improve their grammar, outside of course instruction. Also, if students can analyze their performance, they are less likely to fossilize errors. Thus Odlin points out the importance of the teacher being a director rather than supplying the students with detailed explanations. He concludes that there are many different learning styles and thus each classroom situation is unique, yet if teachers do teach grammar, they must teach students to analyze for themselves. He points out the importance of teaching and the
difference it makes, and also the fact that if students cannot learn independently of the teacher, they will not be effective learners.

Error analysis studies by Lightbrown (1983), as quoted by Ellis (1990), showed that “formal instruction can temporarily interfere with the natural process of language learning” (pp. 137-138). Why is this the case? One study by Brown and Hatch (1995) shows that the most ambitious vocabulary learning programs did not teach more than a few hundred words per year in a second language. Compare that to the fact that there are 450,000 words in the Webster’s Third International Dictionary and university students know 200,000 of them, yet not all 200,000 have been intentionally taught. Brown and Hatch conclude that “because there is a definite gap between what is taught and what is known, more attention needs to be given to the issue of incidental vocabulary learning” (pp. 368-369).

Yet how does one teach a language class and account for incidental learning? The grammar-oriented classrooms tend to discount the students’ ability to learn for themselves, ignoring the possibilities that students can learn from a context. Studies not only point to the need of more incidental learning, but inferential learning as well. Research by Felder and Henriques (1995) points to the fact that, “there is considerable evidence that incorporating a substantial inductive component into teaching promotes effective learning. Inductive reasoning is thought to be an important component in academic achievement” (p.26). They further point out that the benefits of inferential learning are increased achievement, enhanced abstract reasoning skills, longer retention, and improved ability to apply principles learned inferentially.
Research also shows that a variety of teaching modes facilitates greater learning. Felder and Henriques (1995) have found that they can motivate learning by helping students relate it to past experiences as well as career experiences with the language. Results are better when there is a balance of information and visuals, pattern practice and group work. Hadley (2001) points out the importance of giving students many opportunities to practice the language in a range of contexts, referring to studies by Strasheim and Jespersen (1976), who criticize the traditional methods of drills and rote memorization, arguing a need to link ‘classroom thinking’ and ‘real life thinking’. In discussing meaningful learning, Hadley defines it as relating new material to the learner’s background knowledge. Teachers should provide advance organizers, as stressed by Ausubel, which help students recall previous experience and knowledge relevant to the learner as well. “Language learning opportunities that provide relevant context should be helpful in activating students’ knowledge of the world and of familiar discourse structure” Ausubel (pp. 132-133). This is especially true at the lower levels of proficiency, as seen in studies by Yorio (1971) that indicate second language readers and listeners are at a disadvantage because instead of being asked to recall information they are familiar with, they are asked to recall cues with which they have no experience or minimal experience. Also, they have to make predictions and associations in communicating in the target language. Yorio (1971) states that if they try to predict what happens they forget the past cues. The need for students to predict as well as to remember past cues can be aided by drawing on background knowledge. The issue, then, is how one best draws on a student’s background knowledge.
The Power of Stories

Stories can be conveyed in many different ways. One can watch a story on a video, one can read a story, or one can act out a story. Stories provide a context, and can encompass any subject. Stories also have many purposes. Some stories serve to inform, some to entertain, some to explain, and some to describe. Whatever the motivation behind the story, one thing that stories all have in common is that they are a natural part of human interaction. In everyday life, human beings communicate through stories. We could even say that our life's experience is a series of stories. Roger Schank (1990), a cognitive psychologist, points out the fact that:

People think in terms of stories. They understand the world in terms of stories that they have already understood. New events or problems are understood by reference to old previously understood stories and explained to others by the use of stories. (p. 219)

When one examines everyday communication, it is evident that our experiences are like stories and as we communicate them we are sharing stories with others. Not only do we communicate by stories, but we also learn by them. Stories are motivating and the listener must play an active role in grasping the meaning of the story. As Rosen (1986) states:

To recruit your willing attention is an invitation to a learning process because it is an invitation to a totally motivated search for significance. To tell a story is to formulate an interlocking set of meanings; to listen to one is in its turn an active
search for the teller’s meaning via one’s own; to retell a story is also to do just that because listening is a kind of retelling. (p. 237)

Not only do stories supply a context for learning, they also motivate one to learn. Stories are a medium that allows students to enjoy learning in a context that lowers their affective filter and allows for grammatical structures to be acquired with little or no direct instruction. Using stories will provide a more natural setting and create a learning atmosphere that is fun for the students. Why is this the case?

Cognitive psychologists seem to be in agreement that a person’s mental structure is organized in such a way that it is natural to organize events and experiences into scenes (Piaget, 1952; Schank, 1977; Stein, 1978). The story structure of the mind deals with the schemata, or the scripts that humans have for different events. For example, a person has a definite script for a bank transaction—expectations as to what the bank teller will say and when. Mandler (1984) points out the fact that humans do not automatically learn things explicitly, i.e. memorize a list of words. He further states that humans learn many things implicitly (incidentally). Thus, stories prove to be an effective way to build on one’s knowledge, because they are more related to implicit learning. Human beings are capable of remembering stories, whereas it may be difficult to remember a particular grammar rule. This is because the human mind works best by organizing events into stories.

Baynham (1986) points out the importance of creating materials that draw upon the students’ experience and knowledge. Instead of simply imposing the target culture on the students, one must use what the students already know and build upon this. In his experiment on the use of bilingual folkstories in the foreign language classroom,
Baynham (1986) found that it is important for teachers to create a classroom environment in which students feel free to share stories at the appropriate time. Baynham used stories told by ESL students about their culture as a way to foster communication. He would transcribe the story and then have the students work together to improve the grammar. Students were able to tell stories as it applied to the lessons and to make analogies and to illustrate using stories. As Kirshenblatt-Gimblett (1974), quoted in Baynham, states, "When do people tell stories? . . . There is no set time for telling a story. It just happens when it occurs to someone" (p. 115). Baynham (1986) further determines from his studies that there are basically two reasons why one tells a story, either to entertain or to illustrate a point (p. 116). In a language learning context, stories are particularly beneficial because they are either told or received. When students tell stories, they are facilitating communication by producing with the language. When students are told stories, they receive comprehensible input.

Oller (1983) points out that exposure to the language is not enough. His episode hypothesis states that "text (i.e. discourse in any form) will be easier to produce, understand, and recall to the extent that it is motivated and structured episodically" (p. 12). Oller asserts that good story-writing techniques which can draw upon the human experience, and which are used first to check understanding and then to move further into the lives of the students, will foster a successful language learning environment. The mere exposure to the story cannot produce language ability in students. Stories must be effectively manipulated and planned so that they are at the linguistic level of the students. Also, they must be relevant to the learners.
One of the most powerful uses of stories is the comprehensible input that students receive. In a pilot study done at the MTC (Bush, 1995), results showed that students in the story-based classroom received 58% comprehensible input compared to 35% in the traditional classroom. These results were obtained using a timing-based observation system that measured the amount of meaningful communication that occurred in teacher to student interactions as well as student to student interactions. Not only did the story-based classrooms receive more comprehensible input, but the teachers and missionaries reported that using the story-based curriculum was more enjoyable.

Past experiments with context-based teaching

Many of the following examples of context-based teaching are related to technology. Although technology is not the focus of this study, the results of the following studies demonstrate the power of teaching language in context, as most of the examples are of programs that use stories as the base with or without technology. One of the first studies/programs dealing with teaching with stories is *El español por el mundo-La familia Fernández*, developed by Oller (1963). This program consisted of 54 filmed lessons, recorded exercises and drills, recorded tests, a student book with photographs and cartoons, and a teacher’s manual (p.ix). The goal of these lessons was to personalize the classroom, to involve students and their experiences in the language learning process. This program was developed to give students real-life experiences with the target language and culture, moving from simple episodes to more complex ones. The researcher concluded at the end of using the lessons that the students had a greater
appreciation for the culture, and that the stories were an effective motivating source for meaningful input.

Many language learning classes and materials today follow a similar pattern that Oller developed with his Spanish materials. For example, Manning (1988) used “France TV Magazine,” a video-taped news broadcast, to teach a fourth semester French course on current events. First, she prepared a questionnaire that determined if students read current events. For purposes of her study, she assumed that her group was informed, even though only 3 of 15 students used news broadcasts as a source of current events. Then she gave students a pre-test using the video. This allowed her to determine the listening comprehension levels of her students and to create the syllabus for the course. The course used TV and video materials dealing with current events to teach mainly listening skills. In a post-test, students improved their listening skills. Students in her study were judged by a native speaker at the end of the program. The native speaker determined that the expressions, gestures, and pronunciation were more authentic than students taught using traditional methods (Manning, 1988). This experiment might indicate teaching with a story-based curriculum leads to greater understanding and acquisition. The fact that stories can relay images to the students adds power to the medium being used and allows for more incidental learning.

Arey (1993) experimented with stories by using French films to teach an advanced grammar class. She collected video and film that would help teach grammar, particularly verb form, tenses, and the pronoun system. Students also had a textbook. The films were divided into units that corresponded with the text. The first part of each unit consisted of
an intuitive approach, in which the students wrote questions and prepared texts to be discussed in groups to prepare for the viewing of the film. Also, the texts the students prepared were used in dictation activities. Then, students were assigned homework in the grammar book to learn the rules. Then the students watched the film. Scripts were provided when possible to allow students to better understand each film. No proficiency testing was done at the end of the study, but she reports that the teacher and the student reactions were positive. She points out that the use of the films provides a context for the students and gives them a visual experience that shows all aspects of the culture. Her experiment was based on two principles: 1) students learn best through discovery and interaction with each other and 2) students assimilate a whole language when plunged into a cultural bath. While she has no tangible/statistical evidence, her study is nevertheless significant just in the fact that stories used to teach grammar can be a powerful force in teaching language. She reports that the students became more involved in the class and the teachers and students both reported that the new method is "both more effective and more pleasurable" (p. 257).

Additional research into communication-oriented instruction has shown that students not only learn by communication with the teacher who uses particular contexts, but that interactions with other students also benefit the students ability to communicate (Barnes & Todd, 1977; Long & Porter, 1985; Porter, 1986). The point is that communicating in a given context, no matter who relays the information, is more beneficial than one-directional presentation of information.
Teacher training issues

While the story-based method might not be the only method available to teachers, it does provide the desired components of making the learning relevant and meaningful to the learner. Hancock (1981) emphasizes the importance of having a theoretical base for teaching a language, stating “We must establish a theoretical base for what we do, but we must also establish flexible models of teacher education, models that will allow various designs, conventional, competency-based, humanistic” (p. 192). Krashen (1982) discusses the importance of theory and of remembering that one method of teaching does not necessarily lead to full acquisition, but states adamantly that the focus of teachers should be comprehensible input. Moskowitz (1972) advocates educating teachers to think for themselves. In a methods class in which she is the teacher, Moskowitz found the results to be more positive when the students did most of the work. This is because the teachers need to be independent so that they can function in a classroom, knowing how to improve themselves. Mere lectures on teaching methodologies will not achieve this result (pp. 232-236).

One way to provide enough comprehensible input is through stories personalized to the class. Hadley (1982) states that students desire the personalized dimension of the classroom, pointing out that “in comments solicited from students on the end of semester evaluation forms, it was clear that the aspects of the course appreciated most included such things as opportunities to converse with others, the instructor’s warmth and personal interest and variety of activities in the person-centered classrooms” (p. 265). Hancock (1981) further advocates the personalized aspect of classroom instruction by pointing out
that the personalized instruction allows learners to have a more humanistic aspect to the classroom.

Currently, research suggests that teachers need to be better trained in order to effectively teach in a person-centered classroom. Hadley (1982) points out the fact that teachers “often teach students to be subservient. Teachers often assume the role as information giver in the class, and students the role of information getter” (p. 3). This is dangerous because if these roles are assumed, “although the pattern of interaction is a valid one, it is not sufficient in and of itself” (p. 3). Phillips (1981) concluded that workshops and inservice workshops should be the primary vehicle for influencing teacher behavior. However, certain aspects of instruction must be present in order for the training at these workshops to be effective. Galt (1981) states that “the workshop’s existence depends upon a network of complex decision-making responses to pressure groups, political rationales, intra-institutional conflicts as well as decisions related to economic support and academic credit” (p. 139). Hancock (1981) emphasizes the need to teach teachers to view teaching as a problem-solving skill. He emphasizes decision-making skill development and encourages an emphasis on linguistic and communicative competency. He further states the need of teachers to work closely with other disciplines to take advantage of opportunities for interaction. He also emphasizes the need to train teachers to teach students to infer.

Felder and Henriques (1995) explored which aspects of learning style are particularly significant in foreign and second language education, and which learning styles are favored by the teaching styles of most instructors in order to determine what
can be done to address the needs of all students in foreign and second language classes. They point out that there are essentially two types of learners: the sensors, who are more rule-oriented and tend to prefer deductive strategies, and the intuitors, who like to infer from observations and prefer inductive learning. They further point out that language learning in general is more attractive to the intuitors. They pointed out that for a teacher to be effective:

the material presented in every class should be a blend of concrete information (word definitions, grammatical rules) and concepts (syntactical and semantic information, linguistic and cultural background information), with the percentage of each being chosen to fit the level of the course (beginning, intermediate, or advanced), and the age and level of sophistication of students. (p. 23)

They further pointed that even if the learner is a dominantly audio learner, visuals are preferred over oral activities by all learning styles. Therefore, they suggest that teachers present verbal classroom information with supporting non-verbal materials. Learning in the classroom needs to contain reflective and active activities as well, so that no one learning style dominates the instruction. They also advocate group work, emphasizing that if it is structured, it is effective. Thus, the teacher needs to be responsible in organizing activities in which students can effectively work together in groups. Yet, how does one determine whether or not a teacher is correctly implementing a specific way of instruction?

Amidon and Flanders (1963) propose that the teacher study his/her own classroom behavior. They point out that teachers cannot understand or improve their classroom
behavior unless they can observe it. Furthermore, only the teacher can ultimately change his/her behavior. They identify ten observable behaviors that can be analyzed by using what they call the Flanders system. These ten behaviors are all verbal, based on their assumption that verbal behavior is an adequate sample of the total behavior of any given learner. The categories analyzed were divided into subcategories of teacher talk and student talk. The teacher talk subcategory was further divided into indirect influence and direct influence. The behaviors in teacher talk and indirect influence are: (1) accepts feelings, (2) praises or encourages, (3) accepts or uses ideas of students, and (4) asks questions. The behaviors dealing with teacher talk and direct influence are: (1) lecturing, (2) giving directions, (3) criticizing or justifying authority. The student talk behaviors are: (1) student talk-response and (2) student talk-initiation. The tenth behavior deals with silence or confusion, in which the communication could not be understood by the observer (pp. 5-12). An important finding of their study indicated that the teachers who use the interaction analysis system can objectively identify behavior strengths and weaknesses. Furthermore, by observing teachers with a timing-based observation system, a comparison of teachers can be made, indicating what characteristics the more effective teachers possess.

Moskowitz (1972) was concerned that the Flanders system would not be accepted by people of all nationalities. She therefore conducted an experiment in which she gave students and teachers of all nationalities two different types of teacher instruction—none using the characteristics advocated by Flanders, and the other using none of his characteristics. All of the groups with the Flanders approach enjoyed the instruction and
stated that they would like to continue with their teacher. The groups without the Flanders characteristics, however, complained. Moskowitz summarizes her findings by stating, “These experiences convinced me that basically learners of all ages, regardless of their background, largely seem to feel more positive about learning in a warm, supportive climate than in a depersonalized, cold, rejecting one” (p. 169).

Moskowitz states that the role of interaction analysis is to describe, not evaluate what is happening in the classroom. Its purpose is to improve teacher instruction. She further states that in order for the teacher improvement to occur, the teacher must change. This change requires three things on the part of the teacher—desire, a clear understanding of what he/she wishes to change, and a knowledge of what is required to bring about that change. She advocates the interaction analysis system because it creates a way for the teacher to see him/herself objectively, and is thus a non-threatening form of feedback. She concludes that, “By using systems for categorizing and analyzing interaction, teachers can move away from blind, unconscious, routine practices toward scientific control of their classroom behavior” (p. 175).

In advocating the idea of an interaction analysis system, Moskowitz (1971) developed her own system of interaction analysis, the Flint system. This system has all of the categories of the Flanders system, but these categories are more defined, so that the teacher can get a clearer picture of the lesson. The Flint system contains four major categories: indirect influence, direct influence, teacher talk, and non-verbal communication. Under indirect influence, the observable behaviors are: deals with feelings, praises or encourages, jokes, uses ideas of students, repeats student response
verbatim, and asks questions. The subheadings of direct influence are: gives information, corrects without rejection, gives directions, directs pattern drills, criticizes student behavior, and criticizes student response. Under student talk, the behaviors are: student response specific, student response choral, and student response, open-ended or student initiated. Finally, under non-verbal communications, the behaviors are: silence, silence audio-visual, work-oriented confusion, non-work-oriented confusion, laughter, uses English, and non-verbal gestures. In the Flint system, non-verbal behavior is analyzed as well as verbal behavior. This addition of non-verbal behaviors requires the observer to focus his attention what the teacher is doing. Giving feedback using this system is easy, because the categories make it impartial. Moskowitz stresses the importance of teacher conferences in giving feedback to the teachers related to the interaction analysis system. She stresses discussing two things: 1) the teacher goals for the lesson, and 2) whether the behaviors during the lesson matched the intentions of the teacher.

**Hypothesis**

Based on the preceding studies and research, it seems clear that teaching language in a context by using stories, films, and/or other context-based mediums has the potential of creating more proficiency-oriented classrooms. Also, stories have been shown to be an effective resource in designing meaningful lesson plans and in motivating learners. The need now is to determine how effectively teachers can be trained to implement this type of teaching methodology, as well the advantages of this low-tech version of teaching language in context. Specifically, this study intends to research whether or not more proficiency-oriented behaviors are observed in a classroom using the context-based
methodology coupled with detailed teacher training versus a traditional classroom which employs traditional methods of teacher training. This study intends to show that the use of a context-based curriculum motivates missionaries and reduces anxiety to a greater degree than does a traditional classroom, while also providing an more systematic and efficient way of training teachers.
CHAPTER THREE: RESEARCH DESIGN AND PROCEDURES

Introduction

In order to determine the effectiveness of implementing a context-based teaching curriculum at the MTC, a week long pilot study was conducted twice. This study focused solely on teaching the same grammar concepts at the same times, but using the context-based teaching approach to do so. These pilot studies consisted of one experimental group and one control group. Then, with the results of the pilot study, a two-week experiment using two experimental and two control groups was conducted, in which the MTC tasks were adapted to various contexts; however, the grammar of the experimental groups was not taught in the same order as the control groups. The procedures and results of the pilot studies and the two-week experiment are discussed below.

Materials Development Process

In both the pilot study and the two-week experiment, the research team developed materials for the teachers to use (see Appendix D). The objective behind the materials development was to facilitate better student-teacher interactions, and to create more communicative lessons. To achieve this objective, lessons were designed around specific stories. Stories were selected from resources used by the missionaries, such as the Book of Mormon and the Missionary Guide. The stories were simplified to meet the level of beginning French learners. The stories were used so that the missionaries had a context from which to learn various language skills, grammar, and vocabulary.

Once the stories were selected and simplified, lessons were developed around those stories based on a strategy which begins with “Pre” activities, proceeds to “During”
activities, and concludes with "Post" activities. The "Pre" section of each lesson served as an advance organizer that drew upon the learner's background and prepared the mind for the task to be learned and the contexts to which it would be applied. To best perform this section, questions were developed that the teacher asked in the target language to lead into the story. Also, if it appeared necessary, the researcher included important vocabulary terms to aid in comprehension of the story.

The second part of the lessons, the "During" portion, is where the learners read the text, and specific language tasks and functions identified in the text, as well as any grammar and vocabulary necessary to accomplish the specific task. The objective of this part of the lesson was to teach the missionaries inferential learning strategies. Instead of the teacher explaining the grammar rules, the missionaries had to deduce certain aspects by looking at the text. This portion of the lesson was also a time to check comprehension. The teacher asked questions in the target language about the text. The questions written were either short answer, forced choice, or yes/no depending on the missionaries' ability for that given lesson. This part of instruction took place during the time the missionaries usually review their memorized phrases of the tasks.

The third portion of the lesson plans consisted of "Post" activities, in which the missionary was required to apply the tasks learned from the story to a variety of contexts. This phase was taught during the expansion phase of instruction. In this section, the story was personalized to the missionaries, and was the major focus of the class. Most of the expansion time was used to do the post activities, in order to achieve the goal of getting
missionaries to relate the stories to their own experiences and to use the tasks in a wide range of contexts.

Another portion of the development process included a review of the grammar book *French for Missionaries*, along with the missionary training schedule in order to match the necessary grammar points to the tasks with which they belong. In changing the grammar that is taught, it was also be necessary to insure that upon completion of the experiment, the missionaries would be able to return to the normal method of instruction. As part of the grammar development, exercises that relate to the tasks were developed to provide teachers with more communicative activities that integrate all of the language skills. This means that while not every single grammar point was directly taught, the needed concepts were provided with ample skill-getting and skill-using activities. These activities included audio exercises in which the missionaries listened and answered questions, and reading comprehension activities in which the missionaries read passages to infer grammar rules.

Although the development of both the pilot and the experiment studies paralleled very closely, some differences existed in the approach to materials development. First, for the pilot study, the research team developed the materials by selecting the various language tasks, as defined by the MTC, to create lessons that revolved around those tasks, and that would include the same grammatical concepts used in the control classroom. In all of the lessons, the texts were presented as reading passages. In total, 13 lessons were prepared by a French teaching major at BYU under the direction of Michael Bush. All thirteen lessons were based on the *Book of Mormon*, using contexts taken from
an inventory done by students at BYU, who were enrolled in a teaching materials
development class, who found different stories in the *Book of Mormon* that dealt with the
various tasks. Stories were first selected based on their relation to the tasks and grammar
needed for each particular lesson. The stories were then simplified in order to match the
level required in a beginning level classroom. Once the stories were selected and
simplified, lesson plans were created, based on time constraints given by the MTC.

Materials for the two-week experiment, although quite similar to those of the
pilot, contained some additions. The experiment phase of the project began with the
development of the materials that were required for the target date of the experiment,
May 21, 1997. In order to develop the materials, an analysis of the existing lessons from
the pilot study was matched to the MTC tasks taught during the first two weeks in order
to determine which of the already existing contexts from the pilot study could be
modified and adapted to fit the purposes of the experiment. Furthermore, an analysis of
the weaknesses in the pilot study indicated that students’ listening comprehension was
not developed. Thus, listening comprehension activities were added to the specification
of those items required for each lesson. Next, for the tasks which did not match any of
the previously developed lessons and contexts, the research team identified a
story/context from which the lessons were built. Stories were selected by determining
which functions and notions were needed to perform each specific language task.
Practicality and natural communication were the factors that primarily affected story
selection. Once a story was selected, the research team reviewed it to determine if it
needed to be simplified to make it more comprehensible for beginning French learners.
Lesson development was based on the assumption that the missionaries who used the lessons have had no previous knowledge of French.

Integrating the listening comprehension tapes into the presentation of the tasks was the final part of the development process. This included creating listening exercises, recording tapes with native speakers, insuring the text would not be seen by the missionaries until the completion of the listening activities, as well as finding authentic contexts outside of the *Book of Mormon* that would help the missionaries comprehend tasks that they would be required to do in the mission field. The sources used other than the *Book of Mormon* were the cassettes from the *Missionary Guide* and the MTC task-dialogue tapes.

**Training**

The research team trained the teachers over a three-day period, assisted by faculty advisors. The training consisted of a theoretical basis for teaching with stories, micro-teaching in which teachers were able to teach and receive feedback, and a question/answer period so that the teachers could clarify any misunderstandings.

Upon completing the materials for both the pilot and the experiment studies, and before implementation, the teachers at the MTC received training as to how to carry out the instruction. In training the teachers, the most important aspect focused on getting the teachers to use the target language as much as possible, to resist the temptation to translate directly, and not to explain each grammar concept piece by piece. It was also important to provide a context for the study and to explain to the teachers the purpose behind the research.
The training was divided into three sections: (a) Project Overview and key theoretical issues (b) Lesson Flow and Micro-Teaching, and (c) Summary and questions. The first section, the project overview, consisted of a welcome to the new teachers, the supervisors, and directors of training, in order to orient them to the project and to tell them what the objectives of the project were, as well as the desired outcomes. The teachers learned about proficiency-oriented instruction, and how correct instruction can be helpful for proficiency-oriented learners. This part of the training lasted two hours. For the pilot study, the research team conducted this portion of the training. In the experiment study, Chantal Thompson, Senior Lecturer in French at BYU and an expert in the field of proficiency-oriented instruction, conducted this portion of the training. Its purpose was to help the teachers, and the directors of training understand the rationale for the context-based lessons. This portion of the training consisted of defining proficiency, explaining different approaches to teaching, and showing how an inferential, context-based approach leads to more communication. During the two-week experiment teacher training, Chantal Thompson conducted an Oral proficiency interview. She interviewed an ESL missionary at the MTC. Before conducting the interview, she explained to all participating the different levels of the ACTFL scale. She then conducted the interview asking all the participants to rate the interviewee at his appropriate level. This interview allowed the trainees to understand how much language ability is necessary for each level.

The second portion of the training dealt with the practical application of the lesson plans. Conducted by the research team, this portion of the training lasted 8 hours in the pilot study and 5 hours in the two-week experiment, and involved only the teachers and
the director of training directly responsible for the French area. The first phase dealt with lesson flow. This was an important part of the training because the concept of “Pre”, “During” and “Post” activities was new to the teachers, but proper execution was essential in effectively implementing the curriculum. In order to best illustrate the idea of lesson flow, one of the beginning lessons was translated into Dutch for the pilot study and into Portuguese for the two week experiment. These languages were presented by members of the research team trained and coached as to how to present the lesson. These presentations gave teachers a firsthand feeling of what they would be doing in the classroom. Micro teaching, perhaps the most important phase, concluded the training. The teachers used copies of the lesson plans to teach one of them, using the “Pre-during-post” concepts. The researcher and selected volunteer French 101 teachers from BYU observed this micro-teaching and gave feedback. Also, the teachers received copies of the first week of lessons, so they could review them and ask questions as necessary to clarify any misunderstandings.

The final portion of the training lasted two hours and was conducted by Michael Bush of the French department at BYU, who reviewed the major issues in implementing the curriculum, answered questions, and responded to teacher concerns as they were raised.

An additional aspect of the training consisted of administrative matters relegated to the supervisors. They were responsible for filming the classrooms each day, so the research team devised a system to film the classes that the supervisors could follow.
Once the study began, the teachers, the researcher, and alternating French pedagogy students at BYU observed the teachers to insure that the new teaching techniques were being implemented. These observers gave feedback to the teacher as necessary and corrected any major deviations from the training.

**Pilot Study Description**

In November 1994, and again in February 1995, two one-week trials were conducted using the context-based curriculum. The objective of these two trials was to determine if more ‘real’ communication occurred using the stories. Real communication was defined as any communication in which the exchange elicited new information between those speaking, whether through story-telling, questions and/or answers.

**Pilot Subjects**

Two districts were selected—a control group, and an experimental group, for both the November trial and the February trial. These four groups each consisted of 8-12 missionaries at the MTC learning French. These missionaries groups consisted of 36 males and 4 females. The assignment as to who was in each group was left to the MTC. The average of the missionaries varied between 19 and 21 years of age, the females being older. The missionaries displayed various language learning backgrounds, some never studying French, some studying French in high school, and some studying French at the university level. The majority, however, had from 1-2 yrs. exposure to the language.

**Experiment Objective**

At the missionary training center, the missionaries are expected to speak the target language as often as possible. In order to help missionaries to better communicate by
using the target language, researchers at the MTC have implemented a task system. This task system identifies 26 language tasks needed to function in the target language, and specifically, tasks related to the duties of a missionary. For example, one task missionaries must be able to perform is the task of sharing a personal experience. This addition of tasks to teaching the language gives the missionaries more than a basic grammar lesson, because meaningful communication skills must be learned in order to carry out the tasks. However, the tasks are currently taught as memorized phrases. The expansion phase of the tasks, in which the missionaries would be responsible for applying the tasks to a range of contexts thus facilitating greater communication, is not a part of the curriculum. One hypothesis is that with a more contextualized presentation of the tasks, the missionaries and teachers will have an easier time communicating in the target language.

In order to test the hypothesis that contextualization of the tasks can improve teacher and missionary effectiveness, the teacher techniques needed to carry out a context-based approach were modified in order to include the best and most realistic approaches for each task. The researcher developed a contextualized presentation of the tasks by developing lesson plans for a two-week experiment. The experiment was conducted similar to that of the pilot study, but different in that the researcher had more freedom to change the order of grammar instruction in the experimental groups, and the researcher had more control over the length of each lesson.
Design

The research team, in conjunction with MTC personnel, designed a two-week experiment to evaluate the teaching materials and to determine the effectiveness of the contextual-based curriculum in presenting and teaching missionary tasks. The researcher videotaped both the contextual-based and traditional classrooms. The experimental classrooms followed the curriculum developed by the researcher. The control classrooms followed the traditional MTC curriculum. This video was then used to compare the control classroom to the experimental classroom, to determine in which setting the most 'real communication' occurred. The analysis was made possible by using a computerized observation system that allowed the observer to push keys on the keyboard to measure the amount of time the missionaries spent on various activities, namely, real communication vs. mechanical drills. There were two major categories, teacher behaviors and missionary behaviors. Six behaviors existed in each of these two main categories, for a total of twelve behaviors: meaningful communication in the target language, mechanical communication in the target language, talking about the language, asking a question in the target language, answering a question in the target language, and speaking in English. In addition to these behaviors, a thirteenth behavior, idle time, evaluated how much time the teacher used for non-language-related activities. Because there were two control groups and two experimental groups, one of each classrooms was filmed each day. The filming schedule alternated, so that every other day, one of each of the groups was filmed. Each videocassette contained two hours worth of filming. The supervisors and researcher monitored the lessons in order to start and stop the recording at the appropriate times.
The films were labeled by date and room number, and filed, so that the research team could analyze them at the end of the experiment.

Subjects

The subjects in this study were missionaries learning French at the MTC. The population from which these subjects were selected was chosen because of their immediate need to learn the language and carry out the MTC tasks effectively. The population, or rather the missionaries, in recognizing the purpose and reason for missionary work, already come to the MTC with a high motivation to learn the language. Yet, many become very discouraged after studying for hours and still are not able to comprehend or speak. The subjects were selected from this general population based on their time of arrival.

All of the subjects in this study were between the of 19-21 years of age. In all, there were 38 subjects used in this study. There were 32 were males and 6 females. Each control group had 10 missionaries, one group having two females, and another having four. Neither of the experimental groups had females, one having eight missionaries and the other ten. Also, all of the subjects were either American or Canadian citizens, with English as the native language. The previous experience of the subjects with the French language ranged from none to fully proficient, depending on the missionaries' backgrounds. As a general rule, however, most of the missionaries have had no experience with the language, or if they have had experience, it was only 1-2 years of high school French.
Subjects for the two groups were randomly assigned to districts (classrooms) according to MTC policies and procedures. The assignment is random, and occurs by computer, giving the research team no control over the missionary classroom assignments.

Treatment

The treatment variable consisted of two levels, two traditional classrooms and two experimental classrooms which used the contextual-based curriculum. The dependent variable is the effect of this treatment on missionaries attitude/confidence. Another variable in this experiment is the amount of ‘real communication’ done in the traditional vs. experimental classroom. Real communication, for purposes of this research, is defined as an exchange of information that was previously unknown, whether it be by answering questions, asking questions, or sharing experiences.

Instruments

A background questionnaire (Appendix A) was distributed to the missionaries prior to the first language lesson, and again at the end of the two week period. The questionnaire measured missionary attitudes and confidence levels, as well as their background with the French language. The questionnaire consisted of 10 questions, rated on a Likert scale, which asked the missionaries what kind of previous exposure they had with the French, what kind of student they considered themselves to be, and what kind of motivation they had in learning the language. The MTC research and evaluation staff developed the questionnaire.
A second questionnaire (Appendix B) was distributed at the end of the two weeks of instruction to determine the missionaries' opinions about the language lessons. In total, there were 24 questions. The first 20 questions were based on a Likert scale of 1-5 and were developed by the researcher. The final four questions asked the missionaries to qualitatively judge the effectiveness of their classroom instruction.

A third questionnaire (Appendix C) was distributed to the teachers who taught the experimental groups. This questionnaire asked them to qualitatively evaluate the teacher training, the lesson plans, and the implementation of the curriculum.

Both the traditional and the contextual-based classrooms were videotaped to determine the amount of communication that occurred in each class setting. By real communication, it is meant that there is an exchange of information, an interaction, between the teacher and the missionaries, or missionaries amongst themselves. It does not mean simple regurgitation activities, or pattern drills, nor does it mean talking about the French language, even if the discussion is in French. For example, a teacher may give a grammar lesson all in the target language without any 'real' communication occurring.

A timing-based observation system evaluated the various communicative behaviors studied. In total, 13 behaviors were observed. The criterion for this part of the evaluation was how much real communication occurred, measured in real time.

**Procedures**

The teachers distributed the background questionnaires created by the MTC on the first day of instruction and again at the end of the two week experiment. Missionaries were instructed to put only their classroom number on the questionnaire. Teachers
distributed the questionnaire designed to assess teaching effectiveness at the end of the two week experiment, with the same instructions.

The researcher distributed the questionnaire designed for the teachers of the experimental groups. The teachers were asked to completely assess each area of the questionnaire, and were given as much time as needed to complete it.

**Data Analysis**

T-tests were performed in order to analyze the missionary questionnaires and to determine whether or not the background of the missionaries was similar enough to produce no significant difference in the results.

The teaching assessment questionnaire was analyzed by grouping questions together into categories. Once the categories were created, they were analyzed to determine whether there was any significant differences in attitude/motivation. This was done by performing t-tests for each of the categories. The final page of this questionnaire was analyzed qualitatively to obtain informative feedback from the missionaries.

The teacher questionnaire was analyzed qualitatively as well to determine whether or not the teachers enjoyed teaching with the new curriculum. This questionnaire was only given to teachers of the experimental groups. The video was analyzed with a timing-based observation system. This timing-based system analyzed thirteen teacher behaviors. The program was designed by Michael Bush of the French Department. Using Icon Author, the program records the amount of time the teachers and missionaries spend on the various behaviors. The observations were then categorized by teacher, by using the program while observing the videos. Each behavior was assigned a different key on the
keyboard, and the researcher held down each key as the behavior was observed. The information was stored in a database file that was accessed by category. The behaviors were measured in real time.

A comparison of each teacher was used to evaluate the assessment that was done qualitatively with that done quantitatively. This comparison was based on the elements included in the training. As defined in the training, an effective teacher is a teacher who used the target language to foster meaningful communication. Furthermore, an effective teacher kept the language lessons focused on a specific context.

After each of the 13 behaviors were captured with Icon Author, the amount of time each group spent on a particular was calculated. From this calculation, percentages of time spent on each behavior were figured, by dividing total time by the time spent on the behavior. Then, t-tests were performed on each of the 13 behaviors, comparing the results of the control group to those of the experimental to determine whether or not there was a significant difference in the amount of time spent on each behavior. To insure that the results of the multiple t-tests were not a matter of chance, the value of $p$ was changed to .001. This change was done by taking the number of t-tests to be performed and dividing it by .05, the normal value of $p$. Because this value was so low, a statistician recommended using .001 to be sure the results were not left to chance. For each type of behavior, the percentage of real time was adjusted with the following formula: $\text{total time} = \text{ARCSIN} (\sqrt{\%})$ before the t-tests were performed. This adjustment was made to compensate for the small population size, and reach statistics that truly represent the differences/similarities between the groups.
CHAPTER FOUR: RESULTS

Introduction

This experiment was conducted to (1) determine whether a context-based curriculum yields more ‘real communication’ in the classroom than a traditional curriculum, and (2) investigate the effects of implementing a new methodology. The main focus of this study is a descriptive comparison of teaching methodologies using quantitative measures where possible. In order to determine whether more ‘real communication’ occurred in a context-based classroom, the research team conducted a study comparing the instruction of missionaries taught the traditional way with that of missionaries taught using the context-based curriculum. A total of 38 missionaries learning French at the Missionary Training Center were given background questionnaires to determine if the two groups (experimental and control), were at the same level from the beginning. Feedback questionnaires were distributed at the end of the two-week instruction period to determine whether or not the missionaries’ attitudes towards language learning had changed. Both questionnaires were analyzed by performing t-tests to determine any significance in attitudes and confidence between the experimental and control groups.

In order to accomplish the second purpose of this experiment, the impact on classroom behavior and the associated effects of teacher training, the researcher analyzed teacher and missionary behaviors with a timing-based observation system. The behaviors, once captured with this system, were then analyzed using two-tailed t-tests to determine if
any significant differences existed in teacher and missionary performance between the experimental and control groups.

Teacher and missionary comments and researcher observations document the main portion of this experiment, the descriptive portion. The first portion reports the results of the pilot study, and the second portion describes the results of the experiment. The quantitative analysis of classroom behavior is documented by using a timing-based observation system to calculate the differences.

**Pilot Study**

**Quantitative Analysis**

**Background Questionnaire**

For the purposes of the pilot studies conducted in November 1995 and February 1996, four questions from the background questionnaires given to the missionaries were compared to see if any significant difference existed between the groups at the beginning and at the end of the one-week instruction time.

A total of 42 missionaries participated in the pilot studies, 22 in November and 20 in February. The results of a t-test done with Microsoft Excel to analyze the background questionnaires indicated that only one area, confidence in the ability to learn the language, showed significant difference at the p < .05. This result indicated that the missionaries in the experimental group ended the study with a significantly greater confidence level than did the missionaries in the control group.
Table 1

Results of Missionary Background Questions

<table>
<thead>
<tr>
<th>Question</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>How confident are you in learning French?</td>
<td>4.0</td>
<td>3.09</td>
<td>.038</td>
</tr>
<tr>
<td>How effective are your teachers?</td>
<td>3.4</td>
<td>3.89</td>
<td>.179</td>
</tr>
<tr>
<td>School experience</td>
<td>4.0</td>
<td>4.4</td>
<td>.565</td>
</tr>
<tr>
<td>How challenging is the instruction?</td>
<td>3.6</td>
<td>3.1</td>
<td>.412</td>
</tr>
</tbody>
</table>

Secondly, a timing-based observation system similar to the one used in the main study was used to capture two general behaviors: communication in the language and talking about the language. The percentage of each behavior was determined by calculating each behavior in relation to total class time. The percentages were used in the analysis in lieu of other measures because the length of lessons for the experimental groups was not exactly the same as the control groups. The results are a total of both missionary and teacher behaviors. These results support the hypothesis that in a context-based classroom, more meaningful communication occurs. The control group talked about the language three times more than the experimental group.

Table 2

Overall behavior percentages by group

<table>
<thead>
<tr>
<th>Behavior Type</th>
<th>Experimental</th>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td>Real/meaningful communication</td>
<td>57.8%</td>
<td>35.1%</td>
</tr>
<tr>
<td>Time spent talking about the language</td>
<td>3.1%</td>
<td>9.45%</td>
</tr>
</tbody>
</table>
Qualitative Results

Because the overall purpose of the pilot study was to learn how to improve and effectively implement new materials, by nature it was a descriptive study rather than experimental. Therefore, feedback from the participants was vital to learning how to make improvements in the teacher training, lesson development, and instruction. The following section documents the information obtained by interviewing the teachers and supervisors involved with this pilot study.

Teacher Interview Objectives

The main goal of the teacher interview was to determine their reaction to the context-based curriculum as a means of determining the effectiveness of the training. Because these teachers were not familiar with language learning theories, their input was not only valuable as an unbiased viewpoint, but it was also informative to the researcher as to the practicality of the new program as well as potential difficulties in its implementation. Also, the teachers' experience in teaching missionaries with both methods made it possible for them to provide a qualitative evaluation that was invaluable for this research.

The Effectiveness of the Training

Traditionally, teachers at the MTC receive 8-10 hours of pre-service training. However, not all of this pre-service training time is devoted to instruction on language teaching. In fact, only about thirty percent of teacher training time is reserved for instruction on language teaching. In piloting the context-based curriculum, teachers in
the pilot groups received a three-day intensive training exclusively focusing on language teaching. During that training time, the teachers focused on a brief overview of language teaching methodologies, the theories behind proficiency-based instruction, and models of the context-based lessons. The teachers were then asked to practice the new teaching techniques, and they received feedback from the research team.

To better understand the training, the researchers interviewed the teachers and asked how beneficial the training was to them. The general response was that although the implementation of the curriculum could not be accomplished without the training, it was not enough. One teacher commented, “It was not as adequate as I expected when I first started. The best part was the demonstration in Dutch by Holly. It would have been nice to know more detail. Short training.” Despite their comments that the training was too short, the teachers emphasized that the training was just as detailed if not more detailed than what the teachers currently receive at the MTC. As one supervisor remarked, “I could have not done it without the training. We do not have much time to prepare the way the MTC is set up. The practice was very helpful. The way we prepare at the MTC is we panic and then get better with the next district.” The teachers’ main concern was with practicing and observing, as one of the teachers responded:

The training was not detailed enough and it was possibly too short. The way we did it was so odd. We were all the new comers and it was the first time it was taught that way. It could have been more efficient. Maybe could be practicing more and observing. As a teacher, the way I teach, if I can see something done, I can imitate
it pretty well. I would like to see more demonstrations of the project and a little more practice.

Finally, as one supervisor commented, the training did get better for the second trial because of the previous experience. In response to the question “Was the training sufficient?”, this supervisor remarked, “No, but time wise, MTC teachers are very limited. The second time was better, because the trainers were more explicit. Less time figuring it out. I think that if we could have had time to practice each lesson, that could have been ideal.” In summation, the teachers reported that although the training was too short, the training received was beneficial. Furthermore, it is important to point out that in any new program, the first trial will have improvements to be made.

A second portion of the interview dealt with how the training affected teachers’ previous teaching styles. The questions specifically dealt with whether or not the teachers felt that the training they received could be successfully implemented for all teachers. The research team therefore asked the teachers involved if they felt that it would be difficult to train new teachers. The responses of the teachers is best summed up in one of their comments, “I don’t think so at all. I had only been teaching there for two months, so I guess I had not gotten myself into a pattern. I had no problem in changing my way of teaching. Even the other teachers that had been teaching for quite a while had no problem. The teaching is much easier this way.” Teachers were then asked what they would do to make the training better. Most of the comments suggested more practice, more group work and more observation. One teacher even suggested an order to follow, “I would start off with Dr. Bush for general training meeting, and then go into smaller
groups so that the experienced people could show examples and give demonstrations, or having other teachers come in and do it in different languages.”

Another important issue in the training is determining which elements should be emphasized. The teachers are very familiar with the traditional curriculum and language requirements of the missionaries, therefore, their insight is valuable in deciding what teaching skills need to be most emphasized. All of the teachers mentioned the need to speak French more and to make the lessons fun and enjoyable. As one teacher commented:

I think that the training would be telling the teacher to ALWAYS speak in French at least for the French lessons. I realized that a lot of error correction is not effective, unless it is a very bad mistake or very common. I think how to do it and how to do it in a way that is fun for the missionaries should be emphasized for the missionaries. I think the teachers need to realize that if the missionaries aren’t having a good time, it is wasted.

Thus, in reviewing the comments about the training, it can be concluded that the teachers felt that the training they received was beneficial, yet they see a need for more training and practice.

Reaction to the Lesson Plans and Curriculum

The next area of interest in the interviews with the teachers was the response to the lesson plans and curriculum. The first concern was whether or not the new curriculum missed important parts of the language. The only concern was pronunciation,
because with the traditional methodology, the missionaries have specific pronunciation lessons. The teachers commented that grammar principles were still included in the lessons, but that more communication could occur in the class with the story lessons. One teacher felt after teaching with the story-based model that the old curriculum was missing important language elements. As one teacher remarked:

Actually, I think the old curriculum is missing parts of the language that are important. With the experimental districts, they had to always pay attention, and since they got used to it from the beginning, they understood. The missionaries I teach now expect everything to be spelled out grammatically. I think the old curriculum is the one missing out. The new one allowed them to learn basics without being taught formally.

The lesson plans were an integral part of the curriculum. In asking the teachers how they felt about those prepared for the pilot, the responses were positive. The only major concern was that some lessons required more time than allotted, but the teachers all commented that the lessons were very adaptable and they saved them in preparation time. Teachers were able to adjust to the lessons and retain their own personalities in teaching, which they all appreciated.

Teacher evaluation of missionary reactions to the new curriculum consisted of asking the teachers how they felt the missionaries responded to the curriculum. The responses were very positive. When asked how the teachers felt the missionaries did in learning the language, they all felt that it enhanced the missionaries’ ability to meaningfully communicate in the target language. One teacher commented, “The
grammar just comes because they are using it—they can communicate. The missionaries were really excited about it. I was. I just started another group the other night and I used the story lesson, not the lesson from the book. It is the interaction part that helps the most.” Another teacher also remarked the ability of the missionaries to do more with French by stating:

The first group, my group was better than the others were. After the first week they slipped. My second group, they were better, and after that week they continued, and spoke much better French than the control group. The first group did better than the control group too, but their intensity was lower. Also, must consider personality thing, i.e. visual learners.

Another important issue was whether the new curriculum hindered the missionaries’ ability to learn the language. The teachers’ opinion was to the contrary. They felt like the program overlapped well with the traditional program, and that the missionaries were better off, even if some parts of the grammar were left out. When asked how the missionaries responded to the new approach, the teachers all commented on the attitudes being better and the missionaries having a greater motivation to speak French. One teacher commented, “Right at the beginning they did not know it was different. They seemed to like it a lot better because of their attitude. Then again, I would use the vocabulary list in the book along with the program, but not do the translation part.”

A supervisor even observed the difference in attitude stating, “I remember the second time, the pilot group was excellent, they spoke French a lot compared to other
districts, they were much more motivated to speak the language than the other district, but then again, it can be very subjective.” In the survey given to missionaries at the end of the experiment, one missionary even left an unsolicited comment stating, “I already knew most of the language taught but I really liked the way it was taught—it wasn’t so slow and boring as high school or some college classes.”

**Overall Reaction to the Pilot**

The final portion of the interview was to determine the teachers’ overall experience using the story-based curriculum, and also to determine how the experience influenced their personal teaching style. The first question asked in this portion of the interview was whether or not they felt this new curriculum should be put into practice. They all responded yes. As one teacher explained, once he taught with the new curriculum, it was difficult to readjust to the traditional way of teaching. In responding to whether or not this teacher felt that the new curriculum should be implemented, he said:

Yes. As soon as possible. I can’t emphasize enough, especially with my new district that I am teaching the old way. This is tough. This first week is extremely rough for me as a teacher to go back. The experimental groups I taught told me that the lessons were much better when we were using stories. In fact, I used the story lesson with the group I got instead of doing it the old way. The way the kids learn was so much better. They learn faster and more. It is a great tool, because at MTC, you tell stories to demonstrate points. In the experiments, after one week, they were used to hearing French and they would understand all of it. Not only were the lessons better, it made
it possible to speak French. As an MTC teacher I have no time to prepare. The new curriculum would help.

Also, in asking the teachers what they learned from the new curriculum, the general response was that they learned that teaching could be done in a more effective way, and as one teacher wrote, “It is kind of a letdown when I have to go back to the old way.”

When asked if they had difficulty returning to the old program, they all spoke of some difficulty, expressing that the new program helped the classroom attitude, and their own attitude. As one teacher said, “I spoke more French-- a lot more French. I speak more French now than I did before doing the program. My speaking more French helps the missionaries, but also their attitude. My last group could share the Book of Mormon in French very effectively.”

Two-week Experiment

Quantitative Results

Background questionnaires were distributed to the missionaries once at the beginning and once at the end of the two-week experiment period. The responses were compared to determine whether or not the two experimental groups were similar to each other, whether or not the two control groups were similar to each other, and whether or not the experimental groups were similar to the control groups. The comparisons showed that the two groups were similar, there being no difference between the background within the groups or across the groups. This result is important when analyzing other aspects of the study, because the researcher can safely compare the groups knowing that
their backgrounds are similar enough to validate the results of the comparisons. For example, question four assessed the highest level of school the missionaries attended prior to the MTC. Both groups averaged less than one year of high school. Also, question six asked the missionaries to determine how good they are at schoolwork. There was virtually no difference in the results of the two groups. Thus, it is safe to assume that any results that show differences in learning cannot be attributed to differences in educational background or ability.

One surprising find was that question seven, which assesses the confidence of the missionaries, showed no difference between the pre and post questionnaires for any of the groups. It was expected that the experimental group would have more confidence at the end of the two weeks than the control group. Questions eight and nine dealt with missionaries' perspective of the importance of learning French, and their confidence to do so. Again, there was no difference between any of the groups, suggesting that attitudes will not affect the results of this study.

Missionary Feedback Questionnaire

The feedback questionnaire distributed to the missionaries was designed to determine whether or not the instruction they received affected their attitudes toward learning French. As stated earlier, the questions were categorized into three groups for the statistical analysis. The three categories were (a) missionary attitudes and confidence (b) missionary feelings about the language lessons, and (c) missionary feelings about the quality of language instruction. The results of the t-tests show that no significant difference exists in attitude and motivation between the control and the experimental
groups. This was not surprising, since neither group knew the other method of teaching, and they could not compare the way they were taught to another method. Table 3 provides the descriptive statistics for the overall comparison.

Table 3
Overall Difference Between Control and Experimental Responses

<table>
<thead>
<tr>
<th>Group</th>
<th>Number</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control</td>
<td>20</td>
<td>4.08</td>
<td>.458</td>
</tr>
<tr>
<td>Experimental</td>
<td>18</td>
<td>3.7</td>
<td>.357</td>
</tr>
</tbody>
</table>

One element of this analysis was to determine if the combination of teachers for each of the classes had any bearing on the missionaries’ attitudes and motivation. The results show that there was no significant difference in the two classes, indicating overall that the difference in teacher personalities did not affect the missionaries’ attitudes.

Tables 4 and 5 provide the descriptive statistics for within group comparisons.

Table 4
Overall t-test by classes within Experimental

<table>
<thead>
<tr>
<th>Class</th>
<th>Number</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class 1</td>
<td>8</td>
<td>3.73</td>
<td>.381</td>
</tr>
<tr>
<td>Class 2</td>
<td>10</td>
<td>3.68</td>
<td>.357</td>
</tr>
</tbody>
</table>
Table 5

Overall \( t \)-test by classes within Control

<table>
<thead>
<tr>
<th>Class</th>
<th>Number</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class 1</td>
<td>10</td>
<td>4.06</td>
<td>.175</td>
</tr>
<tr>
<td>Class 2</td>
<td>10</td>
<td>4.09</td>
<td>.131</td>
</tr>
</tbody>
</table>

One final portion of the feedback questionnaire consisted of questions asking the missionaries to rank the four major language skills: listening, speaking, reading, writing, from best to worst based on how much their language lessons helped them acquire each behavior. The purpose of these questions was to determine whether the teachers’ style of teaching conveyed to the missionaries the focus of the context-based curriculum, which was listening and speaking.

These results are surprising because the control group indicated that listening was one of their best skills acquired based on their instruction. It was not surprising that the experimental group would choose listening comprehension as they did, since each day they used cassettes with listening activities. The control group, however, had no such activities, and based on observations, it did nothing more than repetition activities. The fact that members of the control group also ranked listening as one of their best-acquired skills may be because of missionaries’ perception of listening comprehension, which could include repetition exercises.

Also, the missionaries were asked to estimate what percentage of time they spent conversing in the target language each day. The experimental group reported that they
conversed in the target language 63% of the time whereas the control group claimed 54% of the time.

Analysis of Behaviors

The most important quantitative analysis in the study was the comparison of teacher and missionary behaviors in each of the classrooms. This comparison provides an objective of the implementation of a context-based teaching curriculum, one of the most important outcomes of this research. As stated earlier, the behaviors were analyzed by using a timing-based observation system, which measured the amount of time spent on each behavior, that was observed. This information was then analyzed by doing t-tests to compare not only the control to the experimental groups, but also the combination of teachers within each of the classrooms.

In order to determine the validity of the rater's findings using the timing-based observation system, an interrater reliability test was performed using a Pearson Product-moment correlation. Three other raters analyzed the thirteen behavior types of the control and experimental groups' lessons for the date of May 21, and that data was then compared to the results obtained by the researcher, by ranking the behaviors from most frequently chosen to least, and then correlating that to determine what percentage of the time the raters agreed with the researcher. Because this was the first time that this type of analysis was used with the context-based curriculum, this test also indicated whether or not the behaviors were defined specifically enough.

The results of the Pearson Product-moment correlation indicate that the raters agreed with the researcher 80% of the time for the experimental group, and 60% of the
time for the control group. The problem with the control group was that the raters did not have a clear definition as to what mechanical communication entailed. Upon discussing the results, it was agreed that the researcher had selected the most appropriate behavior for the teacher. It was also determined that the raters had a subjective reaction to the control group methodology, as one rater preferred this method of instruction, and another disapproved of it wholeheartedly, thus creating a biased evaluation. The raters did not go through extensive training about proficiency-oriented instruction, and they received minimal instructions (5 minutes) before performing the evaluation. The disparity in the results stems from inadequate instruction as to how to use the behavioral analysis tool. Therefore, the researcher continued to evaluate the videos without any major adjustments.

In total, 13 behaviors were analyzed. Seven behaviors deal with the teachers, and six behaviors relate to the missionaries. Table 6 lists the teacher behaviors analyzed by type and classification. Table 7 lists the missionary behaviors observed by type and classification.
Table 6

Type and Classification of Teacher Behaviors

<table>
<thead>
<tr>
<th>Type</th>
<th>Classification</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meaningful Communication</td>
</tr>
<tr>
<td>2</td>
<td>Mechanical Communication</td>
</tr>
<tr>
<td>3</td>
<td>Talking about the language</td>
</tr>
<tr>
<td>4</td>
<td>Asking a question in the target language</td>
</tr>
<tr>
<td>5</td>
<td>Responding to question in target language</td>
</tr>
<tr>
<td>6</td>
<td>Talking in English</td>
</tr>
<tr>
<td>13</td>
<td>Idle Time</td>
</tr>
</tbody>
</table>

Table 7

Type and Classification of Missionary Behaviors

<table>
<thead>
<tr>
<th>Type</th>
<th>Classification</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Meaningful communication</td>
</tr>
<tr>
<td>8</td>
<td>Mechanical communication</td>
</tr>
<tr>
<td>9</td>
<td>Talking about the language</td>
</tr>
<tr>
<td>10</td>
<td>Asking a question in target language</td>
</tr>
<tr>
<td>11</td>
<td>Responding to question in target language</td>
</tr>
<tr>
<td>12</td>
<td>Talking in English</td>
</tr>
</tbody>
</table>

Percentage of time spent on each behavior

In evaluating the amount of class time teachers spent on each of the six behaviors, the results indicated that teachers in the experimental groups communicated much more often in a meaningful way than did the teachers in the experimental group. Teachers in
the experimental class spoke to missionaries in a meaningful way 25% of the time, compared to 8% of the time for teachers of the control groups. The control classrooms spent 40% of the total time communicating mechanically, however, compared to 15% for teachers in the experimental group. Even more important perhaps, is the percentage of time the experimental teachers asked meaningful questions in the target language. 31% of the class time was used asking questions versus 8% in the control group. Figure 1 shows each behavior and the total amount of time spent by control group teachers and experimental group teachers.

Figure 1

Percentages of total class time teachers spent on each behavior (listed by type)

In evaluating the total time spent on each of the six missionary behaviors, the two most noteworthy areas are mechanical communication and responding to a question in the target language. Missionaries in the control group spent 52% of their type communicating mechanically, whereas missionaries in the control group only spent 12%
of the time mechanically communicating. And although neither group spent a large portion of the class time communicating meaningfully, the experimental group was responding to a meaningful question in the target language 42% of the time, compared to only 5% in the control group. Figure 2 lists the percentage of total class time the missionaries spent on each behavior.

Figure 2

Percent of total class time missionaries spent on each behavior (listed by type)

![Bar graph showing the percentage of total class time spent on each behavior for experimental and control groups.]

Results of statistical tests performed for each behavior

Once the total amount of time for each behavior was calculated, t-tests were performed to determine whether or not the differences across the control and experimental groups for each behavior were significant.

Behavior type 1, which is meaningful communication in the language by the teacher, showed that the two experimental groups were much more successful in speaking often in the target language. Each time this behavior was selected in the analysis, the
teacher was sharing new information with the missionaries. Table 8 gives the statistical results of this type of behavior. The fact that there is a significance in the amount of time the experimental group teachers spent speaking in a meaningful way versus the control teachers was not surprising, because by nature, the context-based curriculum is geared more towards natural communication than is the traditional curriculum, which focuses for the most part on grammar teaching and vocabulary memorization.

Table 8

Results of Behavior Type 1 for which a t-test Revealed a Significant Difference (p<.001) between Experimental (n=1072 minutes) and Control (n=295 minutes)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meaningful Communication</td>
<td>0.896</td>
<td>0.588</td>
<td>0.001</td>
</tr>
</tbody>
</table>

The t-test results help to lend reliability to the hypothesis that the context-based curriculum is more communication-oriented.

Table 9 shows the results of the second behavior, mechanical communication. The analysis yielded inverse results, because this time, the control group spent a substantial amount of time speaking through repetition, drill and practice activities, etc. The statistical results show that the difference in the amount of time the control group spent on mechanical activities versus the experimental group is significant. The main significance is that this particular result shows that the experimental groups are moving away from rote-type learning activities.
Table 9

Results of Behavior Type 2 for which a t-test Revealed a Significant Difference (p<.001) between the Experimental (n=703 minutes) and Control (n=1590 minutes)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mechanical Communication</td>
<td>0.237</td>
<td>0.337</td>
<td>.001</td>
</tr>
</tbody>
</table>

The third behavior type is the amount of time the teacher spent talking about the language. Table 10 provides the statistics for this behavior. The fact that teachers in the control group spend much more time talking about the language lends support to the hypothesis that teachers perform better with adequate training and preparation.

Table 10

Results of Behavior Type 3 for which a t-test Revealed a Significant Difference (p<.001) between Experimental (n=169) and Control (n=319)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher talk about the language</td>
<td>0.231</td>
<td>2.15</td>
<td>.001</td>
</tr>
</tbody>
</table>

The fourth behavior type, the teacher asking a question in the target language, also shows a significant difference in the amount of time spent between the groups. Table 11 gives the results for this behavior. The experimental groups spend a much greater portion of time on asking questions in the target language than the control group. This is significant, because this behavior deals with meaningful questions in the target language. The fact that the experimental groups were asked on average five times more questions
indicates that missionaries in the experimental groups were answering questions in a meaningful way much more often than the control group.

Table 11

Results of Behavior Type for which a t-test Revealed a Significant Difference (p<.001) between Experimental (n=1282 minutes) and Control (n=295 minutes)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher question in target language</td>
<td>0.259</td>
<td>0.136</td>
<td>.001</td>
</tr>
</tbody>
</table>

The fifth behavior type, teacher response in the language, indicates how often the teacher meaningfully responds to missionary questions. These results to indicate that the missionaries in the experimental group are asking meaningful questions much more often than those in the control group, and that the difference in time spent on this activity is statistically significant. This result lends support to the hypothesis that teaching with stories to provide a context by which to learn communication skills and language functions and notions yields communication-oriented students. Table 12 provides the statistical data.

Table 12

Results of Behavior Type 5 for which a t-test Revealed a Significant Difference (p<.001) between Experiment (n=254 minutes) and Control (n=62 minutes)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher response in target language</td>
<td>0.312</td>
<td>0.110</td>
<td>.001</td>
</tr>
</tbody>
</table>
The sixth behavior type, teacher talk in English yields surprising results. Table 13 provides the descriptive results for this behavior. While it was assumed that the Control groups would be exposed to more English, the fact that the teachers in the Experimental speak English as often as they do leads the researcher to wonder how teachers can overcome the temptation to speak English. Notwithstanding, the results lend support to the hypothesis that using a context-based curriculum enables teachers to communicate more with students in the target language.

Table 13

Results of Behavior Type 6 for which t-tests Revealed a Significant Difference (p<.001) between Experimental (n=265 minutes) and Control (n=m=589)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher Talking in</td>
<td>0.379</td>
<td>1.20</td>
<td>.001</td>
</tr>
<tr>
<td>English</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The results of missionary behaviors indicate that teacher behavior impacts missionary behavior. The first behavior, missionary meaningful communication in the language, shows that the Experimental groups communicated meaningfully much more often than did the control groups. When one compares teacher meaningful communication to missionary meaningful communication, the results indicate that the teachers communicate and express themselves much more often than the missionaries do. This result was expected because of the beginning level of the missionaries.
Table 14

Results of Behavior Type 7 for which t-tests revealed a Significant Difference (p<.001) between Experimental (n=405 minutes) and Control (n=87 minutes)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Meaningful Communication</td>
<td>0.567</td>
<td>0.139</td>
<td>0.001</td>
</tr>
</tbody>
</table>

Behavior type eight deals with missionary mechanical communication. The results are found in Table 15. This result supports the contention that the current system is weak in teacher uniformity and consistency, because mechanical communication on the part of the missionaries is a reflection of the teacher. The control groups spent almost four times more communicating mechanically than did missionaries in the experimental group.

Table 15

Results of Behavior Type 8 for which t-tests revealed a Significant Difference (p<.001) between Experimental (553 minutes) and Control (1942 minutes)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Mechanical Communication</td>
<td>0.351</td>
<td>0.718</td>
<td>0.001</td>
</tr>
</tbody>
</table>
The next behavior, type nine, which is missionary talk about the language, again shows the effect teachers have on missionaries' communication. Table 16 provides the results of t-tests, which indicated that the difference between the control and experimental groups overall is significant. Although it is not contended that a student can never talk about the language, the fact that the control group does it twice as much as the experimental group reflects the power and influence of good teachers, and the ability of good teachers to create communication-oriented classrooms.

Table 16

Results of Behavior Type 9 for which t-tests revealed a Significant Difference (p<.001) between Experimental (n=65 minutes) and Control (n=143 minutes)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary talk about the language</td>
<td>0.208</td>
<td>2.14</td>
<td>0.001</td>
</tr>
</tbody>
</table>

The tenth behavior type, which is missionary questions in the language, is compatible with the other related behaviors. It should be noted that as previously reported, missionaries in neither group spent a large percentage of time communicating meaningfully, but the missionaries in the experimental groups were nonetheless communicating in the language much more often than the control groups through non-mechanical questions and answers.
Table 17

Results of Behavior Type 10 for which t-tests revealed a Significant Difference (p<.001) between Experimental (n=262 minutes) and Control (n=77 minutes)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Question in language</td>
<td>0.216</td>
<td>0.042</td>
<td>0.001</td>
</tr>
</tbody>
</table>

The eleventh behavior type, missionary response in the language interrelated nicely to the teacher-related behavior of teacher question in the target language. The descriptive statistics for this behavior are shown in Table 18. Compared with the control groups, the missionaries in the experimental groups are responding an average of five times more, in a meaningful way.

Table 18

Results of Behavior Type 11 for which t-tests Revealed a Significant Difference (p<.001) between Experimental (n=1438 minutes) and Control (n=306 minutes)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Response in Language</td>
<td>0.241</td>
<td>0.093</td>
<td>0.001</td>
</tr>
</tbody>
</table>

Missionary behavior type 12, missionary talk in English shows that both groups spoke English about the same amount of time. The statistics are shown in Table 19. This behavior is the sole type out of all 13 for which no significant difference resulted between the groups. It is not surprising that at this level the missionaries spoke a lot of English,
but it was expected that the experimental missionaries would speak significantly less
often than the control missionaries.

Table 19

Results of Behavior Type 12 for which no Significant Difference was Revealed (p > 0.001)
between Experimental (464 minutes) and Control (431 minutes)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary talk in English</td>
<td>0.362</td>
<td>0.744</td>
<td>0.0610</td>
</tr>
</tbody>
</table>

Finally, the thirteenth behavior, idle time, cannot be entirely attributed to the
teacher, although, good teachers can substantially reduce idle time. This behavior, as
stated earlier, consists of the time when no language learning activity is taking place. In
most instances, this was due to the teacher, but in some cases, i.e. when the missionaries
were supposed to be working, they were off task.

Table 20

Results of Behavior Type 13 for which t-tests Revealed a Significant Difference (p < 0.001)
between Experimental (n=222 minutes) and Control (n=232 minutes)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Experimental Mean</th>
<th>Control Mean</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Idle Time</td>
<td>0.762</td>
<td>0.941</td>
<td>0.001</td>
</tr>
</tbody>
</table>
Qualitative Analysis

Missionary Input

Response from the missionary feedback questionnaire indicates frustration from both the experimental and the control missionaries. First, the experimental missionaries expressed frustration with the organization of their curriculum. They only received lesson outlines four at a time, and therefore did not have a general view of the curriculum they would receive. This caused unneeded anxiety in the missionaries. Furthermore, these missionaries complained of a lack of basic grammar principles, specifically requesting vocabulary and pronunciation. There is validity in their frustration, because the lessons were developed as the experiment proceeded, and therefore the missionaries did not have a clear overall view of the objectives of the curriculum.

The control missionaries had negative feedback as well, but the focus of their frustration differed from that of the experimental group. They expressed frustration with two major areas. First, they complained that the lessons were boring and not challenging enough. Several comments were made indicating that higher level students wanted to do more with speaking and contextualized situations. One missionary even expressed that the time spent on language was a waste because it did not focus on the skills the missionaries need upon leaving the MTC. The second major complaint was that the lessons were too brief and crammed. The missionaries expressed that they did not have enough time to absorb new information because they were bombarded with lessons. These issues are noteworthy, because the rationale behind a context-based classroom is that the missionaries will practice authentic, real-life communicative situations designed
to build proficiency. As for the issue of the lessons not being challenging enough, this is a real problem at the MTC. In both the experimental and control groups, some missionaries were bored and others frustrated because they either knew more French than the rest of the class or they did not know as much as the rest of the class.

While both groups of missionaries indicated several problems that relate to the teaching curriculum, they also expressed several positive aspects. First, the experimental missionaries indicated that the aspects they enjoyed were the listening activities from the cassettes, the conversation-oriented nature of the class, and the fact that the teachers spoke French the majority of the time. These results are promising, because one perceived advantage to the context-based program is that more meaningful student-teacher, student-student interaction can occur. Furthermore, learning can be meaningful to the learner and it can be fun. Comments such as “I liked the real-life aspect”, or “I liked the stories”, lend support to the idea that adding more meaning to instruction creates positive results.

The control group in general remarked that the thing they enjoyed most about their lessons was their teachers’ efforts and personality. This is interesting, because although most of them did not express enjoyment in any aspect of the language lessons (other than the verb conjugation games), they did appreciate their teachers’ dedication and impact on the class. This lends support to the idea that teacher attitude and dedication can compensate for deficiency in teaching skills. The fact that more missionaries in the control group complained about the quality of their lessons did not affect their attitude
towards their teachers. Even with their dissatisfaction with the lessons, their attitude showed no significant difference from the attitude of the experimental missionaries.

**Teacher Questionnaire**

The objective of the teacher questionnaire was to determine how effective the training was for the teachers, to assess any frustrations with the context-based curriculum, and to discover if teachers enjoy having more structure and directions in the language lessons. With this focus, the questionnaire was only meaningful for the experimental teachers. All six experimental teachers responded to the questionnaire.

**Teacher Training**

The first major portion of the questionnaire asks the teachers to comment on the training. When asked if the training was beneficial, the teachers all commented that they would not have been able to teach without the training. They further commented that it helped give them a vision as to their purpose and role. They had a split reaction as to whether or not the training was adequate, half of teachers wanting more and the other half wishing the training would have occurred far in advance to the actual experiment.

There were several aspects the teachers liked about the training. The most common element was the practice time and the models. As one teacher commented, “I think that it gave me a good head start. It would be hard to be completely prepared without actually doing it.” This general reaction on the part of all the teachers is significant, because currently at the MTC, the teachers do not have time to practice or see complete models of language instruction. They also pointed to the one-on-one attention they received during the training that allowed them to receive useful feedback.
Aspects that were not so popular with the training involved the perception that the teacher did not feel that enough time was devoted to practice. Most of the teachers expressed a desire to use the information in practical situations. As one teacher stated, “I learn better from ‘hands-on’ experience”. The other major complaint with the training was the stress factor--some of the teachers felt that too much information was being crammed into their heads at once. As one teacher noted, “It was stressful for me—so much to learn in such a short time. But I don’t perceive any other way of managing it.” The question dealing with how adequate the teachers felt to teach the context-based curriculum yielded positive reactions. Most of the teachers commented that it was easy because there was a lesson plan to follow. One comment involved more the general nature of language training at the MTC: the teachers have no time to prepare for lessons. In this light, one teacher commented that the detailed lesson outline helped significantly. I feel comfortable with it (the language plans), with sufficient preparation time that we don’t have here. The detailed lesson plans really helped.”

The teachers had very similar responses to the question regarding whether they felt it would be difficult to train new and old teachers using the context-based curriculum. The teachers felt that it would be easy to train new teachers, but possibly difficult to train the old teachers who may already have deeply defined teaching habits. Furthermore, they suggested that teacher attitude and openness were factors to consider. The teachers also expressed a concern that if all the teachers were trained together, there would be no one on one time to receive feedback. They reiterated the fact that observation and practice are the key elements in successful teacher training. When asked how they would go about
training new teachers, they all commented that demonstrations, observations, and small-group practice would be their primary focus. They also expressed a need to understand the basic concepts and rationale for the new way of teaching.

When asked if they felt the type of training they received could be implemented, the response was skeptical. One teacher commented, “You wish!”, while another said, “too much red tape at the MTC”. They seemed to feel that in an ideal place it would work, but that there are too many limitations at the MTC. They did mention that in teacher training, the elements that need to be emphasized are personalizing the lessons, learning how to teach an inductive approach, and teaching a group of learners with various language learning backgrounds and needs. That the teachers observed a problem in the classroom related to various levels of language skills is important to point out, because the missionaries expressed the same frustration. They also expressed an interest in eventually learning how to create their own lesson plans using the inductive approach.

Curriculum/Lesson Plans

The second major portion of the questionnaire dealt with teacher reactions to the curriculum and to the lesson plans. When asked if the new curriculum missed parts of the language the teachers felt were important, all of the teachers said it was lacking in grammar. As one teacher explained, “Maybe more pronunciation and grammar rules, but it is hard to say because we did not finish the program.” Another teacher stated, “We definitely need more grammar . . . it helps missionaries know they are speaking correctly.” This reaction stems from the fact that the lessons were much simpler than the complex grammar structures they were teaching earlier. When asked if anything should
be emphasized more, most teachers mentioned grammar for the reasons stated above. They further said that the inductive approach was great, but some basic things were missed during this process that may be compensated for if there is additional grammar. Also, the teachers would like to see more time to practice at the end of each lesson. Often, they ran out of time, and were subsequently frustrated.

When asked if there was anything they would change about the lesson plans, the teachers all expressed that it would be nice if the lessons were shorter. The lessons averaged two hours each, and the teachers felt that ninety minutes is a good length. They did say that the lesson plans were easy to follow because of the detail. They did not feel that the lesson plans were too detailed, but rather appreciated the specific instructions. They all said that this detail helped them to teach with the appropriate style.

Feelings about missionaries and the curriculum

A third portion of the questionnaire asked the teachers to assess the missionaries and their progress with the new curriculum. In response to the question “How do you feel your missionaries did in learning the language?”, the teachers made comments such as “the missionaries with little French background struggled at first. Looking back now, they were more advanced at the end than any of my other districts--better able to function in situations”. Another teacher commented that the missionaries with French backgrounds really excelled. The teachers also commented that the lessons helped the missionaries apply French to missionary work.
When asked if they felt if the new curriculum was a hindrance in learning the language, the teachers stated that the curriculum actually enhanced their teaching because the gospel was incorporated into the lessons. One suggestion was to do more with the missionary guide, so that the missionaries would develop more of the skills outlined there. As one teacher stated, “We could have incorporated more of the Missionary Guide assignments to our lessons. They missed out a little bit on the skill side.” The teachers felt that the missionaries “loved being taught in such an interactive manner. They were always interested. When we went back to a more traditional approach (after the two weeks) they complained”. They also expressed that it was difficult for the missionaries to adjust because, in previous high school and college French courses, they were used to being taught with a more traditional approach and did not feel they were learning unless they were talking about the language. All of the teachers commented, however, that the missionaries had a lot of enthusiasm for the lessons: “they love the lessons!”

Opinions of Curriculum

The final portion of the questionnaire asked the teachers to give their input as to whether or not the context-based curriculum should be put into practice at the MTC. They all responded “Yes!” In addition, they mentioned that if they had adequate training, and if the lesson plans were refined a bit more to include grammar, the context-based curriculum would be a worthwhile endeavor. They said that they learned a new teaching style from the curriculum that allowed them to teach effectively. As one teacher said, “I learned how to teach language and missionary work at the same time. It’s great to learn in context”. Another teacher commented that, “It made me aware of many new things. I
learned what’s important--like communicating rather than regurgitating memorized material”.

Finally, we asked how the new curriculum affected their personal teaching style. One teacher responded, “I was completely won over. I tried to implement more of a concept-based learning with my district. With my new district, I feel better able to prepare them for TRC teaching experiences--by working on ideas and situations. I use French much more than I ever have to teach principles/vocabulary, etc.” This comment was echoed by another teacher who said, “I feel I am now able to teach the missionaries only in French. I am more excited to teach. I feel more involved with the missionaries.” As another teacher said, “I had a chance to be myself when I taught with this curriculum”.

**Observations by Researcher**

In observing the videos, it was interesting to note that the missionaries in the experimental group paid more attention and stayed more focused than the missionaries in the control group, even when their language lessons were sometimes twice as long.

The second noteworthy observation is that although the teachers in the experimental group varied slightly in their interpretations of the lesson plans, their teaching was consistent from teacher to teacher, whereas the control group had a myriad of teaching styles and approaches. Each teacher taught in a slightly different way, thus breaking any consistency from class to class. The experimental teachers were able to remain consistent because they had sufficient outlines, examples, and training.

Thirdly, general differences were noticed between the control and experimental lessons. For example, while the lessons of the experimental group focused on meaningful
communication, the lessons of the control group seemed mechanical and repetitive. For example, on the same morning, with the same subject matter of the lesson, "basic introductions", the experimental group participated in listening comprehension exercises while the control group did repetition and translation. Furthermore, there was a lot of laughter and participation in the experimental class, whereas in the control classroom, the missionaries seemed anxious about understanding every single word, which resulted in passivity.

Another difference was that while the teachers in the control group tended to explain everything in English, which sometimes got the missionaries off task, the teachers in the experimental group had activities to draw upon the missionaries' background knowledge, which allowed them to avoid lengthy explanations.
CHAPTER FIVE: CONCLUSIONS

Introduction

The interest in proficiency-oriented instruction has recently sparked research into means of implementing the theories into existing curriculums. The focus of proficiency-oriented instruction is to encourage real communication. As mentioned in Chapters 1 and 2, one key issue that has been addressed, which is related to proficiency-oriented instruction, is the ability to train teachers to effectively implement a new curriculum.

This study focused on two major issues, 1) the amount of real communication in a traditional classroom versus a context-based classroom, and 2) the difficulty in training teachers to implement a new curriculum. In dealing with the first issue, the researcher attempted to concentrate on distinguishing between rote classroom participation versus meaningful communication. In dealing with the second issue, the researcher focused on the teacher’s ability to adapt to a different teaching style. Two principal research questions were posed in discussing these issues:

Question 1: Does the context-based curriculum yield more ‘real communication’ activities than the traditional classroom?

Question 2: How difficult is it to implement a context-based curriculum with respect to teacher training?
These research questions were formulated as follows. From Question 1 we get the first hypothesis:

Hypothesis 1: There will be more real communication used in the context-based classroom than the traditional classroom. The missionaries in the context-based classroom will have more opportunities to communicate in meaningful ways.

An analysis of thirteen classroom communication behaviors indicated that the traditional classrooms focused more on mechanical communication, while the experimental classrooms focused on real communication. First of all, the pilot study indicated that missionaries spent 20 percent more of their time expressing their own individual meaning than those missionaries in the control group. The study explored the behaviors even further, and reached even more significant results. The fact that twelve of the thirteen behaviors analyzed indicated that the context-based classroom yielded more real communication activities to the p<.001 level allows the researcher to accept this hypothesis.

The next hypothesis addressed in this study was related to the first, and is as follows:

Hypothesis 2: It will be difficult to train the teachers, but even with minimal training, the teachers will be more effective in the classroom.

By definition, this hypothesis was more difficult to test, because it implies the collection of descriptive data. The results indicate that the teachers who received more training, however, were more effective and enjoyed teaching more. The evidence suggests
that there is a need for more language training, and that the better prepared the teachers are, the better the experiences will be that they provide in the classroom.

Implications and Application

The substantial difference in the amount of real communication in the context-based classrooms versus the traditional classrooms is not surprising in light of current methodological approaches. Teaching within a context requires meaningful communication. The results of the classroom behavioral analysis support the need for a full-scale implementation of a context-based curriculum at the MTC.

The behavior analysis indicates that a context-based approach will establish a communication-oriented classroom for several reasons. The fact that the teachers in the control group classrooms spent most of their time communicating mechanically indicates a need for more structure in the curriculum and lesson plans, and a changed focus. The results show that the teachers for the control groups spent most of their time teaching grammar. This teacher behavior demonstrates that with a traditional type classroom, students are not being required to communicate in a useful and meaningful way with the language. Also, with a more mechanical approach, there is not a lot of interaction. This fact alone could lend support to the context-based curriculum, which focuses on student-teacher interaction as it pertains to 'real communication'.

In focusing on the classroom behaviors of the missionaries, it appears that the subjects in the experimental classrooms receive more comprehensible input than the missionaries in the control group do. This fact lends support to the silent period, in which
learners will speak when they are ready. It also supports the fact that comprehensible input is more attainable in a context-based classroom.

One interesting finding was the fact that the missionaries in the experimental classroom asked for explanations as frequently as the missionaries in the control group were. Because most students are not accustomed to inferential learning, it requires an adjustment period.

The one behavior for which no difference was demonstrated was the amount of English spoken in class. This was not surprising to the researcher, because in any beginning language class, the learners are going to use English some of the time. While it is not alarming that the missionaries may respond in English, or clarify a question with English, the qualitative discussion raises some issues in teacher styles that do cause alarm, because some teachers discourage the use of the target language by reverting to English too soon. This is an issue that can be addressed by teacher training.

Finally, the behavior analysis indicated that the experimental groups, even with their lesson plans, had a substantial amount of idle time. The result of this behavior was surprising, because the researcher expected that the experimental groups would have very few instances of idle time, given that the teachers had a minute by minute lesson outline to follow. The fact that the outline still did not substantially decrease idle time indicates that teachers need to be more effectively trained on classroom management strategies and techniques.

Concerning the training issue, it was found, during both the pilot and the actual experiment, that the teachers desired more training. The time allotted to training is of
grave concern. Teachers who received training for the pilot and experiment groups all remarked that it was more extensive than the training the initially received when hired at the MTC. It becomes apparent in analyzing the teacher comments that MTC teachers receive what can easily conclude to be inadequate training. Because practicing increases confidence and efficiency, teachers who have time to practice and who are well-prepared, will have better experiences in the classroom.

Besides the preparedness factor, the results of training indicated that most teachers generally focus on grammar. This is important, because too many people feel learning grammar and all of its components will foster language acquisition. Yet, language is much too complex for people to simply memorize grammar. Thus, the best way to learn French is to use it in real-life situations; providing interesting and motivating contexts in which grammar can be acquired. Research continues to confirm that going from grammar to communication does not always produce this result. It does not matter if the missionaries have had every grammar lesson in the world if they cannot use that grammar to perform a simple task such as sharing the Book of Mormon.

Another important finding is that teachers want training. The biggest criticism teachers had of the training they received for the context-based program was that it was too short, and that they did not receive enough practice time. This complaint is useful in developing future training programs that allow teachers to absorb and to use the information they receive. Furthermore, it supports the need for either more paid teacher preparation time, or for a better teacher outline, so teachers can consistently teach with the methodology. All the teachers indicated a desire to do a good job. Time and budget
limitations seem to be the major obstacles in effective training, but the findings here support further research into ways to train through observation and practice.

Another revealing component of the teacher evaluation is that the teachers enjoyed teaching with the context-based curriculum because they felt as though their personalities could come out more. This is significant because although the consistency would still be there, the teacher personalities could come out even more during a lesson if they created it, and as students in the control groups expressed, teacher personality was the factor they enjoyed most about their language lessons. This is significant because although the consistency would still be there, the teacher personalities could come out even more during a lesson if they created it, and as the control groups expressed, teacher personality was the factor they enjoyed most about their language lessons.

Teacher and missionary evaluations of the context-based curriculum show that it students enjoyed it at least as much as the traditional way. There was no difference in missionary attitude, but the missionaries did not have a knowledge of both ways of teaching. The teachers, on the other hand, preferred unanimously the context-based approach. The only concern was that the lessons did not contain sufficient grammar. Had this been an eight-week program, the review time and opportunities for grammar explanations might have been more available. Since the teachers are quite often used to teaching mostly grammar, the context-based approach seemed devoid of grammar. Also, some of the lessons indeed lacked a solid grammar base to provide students with new linguistic information. Although communication is the goal, most practitioners would agree that grammar has a role, and may not have played a large enough part in this two-
week curriculum. When asked if anything should be emphasized more, most teachers mentioned grammar for the same reasons stated above. They further said that the inductive process was great, but some basic things were missed during this process that may be compensated for if there were additional grammar. Also, the teachers would like to see more time to practice at the end of each lesson. Often, they ran out of time, and this was frustrating. More realistic time constraints on the lessons would solve this problem.

The teachers also said the lesson plans aided them in preparation because of the detail. This is significant because although many of the lesson plans were extremely detailed, the teachers needed this information, and it helped them. In an environment when they only get fifteen minutes to prepare, it seems evident that they would need copies of previously developed lesson plans, given that it takes as long to create a good lesson plan as it does to teach it.

The most striking implication of this study, thus, is the need for more structure in teacher training. Also, given that teachers do have a desire to use the target language, and encourage communication, they need to have the opportunity for their personalities to become part of the language lesson. Also, they need details in their lesson plans because there is minimal time for them to prepare at the MTC. This study indicates that teacher attitude affects the class, so teacher confidence and satisfaction are critical elements of the training process.

With respect to the application of this study, with regard to the context-based curriculum, the specific purposes of the MTC and the lessons designed for this study
probably mean that further application should be restricted to the MTC. It would be beneficial to apply this method of teaching for the full eight weeks missionaries are at the MTC because this method of teaching has shown to produce more communication-oriented learners. It would be difficult to apply it wholly to other classroom settings because the MTC is so task-specific, and focuses on gospel topics the majority of the time. Teacher training, however, may be applied generally, because the principles of the training remain the same no matter what the learning environment.

The observation system designed to assess teacher effectiveness would be beneficial to all teachers of foreign languages because it identifies for them how much time they spend on particular language behaviors. Perhaps the most beneficial finding of this study was the discovery that effective teacher training impacts not only teacher performance and attitudes, but also those of the students. Applying the training and observation scheme developed in this study to other areas of language teaching would most likely make a positive impact for all involved.

In fact, an update to this study was conducted by Melanie Free (2000), a French Language Acquisition Masters student at Brigham Young University. Using a computer keyboard, she kept track of how much class time French 101 and 102 students at BYU experienced aural input and oral output. Her data suggested a relation between a teacher’s talk about the language and student output. Her findings, thus, support the use of an observation mechanism to identify teacher weaknesses and improve the quality of communication-oriented instruction.


**Limitations and Further Research**

As mentioned above, teacher training seems to be the major weakness at the MTC. It may be beneficial to conduct studies that build upon this study, by pinpointing the crucial issues in effective teacher training. Specifically, it may be wise for the MTC to further investigate ways by which they can extend teacher training, and provide for more preparation time. Also, it will be useful to create longer studies comparing the traditional approach to the context-based approach and whether there is a difference in performance.

Although this study focused on teacher training in the specific context of the MTC, it can be useful in other language-learning settings.

One major limitation of this study was the sample short duration of time. In only evaluating the teachers for two weeks, the true effects of a context-based curriculum on teachers and missionaries may not have been evident. Implementing an eight week experiment at the MTC would most likely indicate more of a difference in attitudes and confidence. Furthermore, with respect to teacher training, an eight-week trial would indicate whether or not teachers improve with practice and more uniformly implement the context-based curriculum.

Another possible difficulty in this study was the fact that the teachers in the experimental group did not receive the lesson plans all at once. Sometimes they received the lesson plans five minutes before the class started, thus defeating the rationale behind having more preparation time. Advance preparation of lessons would most likely resolve this difficulty.
Finally, another potential weakness with this study is that only one person evaluated the tapes. In the future, it may be wise to have more people evaluate the videotapes, although with reliable evaluation procedures, more than one evaluator may not be necessary.

**Conclusion**

While much more research is necessary to determine the right elements involved implementing a new curriculum, it would appear that the results of this study have lent support to more communication-oriented instruction as well as for the need for more research dealing with teacher training. The fact that MTC teachers desire more training and preparation time indicates the value that well-trained teachers have in a program designed to produce proficient language learners.

Perhaps given the findings of this study, future research will focus on implementing a context-based curriculum for the full 8-week period, but more importantly, perhaps this study will promote the development of more detailed and effective teacher training programs.
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Appendix A

Background Questionnaire Distributed to Missionaries
The Missionary Training Center is doing research to find better ways to help missionaries learn foreign languages. To assist us in this effort, please answer the following questions as accurately and completely as you can. Your responses are confidential and will not be shared with your teachers or other missionaries.

1. Please check one box to indicate whether you are an elder or sister missionary.
   - elder
   - sister

2. When did you enter the Missionary Training Center?
   - ______/_____/______
   - month/day/year

3. What foreign language are you learning at the MTC?
   - Spanish
   - Japanese
   - Portuguese
   - French
   - Russian
   - Italian
   - German
   - Mandarin
   - Korean

4. Please check the box representing the highest level of school you have attended.
   - high School
   - less than 1 year of college
   - 1-2 years of college
   - 3 or more years of college
   - college graduate
5. How much experience with foreign language(s) did you have before your mission? Check on or more boxes in each column.

**In your mission language**
- none
- 1-2 years in jr/sr high
- over 2 years in jr/sr high
- one or more college classes
- lived in foreign country
- spoke the language at home

**In other languages**
- none
- 1-2 years in jr/sr high
- over 2 years in jr/sr high
- one or more college classes
- lived in foreign country
- spoke the language at home

6. How good would you say you are at school work? Check one box.
- poor
- fair
- average
- good
- very good
- exceptional

7. How confident are you in your ability to learn your mission language?
- not at all confident
- somewhat confident
- moderately confident
- quite confident
- very confident
8. Compared with other areas of missionary training such as learning the discussions or acquiring good teaching skills, how important is learning your mission language to you? Check one box.

- much less important than other areas of training
- less important than other areas of training
- about the same as other areas of training
- more important than other areas of training
- much more important than other areas of training

9. How challenging is it for you to learn your mission language? Circle one number.

Very challenging: 1 2 3 4 5 6 7 Very easy

10. Some missionaries see their mission language simply as a tool for doing missionary work. Others plan to use the language for other purposes in addition to missionary work. Please indicate how likely you are to use the language for each purpose listed below. Check one box for each item.

- Handle the basic requirements of missionary work in the mission language
- Handle more advanced aspects of missionary work
- Talk intelligently about things other than missionary work
- Read books, magazines or other materials in the language after my mission
- Take some college classes in the language after my mission
- Teach the language to missionaries at the MTC
- Major in the language in college
- Use my mission language in international business
- Teach the language at the high school or college level
Appendix B

Feedback Questionnaire Distributed to Missionaries
Language Lessons Questionnaire

Please answer the following questions accurately, and based on the following scale:

1 = Strongly disagree
2 = Disagree
3 = Neutral
4 = Agree
5 = Strongly agree

Circle the number that corresponds to your answer.

1. I am motivated by the language lessons to speak my mission language
   1  2  3  4  5

2. My teacher always speaks French during the lesson.
   1  2  3  4  5

3. The French lessons are interesting.
   1  2  3  4  5

4. The French lessons are fun and exciting.
   1  2  3  4  5

5. The French lessons are boring.
   1  2  3  4  5

6. The French lessons are too long.
   1  2  3  4  5

7. The French lessons are too short.
   1  2  3  4  5

8. I feel like I have learned a lot of French in two weeks.
   1  2  3  4  5

9. The lessons teach me what I need to know.
   1  2  3  4  5

10. I like the way the language is taught.
    1  2  3  4  5

11. I am confident in my ability to learn the language.
    1  2  3  4  5

12. I am satisfied with the language instruction I have received here.
    1  2  3  4  5

13. The lessons help my listening skills.
    1  2  3  4  5
<table>
<thead>
<tr>
<th>Question</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>14. The lessons help my speaking skills.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>15. The lessons help my reading skills.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>16. The lessons help my writing skills.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>17. The teachers are well-prepared for the lessons.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>18. I feel the teachers know the French language well.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>19. The materials given are effective and adequate.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

Please make any comments about the above questions below, by making reference to which question number you are addressing:
Questionnaire Page 3

Please respond to the following questions completely and accurately. (Use back if necessary)

1. Please comment on what you like about the language lessons.

2. Please comment on what you dislike about the language lessons.

3. Please rank the following from best to worst on which skills you feel the language lessons help you gain the most.

   Speaking     ___
   Listening    ___
   Reading      ___
   Writing      ___

   Comments?

4. What is the average time per day you spend speaking the language and/or hearing the mission language?

   ______ %
Appendix C

Teacher Feedback Questionnaire
Teacher Questionnaire

Please answer the following questions completely and accurately. If you need more room, use the back side of this sheet.

1. Was the training beneficial

2. Was the training adequate

3. What did you like about the training

4. What did you dislike about the training?

5. How do you feel about your ability to teach the context-based curriculum?

6. Do you feel it would be difficult to train the new and old teachers on the curriculum?

7. How would you go about training the teachers?

8. Could we implement this type of training?

9. What points should be emphasized in training?

10. Did the new curriculum miss parts of the language you feel are important?
11. Is there anything you feel should have been emphasized more?

12. Is there anything you would change about the lesson plans?

13. Were the lesson plans easy to understand?

14. Were the lesson plans too detailed?

15. How do you feel your missionaries did in learning the language?

16. Was the new curriculum a hindrance in learning language or other aspects?

17. How do you feel the missionaries responded?

18. Do you feel this new curriculum should be put into practice?

19. What did you learn from the new curriculum?

20. How did the curriculum affect your personal teaching style?
Appendix D

Sampling of Lesson Plans Created for the Context-based Curriculum
Note the differences in formatting are due to the fact that several different people were involved with creating the lessons.

**Week 0 Wednesday PM (1hr)**

**Context:** The classroom  
**Situation:** In the classroom  
**Task:** At the MTC  
**Functions:** Identifying people and things  
**Grammar:** Gender and number, Qu’est-ce que c’est, Qui est-ce, C’est, Ce sont, indefinite articles  
**Objectives:** Recognizing and identifying familiar classroom items, etc

**PRE-**

1. 3 min Before beginning the language lesson, write the following items on the board:
   - un livre
   - un cahier
   - une feuille de papier
   - un crayon
   - un stylo
   - une gomme
   - un bureau
   - une chaise
   - une serviette
   - un tableau
   - un morceau de craie
   - une porte
   - une fenêtre
   - un mur
   - un étudiant
   - une étudiante
   - un(e) missionnaire
   - un professeur
   - un sac à dos

2. 5 min Tell missionaries you are going to hold up a few classroom items, one at a time. You will say the name of the item and they should find the corresponding word on the board and write it down, making a list of their own.

**DURING**

3. 5 min Identify items a second time: un livre (un livre) Oui, c’est un livre. This time have them repeat after you. Review every two or three items by asking Qu’est-ce que c’est? (Un livre) Oui, c’est un livre. Qui est-ce? (un étudiant) Oui, c’est un étudiant.
4. 5 min Tell students you are going to hold up items one at a time. They should write the name of each item before you go on to the next item.

5. 2 min Check items by asking missionaries to tell you each item on their list. Hold up the items as they tell you what they have on their lists.

6. 3 min Write the following sentences on the board.
   Qu’est-ce que c’est?
   C’est un livre.
   Ce sont des chaises.
   
   Qui est-ce?
   C’est une étudiante
   Ce sont des missionnaires.

7. 5 min Ask: Which question refers to people? Which question refers to things? What expression is used to identify one person or thing? What expression is used to identify more than one person or thing? How is a noun made plural? What is the plural form of un? Of une? How do we make a masculine noun feminine?

   Point out that nouns ending in -eau are made plural by adding -x to the end.
   Give examples: bureaux, tableaux, etc.
   
   Also point out that adding -s or -x to a noun does not change its pronunciation.

POST

8. 5 min Now hold up 1 or 2 items and ask, Qu’est-ce que c’est or Qui est-ce (if you’re pointing to a person). Students will answer by saying: c’est un livre, ce sont des livres, etc.

9. 5 min Give missionaries a few minutes to review with a partner. They should ask what things are, who people are, and respond.

10. 5 min Have missionaries study the following expressions and dived them into two categories: those you would most likely hear the teacher say and those you would most likely hear a student say. Also, have them take out their At the MTC -in the classroom sheets and add those items to their lists.

Ouvrez vos livres.
Fermez vos livres.
Prenez une feuille de papier.
Ecrivez (la phrase, le mot).
Lisez (les instructions, le chapitre).
Ecoutez (le professeur, la cassette, la réponse)
Comment? What?
Répétez s'il vous plaît. Please repeat.
Vous comprenez? Do you understand?
(Oui) Je comprends. (Yes) I understand.
(Non) Je ne comprends pas. (No) I don’t understand.
Comment dit-on . . .? How do you say . . .?
Je ne sais pas. I don’t know.

11. 5 min Give each missionary a copy of the following activity. Have them work with a partner to decide what would be appropriate to say in each situation. They can take turns. Do the first one for them as a model.

1. You want to know how to say “homework” in French.
2. You can’t hear what the teacher is saying (two expressions).
3. You don’t understand a question.
4. You don’t know the answer to a question.
5. The teacher wants to know if you understand a question.
6. The teacher wants you to open your book.
7. The teacher wants you to take out a pen.
8. The teacher wants you to listen to the cassette.

12. 3 min Verify their responses
Week 0, Thursday PM—1 hr

Context: At the MTC
Task: At the MTC, learning to use numbers, spelling
Grammar: Numbers 1-20, Key Phrases that use numbers, alphabet

PRE-

1. 5 min Tell the missionaries that sometimes when they meet people in France, they will have to spell their name. Review the classroom expression for spelling one’s name, Comment ça s’écrit? Then, tell the missionaries that while we have the same letters of the alphabet, we don’t have the same sound symbol correspondence for all of the letters. Model the pronunciation of the alphabet. Then spell your name. Ask the missionaries what you just spelled.

2. 5 min Now give the missionaries the following sheet of paper:

Accents

accent aigu Jérôme
accent grave Hélène
accent circonflexe Forêt
c cédille François
tréma Noël
trait d’union Jean-Luc
apostrophe Al’Kassem

Model the pronunciation of the accent names for the missionaries as well as repeating the name given as an example. Then have them look over it with a companion.

DURING-

3. 5 min Have the missionaries guess the words you spell by writing down what they hear.


5. Je m’appelle 6. Marie-Laure

Have missionaries verify in groups of 2-3, and then come together as a class.

4. 5 min Now have the missionaries take turns spelling the following names to a partner. You can write these names on the board, and circulate to make sure all is going well.


4. Noël Gérard 5. Francoise M’hammed
POST-

5. 5 min Now have the missionaries circulate the class exchanging greetings and the spelling of first and last names. Model this for the missionaries.

PRE-

1. 5 min Begin by telling the class how many missionaries are in the room. “Il y a 10 missionnaires dans notre salle de classe.” Then ask them, “Combien de missionnaires?” The class will repeat the number. Then, help them by modeling the pronunciation of the numbers 1-10. Do this by asking questions such as: Combien d’instructeurs y-a-t-il? Combien de missionnaires? Combien de frères? Combien de sœurs? Make sure the missionaries get the pronunciation of the numbers 1-10.

2. 5 min Now review by saying each number (out of order), and having the missionaries write down the number they hear. Have them compare answers with a partner, and then verify as a class.

DURING-

3. 10 min Read the following address (say each number individually). Tell the missionaries, in French, that you are going to give them the MTC address so they can let people know how to get in touch with them. Read the following address.

2005 Nord 900 Est Provo, UT 84604

The first time you read it, have the missionaries write down the numbers they hear. Then, read it a second time and ask the missionaries to infer the meaning of words Nord and Est.

4. 5 min Now read the missionaries the following phone number. Tell them it is the phone number of a golden investigator. Have them copy it down.

56 34 21 98

Again, read each number individually.

POST

5. 5 min Tell the missionaries to turn to a partner and share their address and phone number.

6. 5 min Have some missionaries share their companion’s information, while the rest of them write it down.
Week 0 Friday AM (2 hrs)

**Context:** Lehi and his family leave Jerusalem. (1 Nephi 1-2)

**Situation:** Nephi introducing himself and his family. He explains why they left Jerusalem.

**Task:** Become acquainted.

**Functions:** Identifying, reporting.

**Grammar:** Subject pronouns, “être”, “avoir”, “venir de”, family nouns, numbers, appropriate adjectives (grand, petit, blond[e], brun[e], etc.), numbers.

**Objectives:** Find out about the person’s place of residence, family, work, school, interests
Share information about your family, schooling, and interests

**Reference:** *French for Missionaries*, pp. 29, 31-37, 47, 73-74, 249, 467.

**PRE-**

1. **5 min** Present yourself in French with visuals, body language and simple speech. Include: a salutation (Bonjour!), your name, where you are from (Je viens de...), description of your family, and two adjectives.

2. **5 min** Have the missionaries summarize, in English, what they have learned about you.

3. **5 min** Turn to a missionary and say: “Je m’appelle _____“ then have him say his name. Then ask someone in the class to say his name, etc.

4. **5 min** After initial introductions, put them in groups and have them open their English scriptures to 1 Nephi 1-2. Ask questions: i.e., “What is Nephi doing?” (introducing himself); “How does he do this?” —This is to help missionaries see the objective of becoming acquainted.

**DURING**

5. **5 min** Listen to tape of summary without text. While listening, students will check off words they hear (once or twice to verify).

6. **10 min** Pass out the summary of the chapters in French and have the missionaries scan for cognates. Pronounce breath groups/phrases where they appear and have missionaries repeat after you.

7. **10 min** Ask forced choice questions: Néphi... il vient de Jérusalem ou de New York? Son père... il s’appelle Léhi ou Samuel? Sa mère... elle s’appelle Sariah ou Marie? Il a 3 frères ou quatre frères (make number signs with fingers). Comment s’appellent ses frères? Start naming names, wrong ones first, then correct, wrong, etc. One word answers are fine. “Néphi est américain? Hébreu?”

**POST-**
8a. 5 min Summarize in French: choose several of these responses, for example: Nephi is young, his father’s name is Lehi, they are from Jerusalem.

8b. 5 min Have them look at their French summary to discover how Nephi relays the above information. They can underline, circle or orally produce the answers.

8c. 15 min List on the board several of the appropriate phrases while saying them out loud: “Je m’appelle Néphi, j’ai trois frères”

(grammar)

Write the verb “être” on the board

List on the board while saying them out loud phrases that the missionaries will complete: “Je _____ américain” (class fills in); “Néphi _____ hébreu.”; Finish with conjugations of nous and vous

Do the same with the verb “avoir” and then for “venir de” ask “D’où venez-vous?” to elicit “Je viens de…”

9. 15 min Ask personal questions, starting each time with the group, saying: “Levez la main pour répondre!” (Raise yours to show what you mean.) Qui a des frères? When they raise hands, say “Combien?”; “Trois?”; “Quatre” “Deux” Make number signs with fingers. When someone responds, confirm: “Ah, vous avez _____ frères? Classe, il (elle) a _____ frères!” Then ask someone else, “Combien de frères est-ce qu’il a?” Repeat this communicative drill with the other information that is provided in the passage. “Comment s’appelle votre père? Mark, John, etc.” When someone responds, confirm as before then ask someone else, “Comment s’appelle son père?”

Same thing for “Qui est américain.”

10. 5 min Missionaries take out task sheet and choose one phrase from each category to practice with their companion.

11. 15 min Using the examples from #9, have the missionaries become acquainted by personalizing the information (including 2 personalized adjectives - they can look them up in their dictionaries.) Have them introduce themselves to two other missionaries.

12. 15 min Role play activity: become acquainted in a “boulangerie”; missionaries must find out and share the following information: (see attached sheet)

13. 15 min “Carte d’identité” activity: missionaries take on another identity and introduce themselves to each other

1 Néphi 1-2 (Sommaire)
• Mon père Léhi est un prophète. Il a eu une vision de la destruction de Jérusalem. Puis, il a dit aux Juifs de se repentir.
• Dieu a donné le commandement à mon père de partir dans le désert. Nous avons pris nos provisions et nos tentes. Puis, nous avons voyagé près de la mer Rouge.

Première Ecoute
Listen to the passage and put a check next to the words you hear.

___ suis
___ viens de
___ sommes
___ grand
___ prophète
___ petit
___ vision
___ père
___ avons
___ tentes
Week 0, Saturday AM—1 hr

Context: Become Acquainted Expansion

Task: Become Acquainted


Objectives: Expand on the previous lesson of becoming acquainted by recycling the concepts.

PRE-
1. 5 min Introduce yourself to the class, this time listing the activities you like.
2. 5 min Have the missionaries summarize in English what you like to do. Write these things on the board.
3. 5 min Now ask them what they like to do by using forced choice and oui/non questions.
   “Elder ----, vous aimez la musique ou le sport?, Soeur--, vous aimez la danse ou la science?” Do this with common words, i.e. choose from the following list:
   Le cinéma
   Le tennis
   Le golf
   Le chocolat
   Le gateau
   Les films
   Les livres, etc.

DURING-
4. 5 min Have the missionaries refer back to the lesson with Nephi. Have them re-read the passage (1 Nephi 1:1-2) and answer the following question:
   Néphi aime
   a. les voyages
   b. la destruction
5. 5 min Now have the missionaries make a list of things they like to do. Have them write them down on a piece of paper. Have them list at least 5 things. Tell them to ask if they do not know how to say something. These words will be their personal vocabulary.
6. 15 min Have missionaries take their lists and do a sondage of the other missionaries, as to the activities they like to do. Try to find someone who likes each of their activities. Then, have them report to the class. You will direct this by calling on them and saying,
“Qu’est-ce que Elder Jones aime” The missionary will say, “Elder Jones aime . . . .” Then you ask another missionary, “Qu’est-ce qu’Elder Jones aime?”

POST-
7. 10 min Now have the missionaries get acquainted with someone they do not know well, focusing on finding out what that person likes. Then, discuss as a class, having specific missionaries share what they have discovered.

8. 10 min Now have the missionaries get into groups of two. The situation is that each of the companions has certain information about their investigators. They want to each get the complete information. You may give them the following information gap. Also, they will need to see written on the board: ‘Quel est l’adresse de_____?’ and Quel est le numéro de téléphone de_____?’ as model phrases.

    Model it first:

**Missionnaire A**

<table>
<thead>
<tr>
<th>Nom</th>
<th>Adresse</th>
<th>téléphone</th>
<th>Aime?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jean-Luc Dupont</td>
<td>3, rue d’Arles, Poitiers France</td>
<td></td>
<td>la musique country</td>
</tr>
<tr>
<td>Isabelle Bonnet</td>
<td></td>
<td>45 67 21 34</td>
<td></td>
</tr>
<tr>
<td>Thomas Peron</td>
<td>2, rue Victor Hugo, Toulouse, France</td>
<td></td>
<td>les livres de science</td>
</tr>
</tbody>
</table>

**Missionnaire B**

<table>
<thead>
<tr>
<th>Nom</th>
<th>Adresse</th>
<th>téléphone</th>
<th>Aime?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jean-Luc Dupont</td>
<td></td>
<td>23 98 79 54</td>
<td></td>
</tr>
<tr>
<td>Isabelle Bonnet</td>
<td>6, Avenue Balzac, Tarbes, France</td>
<td></td>
<td>la danse moderne</td>
</tr>
<tr>
<td>Thomas Peron</td>
<td></td>
<td>21 98 38 59</td>
<td></td>
</tr>
</tbody>
</table>
**Week 0 Saturday PM (2hrs)**

**Storyline:** The Disciples and the Multitude are baptized and receive the gift of the Holy Ghost. (3 Nephi 19:19-23)

**Situation:** Jesus commands the people to pray and then he also prays to thank Heavenly Father for giving the people the gift of the Holy Ghost.

**Task:** Offer a Prayer.

**Functions:** Expressing Gratitude, Requesting something to be done.

**Grammar:** Prayer phrases, vocabulary that the missionaries provide for their prayers.

**Objectives:** Teaching how to pray.

**Reference:** French for Missionaries, p. 28.

**PRE-**

Teach the missionaries to pray. This should be done as closely to the way you would teach an investigator. The following is an example of how to incorporate the scriptures and French into teaching the missionaries how to pray.

1. **15 min** One of the most important things we do as children of Our Heavenly Father is pray. The Lord taught the Jews to pray as well as the Nephites. In both instances he gave what we know today as “The Lord’s Prayer”. (You can turn to this prayer in English if you like, depending on the time and the missionaries you might want to talk about why we pray) As Latter-day Saints we pray differently.

   Later, while He was among the Nephites, we have one of the prayers that Christ offered. (Tell them in French to turn to 3 Nephi 19:19-23. Act out the instructions and write scripture on the board as you say it.) You’ll notice that Christ uses almost exactly the same phrases that are listed on the flip charts.

   2. **15 min** You should take some time to create some sample phrases for a model prayer. Use the flip chart found in the discussions. One missionary will have the opportunity to practice tonight and the rest in the days to follow.

**DURING**

1. **10 min** Have the missionaries listen to the cassette two times. The first time, just have them listen to answer the question, “What is happening?” This is a global listening. Then, review the different parts of prayer. The second time they listen, have them match the main parts of prayer to what is said on the cassette.

   2. **10 min** Now ask the missionaries comprehension questions, using forced-choice and oui/non strategies. For example: Jésus a dit merci pour le Saint-Esprit ou pour les amis? Est-ce que Jésus prie pour avoir le Saint-Esprit? Est-ce qu’il prie pour le peuple? Have the missionaries summarize. (They may do this in English).
POST
1. 5 min Distribute the text, and have the missionaries find the four parts of prayer.
2. 15 min See the different prayer phrases and their conjugation: “Je te suis reconnaissant(e)” vs. “Nous te sommes reconnaissant(e)s”, “Je te remercie” vs. “Nous te remercions” etc..
3. 5 min Missionaries take out task sheet and choose one phrase from each category to practice with their companion.
4. 20 min Have the missionaries write a sample prayer and have them read it to the class. Monitor missionaries and help them being creative.
5. 15 min Activity: “La prière la plus longue”. One after the other, missionaries have to come to the board and write one word to create a prayer. If a person makes a mistake he/she is eliminated. The companionship who ends up with Jesus-Christ loses as well. Missionaries who remain win!

3 Nephi 19:19-23
19. Jesus sortit du milieu d’eux, s’éloigna un peu d’eux, se prosterna sur le sol et dit:
20. Père, je te remercie d’avoir donné le Saint-Esprit à ceux que j’ai choisi; et c’est pour leur croyance en moi que je les ai choisis de parmi le monde.
21. Père, je te prie de donner le Saint-Esprit à tous ceux qui croiront en leurs paroles.
22. Père, tu leur a donné le Saint-Esprit, parce qu’ils croient en moi; et tu vois qu’ils croient en moi, parce que tu les entends et ils me prient; et ils me prient parce que je suis avec eux.
23. Et maintenant, Père, je te prie pour eux et aussi pour tous ceux qui croiront en leurs paroles, pour qu’ils croient en moi, pour que je sois en eux, comme toi, Père, es en moi, pour que nous soyons un.

Première Ecoute
Listen to the cassette to answer the following question:

What is happening?
   a. Jesus is praying for the Nephites and for the Spirit
   b. the Nephites are praying for Jesus to come back
   c. Jesus is praying for forgiveness for the people

Deuxième Ecoute
Listen to the cassette and match the words of the prayer to the formal steps of prayer on the right.

1. Je te remercie d’ avoir donné le Saint-Esprit  A. Remercier
2. Je te prie de donner le Saint-Esprit à tous  B. Demander
Week 1, Monday AM - 1 hr

Context: The Lord commands Lehi to continue their travels. (1 Nephi 16: 9-13)

Situation: They are at the river Laman. Lehi is given the Liahona. They pack up their tents, and seeds and their other provisions.

Task: Sharing Experiences.

Functions: Describing.

Grammar: “Avoir”, vocabulary for things missionaries would need, Describing possession using “de” and possessive adjectives.

Objectives: Use of “avoir” in describing what you own/have. Tell who the item belongs to.

Reference: French for Missionaries, pp. 20-26, 55, 302, 454.

WARM-UP/REVIEW

1. 5 min Teacher begins class by asking some of the missionaries what their name is, where they are from, as a review of the previous lesson. i.e. “Bonjour, je m’appelle Soeur Burr. Comment vous appelez-vous?” Then ask question, “Comment s’appelle-t-il?” The teacher then gets the whole class involved by asking questions like “Qui vient d’Utah?” This can be answered by a raise of hands. “Qui va en France?” “Qui est missionnaire?” etc. Follow group questions with individual questions to one person, alternating with practice of asking another person about the answer of the previous person to check comprehension.

PRE-

2. 5 min The teacher demonstrates the use of avoir with certain expressions. This should be done with items in the class room that can be shown as the teacher is speaking. Also the teacher should bring in some items in a sack. “J’ai un stylo, j’ai un cahier, j’ai un Livre de Mormon.” etc.

3. 5 min This demonstration continues asking the missionaries about the items they have in front or around them. - (Survey: missionaries raise hands in response to questions.) Teacher: Qui a un stylo? Elder Brown a un stylo. Qu’est-ce qu’il a? Student : Il a un stylo.” Repeat this type of sequence with some of the following questions: Qui a un crayon? Qui a un dictionnaire? Qui a un carnet? Qui a une cravate? Qui a des chaussures? Qui a une jupe? Qui a des lunettes?

4. 5 min What did the Nephites have on their journey? This should be done in French, just a brainstorming activity. These should be written on the board. (The missionaries may respond in English, but the teacher will write the French equivalent on the board.) Provide background for the story - The teacher can do this or a missionary can.
DURING

5. 5 min Listen to the simplified version without the text. The first time, the missionaries will listen for a global understanding of the text. The second, as the missionaries listen, they will check the things Lehi and his family took with them. Missionaries will verify their responses with a partner, and the teacher will play the cassette a second time so they can hear again the answers. (See sheet at end of this lesson). The teacher will verify by asking, "Qu'est-ce que Léhi et sa famille ont pour leur voyage." " des tentes." "des provisions." etc.

6. 5 min Distribute a copy of the text and have the missionaries infer the meaning of the word nos. Then, have them infer how it would be if Nephi were talking about himself. Then do this for tu, vous, ils, il. Make sure the missionaries understand that the possessive adjective agrees in number and gender with the noun following it. Explain this by showing the following: frère(masculin) son frère (his/her brother) soeur (feminin) sa soeur (his/her sister).

POST-

7. 5 min Read the following list to the missionaries: 1. notre Livre de Mormon 2. votre compagnon 3. tes instructeurs 4. son compagnon 5. leurs Bibles 6. mes stylos 7. leurs livres 8. nos vélos 9. ma mission 10. ses amis de l'église. Have them decide if the cue is singulier, pluriel, or je ne sais pas. Then read the cues again to verify.

8. 5 min Ask the missionaries (also of companionships) what they have on their missions. Have them make a packing list with their companions using the vocabulary lists, the teacher and their dictionary. Also ask questions. i.e. "Il a un livre. Avez-vous un livre, Elder?"

8. 10 min Show the difference between the possessive adjectives. (Picking up someone’s pencil.) Teacher: “Est-ce que c’est mon crayon? Non, c’est votre crayon, n’est-ce pas, Elder Smith?” Student: He affirms the statement with a yes/oui or a nod of the head. Repeat this example having the missionary respond to the first question. (Est-ce que c’est mon stylo?) Continue with this next activity. (Picking up Soeur Adam’s cahier.) Teacher: “Est-ce que c’est mon cahier? Non, c’est son cahier, n’est-ce pas classe?” Students: The whole class affirms the statement with a yes/oui or nodding their heads. After a couple of examples ask the missionaries to respond to the first question. (Picking up Elder Smith’s pen.) Teacher: “Est-ce que c’est mon stylo? Soeur Taylor, Est-ce que c’est mon stylo?” Soeur Taylor responds: “Non, c’est son stylo.”

9. 15 min Have the missionaries contribute items into a pile in the middle. Divide the piles between companionships. Each companionship must discuss whose is each item and then return it to its owner, making sure the object does belong to that person. i.e. “Elder, c’est le stylo de qui? C’est le stylo d’Elder LeBrun. Elder Lebrun est-ce que c’est votre stylo? Oui, c’est mon stylo.” (French for Missionaries, p. 20, p. 26, p. 302)
1 Néphi 16:9-13 (Sommaire)
• Le Seigneur a parlé à mon père durant la nuit et lui a ordonné de continuer son voyage le lendemain.
• Mon père se lève le matin et il sort de sa tente. Il est étonné parce qu’il voit par terre une boule ronde. Elle est d’un ouvrage curieux. Elle est d’airain fin. La boule a deux aiguilles qui indiquent la direction à prendre dans le désert.
• Nous rassemblons tout ce que nous devons emporter. Nous avons nos provisions. Nous avons des semences de toutes sortes.
• Nous avons nos tentes. Nous partons dans le désert.
• Nous voyageons pendant quatre jours dans une direction sud-sud-est.

Première Ecoute
Listen to the cassette and answer the following question.
1. This story is about:
   a. leaving Jerusalem
   b. finding the Liahona
   c. how to pack for a trip

Deuxième Ecoute
____ Une boule ronde
____ Un sac à dos
____ Des Provisions
____ Des semences
____ Des couverts
____ Des tentes
Week 1 Monday PM (1 hr)

**Context:** Joseph Smith story (JSH 1:10-12)

**Situation:** Joseph has confusion about religion and finds answers in the scriptures.

**Task:** Share Scriptures with Others

**Functions:** narrating, requesting others to do something, asking questions, expressing feelings

**Grammar:** numbers (cardinal), “se trouver”, “aider”, other vocabulary

**Objectives:** Give a reference and explain how a scripture helps you

**References:** *French for Missionaries* pp. 298-299

**WARM-UP/REVIEW**

1. **5 min.** Review numbers from “getting acquainted” by first telling your age and how many brothers and sisters you have, and then asking the missionaries these questions in drill style. Also ask how old their mother, father, brothers and sisters are.

2. **5 min.** Write “Où se trouve... ?” on the board and draw a rough outline of the U.S. containing the state of Utah, city of Provo, the MTC, and down to the classroom. Then ask “Où se trouve notre salle de classe?” Response: “Notre salle de classe se trouve au MTC.” Continue this pattern through “L’état d’Utah se trouve aux Etats-Unis.”

   Have several clear bags (little sandwich bags) labeled with a number (any number, big or small), and each containing a useful object (for example, a bar of soap, a small book, a pencil, a pair of glasses or a small flashlight, and maybe a fork or a spoon; each of these items (like the scriptures) has a helpful purpose.

3. **5 min.** Model the pattern by saying, for example, “Le savon se trouve dans le sac numéro dix.” “Elder/Soeur _____, où se trouve le savon?” “Classe, où se trouve le savon?”, etc.

   Write “aider” on the board and elicit “yes” or “no” with “Est-ce que le savon nous aide?” “Est-ce que la fourchette nous aide?” Write an incomplete phrase on the board with “aider” and one of the object words; e.g. “La fourchette nous aide à ________.” Get the missionaries to give the missing answer—“manger”—and then you write it in the blank. Using this pattern, guide the missionaries through the other uses, but only write the missing verb on the board (don’t take the time to write out all the phrases).

4. **5 min.** Lead into the summary by asking “Quelles sont des choses qui nous aident à trouver des réponses à nos questions?” (try to elicit answers like la prière, les écritures, l’évangile, etc. If missionaries answer in English, write the French equivalent on the board.

**DURING**

Première écoute
4. 5 min. During this listening exercise, the missionaries will complete the true/false “quiz” (see attached). Go over the answers.

**Deuxième écoute**

5. 5 min. Subsuming activity: While listening to the summary, missionaries will look at a list of ideas and choose (by circling the phrase) those ideas or concepts they recognize as being expressed in the text (see attached activity sheet).

6. 10 min. Give students a copy of the story, which they should scan for cognates. Write these words in French on the board (problème, différentes, questions, touché, demander, aide, réponses, décidé, etc.) Play a word association game with these cognates. You say one of the cognates and point to a missionary to give you their association word (in French). Write the association words on the board next to their cognate. See if the association words have anything in common.

**POST**

7. 10 min. Building from the cognates practiced above, ask the missionaries the following questions:

- “Qui avait un problème?”
- “Quelle était la question de Joseph?”
- “Où est-ce que Joseph a trouvé de l’aide”
- “Où se trouve l’écriture qui a touché Joseph?”
- “Qu’est-ce que Joseph a décidé de faire?”
- “À qui est-ce que Joseph a posé ses questions?”
- “Qui a donné des réponses à Joseph?”

8. 5 min. Missionaries get into groups of 2 for role-play activity. One partner acts as a news interviewer and the other one acts as Joseph Smith. The interviewer asks questions to re-cap the who, what, when, where, why of the story. This should be done in their own words.

9. 15 min. Write “Questions” on the board. As a group, missionaries come up with a list of questions or concerns they have had that they could find help with in the scriptures. Write the questions/concerns in French on the board. Give the missionaries a simple example of your own of sharing a scripture, going through the steps below that they will have to follow. Missionaries should find a reference in their French scriptures for one of the topics on the board and then be able to share the following information with their companion:

Où se trouve l’écriture?
Qui parle dans l’écriture?
Comment est-ce que cette écriture vous aide?
Que pense l’autre personne de l’écriture?

**JSH 1:10-12 en sommaire**
• Joseph Smith est un jeune homme de quatorze ans qui a un problème. Il vit à New York, où il y a beaucoup de différentes églises. Joseph a beaucoup de questions sur la religion, et il a besoin d'aide. Il veut savoir quelle église est vraie.

Joseph lit souvent la Bible. Un jour il lit une écriture dans la Bible qui le touche profondément. Cette écriture se trouve dans le livre de Jacques, chapitre 1, verset 5. Elle dit que si vous avez besoin de sagesse, il faut demander à Dieu, et Dieu vous aidera.

Joseph aime cette écriture et il y pense constamment. Joseph sait qu’il a besoin de l’aide de notre Père Célèste, donc il décide de le prier. Quand il prie, Joseph reçoit les réponses à ses questions. L’écriture dans la Bible aide Joseph Smith à trouver les réponses qu’il cherche.

Listening Activities:

Getting the Main Ideas

Circle the ideas that you hear discussed in the story:

L’âge de Joseph Smith
Joseph est confus.
Joseph travaille dans une ferme.
Joseph veut aller à l’école.
Joseph aime lire les écritures.
Dieu répond à nos prières.
Joseph décide de faire un voyage.
La Bible aide Joseph Smith.

Vrai ou Faux

Selon le sommaire, marquez less phrases suivantes “vrai” (V) ou “faux” (F).

Joseph Smith vit à Jérusalem. _____
Joseph lit souvent la Bible. _____
Joseph a des questions sur le gouvernement. _____

L'écriture que Joseph lit se trouve dans le Livre de Mormon. _____

Joseph décide de prier Dieu. _____

Dieu répond aux questions de Joseph. _____
Week 0, Saturday PM - 2 hrs 15 min.

Context: Lehi and his family leave Jerusalem. (1 Nephi 1-2)

Situation: Nephi introducing himself and his family. He explains why they left Jerusalem.

Task: Become acquainted.

Functions: Identifying, reporting.

Grammar: Subject pronouns, "être", "avoir", "venir de", family nouns, numbers, appropriate adjectives (grand, petit, blond[e], brun[e], etc.), numbers.

Objectives: Find out about the person's place of residence, family, work, school, interests
Share information about your family, schooling, and interests

Reference: *French for Missionaries*, pp. 29, 31-37, 47, 73-74, 249, 467.

PRE-

1. 5 min Present yourself in French with visuals, body language and simple speech. Include: a salutation (Bonjour!), your name, where you are from (Je viens de...), description of your family, and two adjectives.

2. 5 min Have the missionaries summarize, in English, what they have learned about you.

3. 5 min Turn to a missionary and say: "Je m'appelle ___ " then have him get up and introduce himself to another.

4. 5 min After initial introductions, put them in groups and have them open their English scriptures to 1 Nephi 1-2. Ask questions: i.e., "What is Nephi doing?" (introducing himself); "How does he do this?" —This is to help missionaries see the objective of becoming acquainted.

DURING

5. 5 min Listen to tape of summary without text. While listening, students will check off words they hear (once or twice to verify).

6. 10 min Pass out the summary of the chapters in French and have the missionaries scan for cognates. Pronounce breath groups/phrases where they appear and have missionaries repeat after you.

7. 10 min Ask forced choice questions: Néphi ... il vient de Jérusalem ou de New York? Son père ... il s'appelle Léhi ou Samuel? Sa mère ... elle s'appelle Sariah ou Marie? Il a 3 frères ou quatre frères (make number signs with fingers). Comment s'appellent ses frères? Start naming names, wrong ones first, then correct, wrong, etc. One word answers are fine. "Néphi est américain? Hébreu?"

POST-

8a. 5 min Summarize in English: choose several of these responses, for example: Nephi is young, his father's name is Lehi, they are from Jerusalem.

8b. 5 min Have them look at their French summary to discover how Nephi relays the above information. They can underline, circle or orally produce the answers.

8c. 15 min List on the board several of the appropriate phrases while saying them out loud: "Je m'appelle Néphi, j'ai trois frères"

(grammer)

Write the verb "être" on the board
List on the board while saying them out loud phrases that the missionaries will complete: “Je _____ américain” (class fills in); “Néphi _____ hébreu.”; Finish with conjugations of nous and vous

Do the same with the verb “avoir” and then for “venir de” ask “D’où venez-vous?” to elicit “Je viens de…”

9. 15 min. Ask personal questions, starting each time with the group, saying: “Levez la main pour répondre!” (Raise yours to show what you mean.) Qui a des frères? When they raise hands, say “Combien?” “Trois?” “Quatre” “Deux” Make number signs with fingers. When someone responds, confirm: “Ah, vous avez _____ frères? Classe, il (elle) a _____ frères!” Then ask someone else, “Combien de frères est-ce qu’il a?” Repeat this communicative drill with the other information that is provided in the passage. “Comment s’appelle votre père? Mark, John, etc.” When someone responds, confirm as before then ask someone else, “Comment s’appelle son père?”

Same thing for “Qui est américain.”

10. 5 min. Missionaries take out task sheet and choose one phrase from each category to practice with their companion.

11. 15 min. Using the examples from #9, have the missionaries become acquainted by personalizing the information (including 2 personalized adjectives - they can look them up in their dictionaries.) Have them introduce themselves to two other missionaries.

12. 15 min. Role play activity: become acquainted in a “boulangerie”; missionaries must find out and share the following information: (see attached sheet)

13. 15 min. “Carte d’identité” activity: missionaries take on another identity and introduce themselves to each other

1 Néphi 1-2 (Sommaire)


□ Mon père Léhi est un prophète. Il a eu une vision de la destruction de Jérusalem. Puis, il a dit aux Juifs de se repentir.

□ Dieu a donné le commandement à mon père de partir dans le désert. Nous avons pris nos provisions et nos tentes. Puis, nous avons voyagé près de la mer Rouge.
Week 1, Monday AM - 1 hr

Context: The Lord commands Lehi to continue their travels. (1 Nephi 16: 9-13)

Situation: They are at the river Laman. Lehi is given the Liahona. They pack up their tents, and seeds and their other provisions.

Task: Sharing Experiences.

Functions: Describing.


Objectives: Use of “avoir” in describing what you own/have. Tell who the item belongs to.

Reference: French for Missionaries, pp. 20-26, 55, 302, 454.

WARM-UP/REVIEW
1. 5 min Teacher begins class by asking some of the missionaries what their name is, where they are from, as a review of the previous lesson. i.e. “Bonjour, je m’appelle Soeur Burr. Comment vous appelez-vous?” Then ask question, “Comment s’appelle-t-il?” The teacher then gets the whole class involved by asking questions like “Qui vient d’Utah?” “Qui va en France?” “Qui est missionnaire?” etc. Follow group questions with individual questions to one person, alternating with practice of asking another person about the answer of the previous person to check comprehension.

PRE-
2. 5 min The teacher demonstrates the use of avoir with certain expressions. This should be done with items in the classroom that can be shown as the teacher is speaking. Also the teacher should bring in some items in a sack. “J’ai un stylo, j’ai un cahier, j’ai un Livre de Mormon,” etc.

3. 5 min This demonstration continues asking the missionaries about the items they have in front or around them. - (Survey: missionaries raise hands in response to questions.) Teacher: Qui a un stylo? Elder Brown a un stylo. Qu’est-ce qu’il a? Student: Il a un stylo.” Repeat this type of sequence with some of the following questions: Qui a un crayon? Qui a un dictionnaire? Qui a un carnet? Qui a une cravate? Qui a des chaussures? Qui a une jupe? Qui a des lunettes?

4. 5 min What did the Nephites have on their journey? This should be done in French, just a brainstorming activity. These should be written on the board. (The missionaries may respond in English, but the teacher will write the French equivalent on the board.) Provide background for the story - The teacher can do this or a missionary can.

DURING
5. 5 min Listen to the simplified version without the text. The first time, the missionaries will listen for a global understanding of the text. The second, as the missionaries listen, they will check the things Lehi and his family took with them. Missionaries will verify their responses with a partner, and the teacher will play the cassette a second time so they can hear again the answers. (See sheet at end of this lesson). The teacher will verify by asking, “Qu’est-ce que Lehi et sa famille ont pour leur voyage.” “Tentes.” “Provisions.” etc.
6. **5 min** Distribute a copy of the text and have the missionaries infer the meaning of the word *nos*. Then, have them infer how it would be if Nephi were talking about himself. Then do this for *tu*, *vous*, *ils*, *il*. Make sure the missionaries understand that the possessive adjective agrees in number and gender with the noun following it. Explain this by showing the following: frère (masculin) son frère (his/her brother) soeur (feminin) sa soeur (his/her sister).

**POST-**

7. **5 min** Read the following list to the missionaries: 1. notre Livre de Mormon 2. votre compagnon 3. tes instructeurs 4. son compagnon 5. leurs Bibles 6. mes stylos 7. leurs livres 8. vos vélos 9. ma mission 10. ses amis de l’église. Have them decide if the cue is singulier, pluriel, or je ne sais pas. Then read the cues again to verify.

8. **5 min** Ask the missionaries (also of companionships) what they have on their missions. Have them make a packing list with their companions using the vocabulary lists, the teacher and their dictionary. Also ask questions. i.e. “Il a une cravate. Avez-vous une cravate, Elder?”

8. **10 min** Show the difference between the possessive adjectives. (Picking up someone’s pencil.) Teacher: “Est-ce que c’est mon crayon? Non, c’est votre crayon, n’est-ce pas, Elder Smith?” Student: He affirms the statement with a yes/oui or a nod of the head. Repeat this example having the missionary respond to the first question. (Est-ce que c’est mon stylo?) Continue with this next activity. (Picking up Soeur Adam’s cahier.) Teacher: “Est-ce que c’est mon cahier? Non, c’est son cahier, n’est-ce pas classe?” Students: The whole class affirms the statement with a yes/oui or nodding their heads. After a couple of examples ask the missionaries to respond to the first question. (Picking up Elder Smith’s pen.) Teacher: “Est-ce que c’est mon stylo? Soeur Taylor, Est-ce que c’est mon stylo?” Soeur Taylor responds: “Non, c’est son stylo.”

9. **15 min** Have the missionaries contribute items into a pile in the middle. Divide the piles between companionships. Each companionship must discuss whose is each item and then return it to its owner, making sure the object does belong to that person. i.e. “Elder, c’est le stylo de qui? C’est le stylo d’Elder LeBrun. Elder Lebrun est-ce que c’est votre stylo? Oui, c’est mon stylo.” (French for Missionaries, p. 20, p. 26, p. 302)

1 Néphi 16:9-13 (Sommaire)

- Le Seigneur a parlé à mon père durant la nuit et lui a ordonné de continuer son voyage le lendemain.
- Mon père se lève le matin et il sort de sa tente. Il est étonné parce qu’il voit par terre une boule ronde. Elle est d’un ouvrage curieux. Elle est d’airain fin. La boule a deux aiguilles qui indiquent la direction à prendre dans le désert.
- Nous avons nos tentes. Nous partons dans le désert.
- Nous voyageons pendant quatre jours dans une direction sud-sud-est.

**Première Ecoute**

*Listen to the cassette and answer the following question.*

1. This story is about:
   - a. leaving Jerusalem
   - b. finding the Liahona
   - c. how to pack for a trip

**Deuxième Ecoute**
__ Une boule ronde
__ Un sac à dos
__ Des Provisions
__ Des semences
__ Des couverts
__ Des tentes
Week 1, Tues. AM - 1.5 hr

Context: Alma preaching to the people of Zarahemla. (Alma 5: 45-48)

Situation: Alma tells the people of Zarahemla how he gained a testimony.

Task: Bearing Testimony.

Functions: Expressing certitude, Expressing knowledge, Explaining a process.

Grammar: “Savoir”, “Croire”, “Connaitre”.

Objectives: Bear personal testimony of gospel doctrines and principles.

Describe some of the simple truths of the gospel.


WARM-UP/REVIEW
1. 5 min Illustrate, then ask personal questions: “Qui a...?” “Qui est...?” “Qui vient de...?” Follow-up answers each time with questions of another missionary, “Qu’est-ce qu’il a?” “Qu’est-ce qu’il est?” “D’où vient-il?” “Qui a... un cahier? ...une montre? ...une chassure? ... une robe? ...leurs ecritures? Qui vient... d’Utah? ...de la Californie? ...du Canada? ...de New York?

PRE-
2. 5 min With a little bit of an introduction the teacher bears his/her testimony, very simply in French. Use the verb croire.

3. 5 min Ask the missionaries what they understood, paraphrase. As they repeat what you have said, write the French on the board. Ask the missionaries to name other kinds of things they would want to testify about. Write these things in English on the board. Ask if they heard any specific phrases repeated, i.e. “Je sais...”

4. 10 min Ask the missionaries yes/no and forced choice questions with the verb croire/avoir confiance/savoir, etc. This will prepare their minds for the context of bearing testimony. Examples: “Est-ce que vous croyez en Dieu? Vous avez confiance en votre compagnon? Avez-vous confiance en votre famille ou en votre ennemi?” Etc.

DURING
5. 10 min People will ask you “Que croyez-vous?” Let’s see how Alma responded to this question. Missionaries will listen to the cassette of the simplified context. They will have a worksheet with activities to do. See portions at the end of this lesson.

POST-
7. 20 min  Work with the grammar necessary to bear testimony. First, write the verbs savoir and connaître on the chalkboard. Ask the missionaries to infer from the passage which verb is used for people, places, how to do things, facts. After they have had a chance to discuss with a partner, verify, by calling on a missionary. Then, ask them to infer the conjugations by referring back to the text. Once the conjugations have been listed, do a practice activity. Hold up cards with various things listed on them (see attached). The missionaries will be required to use the appropriate verb and conjugation. For example, if the teacher holds up the card with le livre de Mormon est vrai, the missionary will be required to say, “Je sais que le livre de Mormon est vrai.” Once this activity is finished, ask the missionaries if they believe that things that they don’t know for sure. Make a list on the board. As you are making a list, use different pronouns, to review the various conjugations of the verb croire. Then, have the missionaries share with their companion (or a partner), what they believe. In conclusion of the grammar portion, do an activity called Elder/Soeur Non-Humble, in which the missionaries work in groups of two. They have a competition to see who knows the most about the gospel, who knows the most general authorities, etc. Make sure they remember that this is a role play!

8. 10 min  Ask the missionaries what they feel needs to be a part of their own testimonies. Have them look up these types of phrases, use the Language Book, dictionaries and you to create their testimony. This will begin as a group activity, to insure that all understand the task, then will divide into partnerships.

9. 15 min  Once the missionaries have looked up the phrases that deal with their testimonies, have a different kind of testimony meeting. As each missionary shares his/her testimony, interrupt to ask questions to the others for comprehension, i.e. “Que sait-il? Est-ce que vous savez que Dieu existe?” Use as many pronouns as appropriate. In the end you will have a group testimony. “Nous savons que...”

10. 15 min  With your companion, take out the task sheet. Find phrases you would use to testify about Jesus-Christ. Then have them practice. Repeat this process for another context, which is promising a less-active member blessings through church attendance. The teacher should circulate, to assess any problems. Do a global error correction and review when this activity is over. Have some missionaries demonstrate their testimonies for the class.

11. 15 min  Have missionaries do a situation about an investigator that isn’t sure about the law of tithing. The missionaries will have to testify of the blessings that come. Give them a chance to do this and reverse roles. You will have to model this a bit for the missionaries, and give them any necessary vocabulary.

Alma 5:45-48 (Simplified)

45. Et ce n’est pas tout. Croyez-vous que je ne connaisse pas ces choses moi-même? Voici, je vous atteste que je sais que ces choses dont j’ai parlé sont vraies. Et comment supposez-vous que je sais qu’elles sont vraies?
46. Voici, je vous le dis, elles me sont révélées par l’Esprit Saint de Dieu. Voici, j’ai jeûné et prié de nombreux jours pour connaître ces choses par moi-même. Et maintenant, je sais, par moi-même, qu’elles sont vraies; car le Seigneur Dieu me les a manifestées par son Esprit Saint; et c’est l’esprit de révélation qui est en moi.
47. Et de plus, je vous dis qu’il m’a été ainsi révélé que les paroles qui ont été prononcées par nos pères sont vraies, de la même façon, par l’esprit de prophétie qui est en moi, qui est aussi par la manifestation de l’Esprit de Dieu.
48. Je vous dis que je sais par moi-même que ce que je vous dirai sur ce qui doit venir est vrai; et je vous dis que je sais que Jésus-Christ va venir, oui, le Fils unique du Père, plein de grâce, de miséricorde et de vérité. Et c’est lui qui vient pour ôter les péchés du monde, oui, les péchés de quiconque croit fermement à son nom.
Première Ecoute
*Listen to the text a first time and put a check next to the things that Alma says he knows are true.*

- les choses
- les paroles
- la vérité
- Jésus-Christ va venir
- la vie est pour le bonheur

Deuxième Ecoute
*Listen a second time and infer the meaning of the following words.*

1. Elles me sont révélées
   a. revealed
   b. given

2. J’ai jeûné et j’ai prié de nombreux jours
   a. meditated
   b. fasted

3. Je vous dis que je sais par moi-même que ce que je vous dirai est vrai.
   a. of myself
   b. by memory

4. Je sais que Jésus-Christ va venir
   a. comes from
   b. will come

Grammar Cards for Savoir/Connaitre
Write each of these separately on a 5*7 card, or orally do the activity specified for this with the missionaries.

le livre de Mormon est vrai
President Hinckley
France
notre instructeur est parfait(e)
la vérité
parler français
Paris
mon compagnon
pourquoi la prière est importante
(you can invent your own as well)

Week 1, Tuesday PM - 1 hr
Context: Lehi and his family are in the wilderness. (1 Nephi 3)
Situation: God commands Lehi to send his sons back to Jerusalem for the brass plates.
Task: Plan daily and weekly activities.
Functions: Stating where to go or not to go.
Grammar: The verb "aller", Negation with "ne...pas"
Objectives: To talk about going places.
Disagree using the negative.
Reference: French for Missionaries, pp. 20-24, 50, 64, 72, 296.

WARM-UP/REVIEW
1. 5 min Ask the missionaries: "Que croyez-vous?" Then go back to simple questions taking a survey by the raise of hands. "Qui croit en Dieu?" "Qui croit en Jésus-Christ?" "Qui croit que Dieu l'aime?" Then ask specific missionaries. "Que croyez-vous Elder Talbert?" Repeat the response and ask who else believes that with a raise of hands. Ask several missionaries this same question following with the survey afterwards. Then ask several others the same question only asking another missionary to repeat. ie. Teacher: "Que croyez-vous?" Missionary: "Je crois en les paroles de Dieu." Teacher: "Qu'est-ce qu'il croit?...Soeur Kenny, Qu'est-ce qu'il croit?" Soeur Kenny: "Il croit en les paroles de Dieu."

PRE-
2. 5 min The teacher tells the class, in French what s/he is doing today. ie. "Aujourd'hui, je vais à l'école. Je vais à la cafétéria pour manger. Je vais chez mon ami Tim. Nous allons au gym pour jouer au basket. Je vais au MTC pour travailler." Make it real, yet only use the present tense and things that they themselves might use.
3. 5 min Check comprehension by asking "oui/non" and forced choice questions, ie, "Est-ce que je vais à l'école ou à l'Église?" "Est-ce que je vais au supermarché?" "Est-ce que je vais à la gym ou à la piscine?" "Est-ce que je vais avec Julie ou Tim?"
4. 5 min Introduce the listening section in English. "After Lehi took his family into the wilderness the Lord asked them to go several places before they reached the Red Sea. Where did the Lord ask them to go?" Several answers are correct. Focus on the Brass Plates and why the Lord would want Nephi and his brothers to go back. Ask the missionaries if Nephi and his brothers had difficulties in obtaining the plates.

DURING
5. 10 min Have the missionaries listen to the cassette. The first time, they listen to put the events in chronological order. Have them verify their answers with a partner, then listen again. For the third listening, have the missionaries listen to infer the meaning of the words in bold. Again, have them verify their responses with a partner.

6. 15 min Ask comprehension questions. "oui/non" - "forced-choice" - "open-ended"
   • Néphi et Sam vont à Jérusalem?
   • Lehi va à Jérusalem?
   • Laman et Lémuel sont contents d'aller à Jérusalem?
   • Ils vont chercher les filles d'Ismaël?
Les fils de Léhi vont à Jérusalem ou à la Mer Rouge?
Sariah va à Jérusalem ou elle reste avec Léhi?
Laban veut donner les plaques à Laman?
Laman a peur?
Laman tue Laban pour obtenir les plaques?
Ils vont chez eux pour... chercher leurs biens précieux? ou pour fêter?
Laban est content? fâché? triste?

7. 5 min Distribuer le texte. Faire les missionnaires en souligner toutes des endroits où les fils vont.

POST-

8. 3 min Faire les missionnaires travailler par paires pour faire une liste de tous des endroits où les fils vont dans l'histoire. (S'assurer de bien utiliser le présent tense.) Écrire sur le tableau "Ils vont..."

9. 3 min Continuez à faire une liste sur le tableau de où Laman va dans l'histoire. "Laman va...

10. 3 min Maintenant, écrivez sur la liste pour Laman de des endroits de qu'il ne veut pas aller. "Si Laman avait été laissé seul où aurait-il été... dans le désert, à Jérusalem, chez Laban.

11. 3 min Asker les missionnaires de se parler mutuellement de où ils vont aujourd'hui. Demander à chaque fois trois fois de dire non. Donner un exemple avec un imagination amie. "Je vais à la cantine. Et vous?" L'imaginaire ami dit "Oui, je vais à la cantine. Je vais au gymnase. Et vous?" (Il y a une liste des endroits sur pp. 20.)

12. 10 min Si il reste du temps, faire les missionnaires dire l'histoire de de manière différente, c'est-à-dire, où les fils ne vont pas.

1 Néphi 3 (Simplified)
□ Léhi et sa famille sont dans le désert. Dieu demande à Léhi d'aller chercher les plaques d'airain. Léhi raconte la demande à ses fils. Laman et Lémuel ne veulent pas aller à Jérusalem. Ils ne croient pas que leur père est un prophète.
□ Néphi et ses frères vont à Jérusalem pour obtenir les plaques. Laman est le premier d'aller demander les plaques à Laban.
□ Laman va chez Laban. Laban ne veut pas donner les plaques à Laman.
□ Laman a peur. Il va raconter les événements à ses frères. Laman et Lémuel veulent retourner là où est leur père. Néphi et Sam disent non.
□ Sam dit "Nous allons chez nous prendre nos biens précieux. Nous allons donner nos biens à Laban et il va nous donner les plaques."
□ Ils vont chez Laban avec leurs biens, mais Laban les chasse de sa maison.
□ Ils ont peur. Ils ne veulent pas retourner chez Laban. Mais Néphi dit "Nous devons obéir aux commandements de Dieu. Nous n'allons pas retourner dans le désert sans les plaques d'airain."

Première Ecoute
Listen to the cassette and put the following events in chronological order.

____ Laman va chez Laban
____ Laban les chasse de sa maison
____ Dieu demande à Lehi d’aller chercher les plaques d’airain
____ Néphi dit, “Nous devons obéir aux commandements de Dieu.”

Deuxième Ecoute

Listen to the cassette and infer the meaning of the following

1. chercher les plaques d’airain
   a. brass plates
   b. armor of God

2. Laman a peur
   a. is poor
   b. is afraid

3. nos biens précieux
   a. belongings
   b. good works

4. obéir
   a. to forget
   b. to obey
Week 1, Wednesday AM - 2 hr

Context: The conversion of Alma the Younger. (Mosiah 27)

Situation: The angel appears to Alma and the Sons of Mosiah.

Multi-Task: Share a spiritual message during a member visit.

Functions: Narrating, stating facts.

Grammar: Regular -er and -ir verbs.

Objectives: Share a scripture with the members, and ask their feelings about it. Bear your testimony. Leave with a prayer.


PRE-
1. 5 min Hold up the Book of Mormon. “Est-ce que c’est bon de partager les écritures avec les membres?” “Pourquoi?” Make a list on the board with the missionaries. They may answer in English if necessary, but the teacher will write the responses in French on the board.

2. 3 min Remind the missionaries of who Alma the Younger is, by summarizing in French.

DURING

3. 5 min Have the missionaries listen to the cassette a first time to get a general idea of what is happening in the story. (see end of lesson)

4. 10 min Have the missionaries listen a second time to answer T/F, qui, quoi types of comprehension questions. Have them compare answers with a partner, and then verify the answers by listening to the cassette again. (see end of lesson)

5. 5 min Pass out the text. Write the verbs “aimer” and “obéir” on the board. Ask the missionaries to scan the text for words that resemble “aimer” and “obéir”. This activity is to help them discover verb conjugations.

6. 10 min As they give their answers write them on the board placing them in the verb grid. Have the missionaries guess what the missing verbs would be.

4. 5 min Ask the missionaries to summarize what they know about the story of Alma the Younger.

5. 5 min As the missionaries relate the story write the verbs they mention in their infinitive form. i.e. An Elder says that Alma hates the church, the teacher writes "détester". After this activity is finished you will have a list of the verbs from the story on the board. Try to use simple verbs that are found in the simplified version.

Your list might look something like this:

<table>
<thead>
<tr>
<th>détester</th>
<th>attaquer l'Eglise</th>
<th>prêcher</th>
</tr>
</thead>
<tbody>
<tr>
<td>causer des problèmes</td>
<td>arriver</td>
<td>se repentir</td>
</tr>
<tr>
<td>se lever</td>
<td>jeuner</td>
<td>prier</td>
</tr>
<tr>
<td>avoir peur</td>
<td>tomber</td>
<td>arriver</td>
</tr>
</tbody>
</table>
6. 5 min Go over the verbs using actions to explain.

7. 10 min Have missionaries individually read the simplified version skimming for action. Have the missionaries underline the actions that take place. They should have most if not all of the verbs underlined after this activity.

8. 5 min Ask the missionaries to read the passage, summarizing it.

POST-

9. 10 min Divide the district into groups. Assign each group a section of the story and have them each act out their section. Bring in name tags or signs to specify characters and to show the dialog lines:

   - Nous sortons pour causer des problemes!
   - Ammon, Omner, Himni, Aaron, et Alma! Pourquoi causez-vous des problemes?
   - Arretez!
   - Nous avons vu un ange! Alma ne parle plus!
   - The missionaries need to decide who says what.

11. 15 min In groups of 2 ask the missionaries to go back to the day they received their mission call. Write on the board several verbs they might need to use. They should recount the events as if they were reliving the day. Use verbs such as:

   envoye
   arriver
   pleurer
   avoir hateau
   prier
   telephoner
   raconter

12. 5 min Bring the group back together and ask the groups to report on their partner’s story. The teacher asks questions to probe for more information and to make sure everyone is paying attention. “Qui a telephoné à leurs parents?” “à leurs grand-parents?” “Qui était étonnée d’aller en France?” “Au Canada?” “En Belgique?” “Qui a pleuré?” “Vous?” “Votre mere?” “Votre pere?” “Votre soeur?” “Qui a dû attendre long temps?” “peu de temps?”

13. 20 min Now that the missionaries can summarize their partner’s story, have the missionaries take turns playing the role of a member. The other partner will practice doing a member visit (remember, halfway through, they should switch roles). Their objective is to summarize one of their favorite scriptures/experiences after they become acquainted with the member. You may model this activity, and give the missionaries the following situation cards:

   Missionaire #1
   - Introduce yourself
   - Become acquainted with the member
   - Make a transition into the spiritual message
   - You may either summarize a scripture or spiritual experience
   - End with your testimony

   Membre #1
   - tell the missionary your name is Jean (Jeanne) Arnaud
   - Tell the missionary you have been a member for only 1 year
Ask a question or restate something you like about the personal message

Make any comments on his testimony, i.e. agree, elaborate

Mosiah 27 (Simplified)


Un jour, Alma le jeune et les quatre fils de Mosiah sortent pour causer des problèmes. Un ange arrive et il leur parle d'une voix forte. Les jeunes gens tombent sur le sol. Ils ont peur.

L'ange dit à Alma d'arrêter de causer des problèmes pour l'Eglise. Les jeunes gens savent que l'ange a beaucoup de pouvoir. Ils ont peur parce qu'ils étaient méchants.

Alma le jeune a tellement peur qu'il ne parle pas et il ne bouge pas. Les quatre fils de Mosiah portent Alma le jeune chez son père. Les fils de Mosiah racontent à Alma ce qui s'est passé.

Alma aime son fils. Il est content parce qu'il demande à Dieu d'aider son fils. Dieu répond à ses prières. Alma et les dirigeants de l'Eglise jeûnent et prient. Ils demandent à Dieu de donner la santé à Alma le jeune.


Première Ecoute

*Listen to the passage and answer the following questions.*

1. Le passage parle de
   a. L'apostasie d'Alma et les fils de Mosiah
   b. La conversion d'Alma et les fils de Mosiah

2. Le père d'Alma le jeune est content parce que
   a. il demande à Dieu d'aider son fils
   b. un ange parle à son fils.

Deuxième Ecoute

*Listen again to the passage, and answer the following True/False questions. If the answer is false, justify your response.*

1. V F Alma aide le peuple à obéir aux commandements de Dieu.

2. V F Alma le jeune et les quatre fils de Mosiah aident l'Eglise beaucoup.

3. V F Alma et les quatre fils de Mosiah n'ont pas peur de l'ange.

4. V F Alma le jeune ne bouge pas pendant deux jours et deux nuits.

5. Qui regrette beaucoup d'avoir causé beaucoup de problèmes?
6. Qui parle à Alma le jeune?

7. Qu’est-ce que Alma le jeune décide de faire?
Week 1, Thursday AM - 2 hr

Context: Ammon’s missionary experience. (Alma 17)
Situation: Ammon impresses the King through service
Task: Expansion: Bearing testimony and sharing experiences
Functions: Narrating, Stating facts
Grammar: Present tense of regular verbs
Objectives: Narrate an event as it takes place

WARM-UP/REVIEW
1. 2 min Ask the missionaries what they like and don’t like. This is a review with the verb “aimer.”
   These questions also work well with the verb “préférer.” i.e. “Est-ce que vous aimez la cravate d’Elder Smith ou
d’Elder Brantley?” “Qu’est-ce que vous préférez? Le petit déjeuner ou le dîner?”
   Ask the following questions expecting them to raise their hands to respond. “Qui aime lire?”
   “Qui aime les devoirs?” “Qui aime leur famille?” “Qui aime les écritures?” (Follow up some of these group
   questions with specific questions of missionaries about the likes of others in the group.
2. 5 min Move the questions into more open ended questions. i.e. “Qu’est-ce que vous aimez?” You
   can bring in a lot more of the previous verbs with these questions.

PRE-
3.5 min Ask the missionaries, “Pourquoi êtes-vous en mission?” “Pensez-vous que les sentiments d’Ammon
   étaient les mêmes?”

DURING
4. 10 min Have the missionaries listen to the text a first time to put the text into a logical sequence.

5. 10 min Have the missionaries listen to the text a second time to infer the meaning of certain words.

5. 5 min Distribute the text. First, have the missionaries scan the text to see the order they laid out in the
   first listening activity. Then ask the missionaries to scan the text for the actions that are taking place. Have them
   underline these parts. They should then have all or most of the verbs underlined.

6. 5 min Ask the missionaries to read the passage. This could be done by themselves or in partners
   with each missionary taking turns reading.

POST-
7. 5 min Check comprehension of the story using “Oui / Non” and forced-choice questions.

8. 10 min Hand out the cards with this lesson. There are three sets of colored cards. One color has
   subjects on it. Another the verbs in the infinitive form. And the last set has sentence endings. These cards will
   create the story of Ammon. Ask the missionaries to recreate the story in logical order with the cards. Each set of
   missionaries will be asked to use the cards to lay out complete sentences on the desk/floor. Ask each missionary
   to pick one or more of their sentences to say out loud. They will have to conjugate the verb as they read the
   sentence.
9. 10 min  With different partners ask the missionaries to re-tell the story of Ammon in modern times. Perhaps Elder Ammon has been sent to a new country, or a new city. I doubt he will have to chop off any arms to impress the governing leader. Bring the class back together to share some of the stories, but not for too long as the next activity is more important.

10. 20 min  Ask the missionaries now to tell a story when they had to impress or gain a person’s respect. Perhaps a job interview, a speech in High School, a college counselor etc. Bring the class back together for reports.

11. 20 min  Now have the missionaries work on bearing testimony in a street contacting situation. One missionary will testify of an experience with the Atonement, or the power of forgiveness, and another missionary will testify of the importance of prayer in finding out if the Book of Mormon is true. Bring the class together, and have reports.

Alma 17 (Simplified)

☐ Ammon est un des quatre fils du roi Mosiah. Les fils vont dans différentes villes pour prêcher l’Evangile aux Lamanites.


☐ Les serviteurs du roi ont peur parce que les moutons partent. Ammon leur dit de ne pas avoir peur. Il leur dit d’aller chercher les moutons.


Première Ecoute

Listen to the cassette and put the following in chronological order.

☐ Les serviteurs du roi ont peur parce que les moutons partent.

☐ Les Lamanites n’ont pas peur d’Ammon

☐ Ammon coupe les bras des Lamanites.

☐ Ammon dit au roi qu’il désire être le serviteur du roi

☐ Les Lamanites méchants dispersent les moutons.

☐ Le roi demande à Ammon pourquoi il est dans la ville.
Deuxième Ecoute

*Listen to the cassette again, and match the following words to their meaning*

- *precher* to take care of
- *amener* to save
- *s’occuper de* to preach
- *voler* to steal
- *jetter* to cut
- *couper* to take
- *sauver* to throw
Week 2, Wednesday PM - 2 hr

Context: Ammon preaching to the Lamanites. (Alma 18)
Situation: King Lamoni’s conversion.
Task: Teach Heavenly Father’s plan
Function: Narrating, stating facts, stating what will occur, stating what one must/wants/can do.
Grammar: “Aller / Devoir / Vouloir / Pouvoir” + infinitive.
Objectives: Teach three or four truths about our Heavenly Father and his Plan for us.
Find out their beliefs and their feelings about Heavenly Father
Build on common beliefs and show empathy
Bear testimony about our Heavenly Father


PRE-
1. 5 min Begin by asking questions such as, “Qui crois en Dieu? Pourquoi? Est-ce qu’il a un plan pour notre bonheur ou pour notre tristesse? Quel est le plan? un plan de vivre avec lui, ou de vivre séparé de lui?
2. 5 min Share, in simple French, your feelings about the Plan of Heavenly Father, and why it is important. Include the fact that we are his children, that he has a plan of happiness, and that he knows all, and can do all.
3. 5 min Refer missionaries back to the story of Ammon. Ask them to summarize it for you. Help them back by reminding them about the sheep, and how he cut the arms.

DURING
4. 10 min Have the missionaries do a sequencing activity while listening to the cassette
5. 10 min Have the missionaries then listen for a specific answer while listening to the cassette again
6. 5 min Distribute the text, and ask the missionaries to scan the text and underline the use of the verbs “Aller, Devoir, Vouloir, and Pouvoir”. Then ask missionaries in groups to take one of the following verbs and figure out how it is conjugated, using the text. “Aller”, “Devoir”, “Vouloir”, “Pouvoir”. Each group will take one.
7. 15 min Ask each group to teach the rest of the class.
8. 5 min Using these verbs, ask the missionaries some forced choice or Oui/Non questions about the text first of all, and then move to questions such as, “Où allez-vous manger ce soir, à la cafétéria ou au gymnase? Qu’est-ce que vous voulez manger ce soir, du bifteck ou de la salade? Est-ce que vous pouvez commander une pizza au MTC? Voulez-vous bien parler le français?”

9. 5 min Ask the missionaries to tell you the story of Ammon in French up to the point where the servants tell Lamoni what Ammon has done. Have them imagine that they are Ammon. How would they tell the people about God?

POST-

11. 10 min Ask the missionaries to work in groups and discuss the following about themselves. Write these questions on the board to help guide their efforts.

- What are they going to do on your mission? (Je vais aller...)
- What are they going to do while on their mission? (Je vais...)
- What do they want to accomplish while on their missions? (Je veux...)
- How do they want to be after their missions? (Je veux devenir/être...) What do they have to do while on their missions or at the MTC? (Je dois...)
- What can they do to better prepare and help others understand the gospel? (Je peux...)

12. 5 min Bring the missionaries back together and share some of the responses.

13. 15 min Now have the missionaries contact a less active member, and summarize God’s plan. Have them use their task sheets for this activity, by choosing some phrases from the sheet that they like best. Then have them switch roles, and do a street contact. Have some demonstrations for the class, and give feedback.

Alma 18 (Simplified)

- Après la situation où Ammon doit tuer plusieurs voleurs, des serviteurs du roi veulent raconter l’histoire au roi. Ils emportent les bras pour les montrer au roi. Le roi Lamoni veut voir Ammon, mais il a peur. Il pense qu’Ammon est le Grand Esprit.
- Qu’est-ce qui va arriver?
- Ammon va venir pour voir le roi. Le roi ne va pas savoir quoi dire à Ammon. Il ne va pas parler pendant une heure. Le Saint-Esprit va aider Ammon à savoir les pensées de Lamoni. Ammon va dire qu’il n’est pas le Grand Esprit. Il va lui dire qu’il n’est qu’un homme.
- Lamoni va prier Dieu parce qu’il veut être pardonné de ses péchés. Il va tomber sur le sol.
 Certaines personnes vont penser que le roi est mort. La femme de Lamoni va demander à Ammon de l'aider. Ammon va dire que Lamoni va se lever le jour suivant. La femme de Lamoni va croire Ammon.

Le jour suivant, Lamoni va se lever et va dire à son peuple ce qui est arrivé. Beaucoup de gens vont le croire.

Première Ecoute
*Listen to the cassette, putting the following in order*

- Le roi ne va pas parler pendant une heure
- Lamoni va prier Dieu
- Certains gens pensent que le roi est mort!
- Le roi demande à Lamoni de l'instruire
- Ammon va dire qu'il n'est pas le Grand Esprit

Deuxième Ecoute
*What does Ammon teach about God? Check all that apply.*

- Dieu sait tout
- Dieu répond à nos prières
- Dieu est notre père
- Dieu a un plan pour nous
- Le plan de Dieu est pour notre malheur
- Nous pouvons vivre avec Dieu à jamais
Week 1, Friday AM - 2 hr

Context: Nephi needs to find food. (1 Nephi 16:17)

Situation: Nephi breaks his bow. The family complains. Nephi shows his faith and finds food with the help of the Lord.

Task: Multi-task review

Share Experience/Tell a Story, Give directions.

Functions: Describing one’s physical state/emotions.

Grammar: Expressions with “avoir”, Vocabulary associated with directions.

Objectives: After this lesson the missionaries will be able to:

1. Describe how they are feeling
2. Talk about the physical state of a person
3. Give someone directions on how to reach a specific destination


WARM-UP/REVIEW

1. 5 min Practice the “futur proche”: “Qu’allez-vous faire…”

   “Bonjour classe! Comment allez-vous? (students respond) Qu’allez-vous faire aujourd’hui? Qui va manger à la cafétéria? (raise hands to show yes) Elder Smith va manger à la cafétéria. Et Soeur Brown et Soeur Green vont manger à la cafétéria. Qu’est-ce que vous allez prendre? Moi, je vais prendre de la soupe. Et vous, Elder Johnson. Qu’est-ce que vous allez prendre? (he responds: je vais prendre un sandwich.) Bon, il va prendre un sandwich. Elder Smith, qu’est-ce qu’Elder Johnson va prendre? (Un sandwich.)” —Continue speaking using the immediate future. Ask a question of one missionary and then from time to time, ask someone else what the previous just said, as if you didn’t understand.

PRE-

2. 5 min Teacher demonstrates several uses of the expressions with avoir, i.e. “J’ai froid. J’ai faim (hand on stomach to show hunger), J’ai chaud. (fanning to cool down), J’ai sommeil (yawning), J’ai froid (Trembling, expressing cold through actions).

3. 10 min Est-ce que vous avez chaud? Est-ce que vous avez froid, Elder Smith (Trembling, expressing cold through actions)? Moi, oui. J’ai froid. Et j’ai sommeil (yawning). Est-ce que vous avez sommeil, Soeur Brown? Et Soeur Green, est-ce qu’elle a sommeil?” Question the missionaries until they get the idea, use il/elle questions also as in Exercise 1.

4. 5 min Teacher or a missionary gives the background on the verses.

DURING

6. 10 min Listen to the story. Have the missionaries answer T/F questions about the text.

7. 10 min Distribute a copy of the text, and have missionaries underline all of the descriptions they find. Compare with a companion, and discuss as a class.

POST

8. 5 min The teacher expands the variety of answers referring to previously learned adjectives that the missionaries can provide. “What are some other ways to respond to the question, “Que ressentez-vous?” (i.e. “Je suis fatigué. Je suis heureux.”) Apply these responses to the context of the story. (i.e. “Vous êtes Laman. Néphi a brisé son arc et vous n'avez pas de nourriture. Que ressentez-vous? [Je suis fâché] Vous êtes la femme de Néphi. Vous mangez bien après le retour de votre mari. Que ressentez-vous? [Je suis heureuse]).

9. 15 min The teacher demonstrates one or two of the following situations. The missionaries then work in groups to ask each other how they feel when...

- Que ressentez-vous quand...
  - Quelqu’un vous frappe?
  - Vous êtes avec votre famille?
  - Vous êtes au MTC?
  - Vous êtes à la cafétéria?
  - Nous sommes au gymnase?
  - Vous recevez une lettre?

10. 5 min The teacher brings the missionaries back together after the practice and focuses on another aspect of the story. “Turning back to the story of Nephi and his bow, Quel est l’importance de la Liahona?” (quelques idées: l’obéissance, la foi, la direction, la révélation)

11. 5 min The teacher starts some discussion. This discussion can be in English but the teacher can ask the following question in the language using some body language. (ex. pretend to write on a ball in your hand, “Que pensez-vous est écrit sur la Liahona?”)

12. 10 min Continuing the discussion move the missionaries into the phrases you would need to give someone directions. “Speaking of directions, what kinds of directions do you give someone?” “Quelle sont des phrases pour donner des directions?”

- “Allez tout droit.” “Tournez...” “à gauche” “à droite”

13. 5 min The teacher has the missionaries stand up and turn to the right, to the left, has one walk forward, etc. acting out the phrase they have just heard.

"Levez-vous. (class stands) Tournez à gauche. Tournez à droite. Elder Smith, allez tout droit. etc."

14. 10 min Using the map of 11M (p. 199) have the missionaries give each other directions. “Je suis à la cafétéria. Je vais à la salle B-127” “Vous allez tout droit. Puis vous tournez...”

15. 5 min The missionaries can modify this activity by giving directions to their own house from the school or the church house or the bus stop.

16. 15 min The missionaries now need to place their trust in one another. You can demonstrate once with one missionary and then have them repeat the activity in groups of two. Have one of the missionaries closes his eyes and another leads him around the room or the hallway, or outside by giving him the commands just learned.

1 Néphi 16:17-32 (Sommaire)


Laman et Lémuel et les fils d’Ismaël murmurent beaucoup à cause des souffrances et des afflictions. Mon père commence à murmurer aussi. Ils sont tellement affligés qu’ils murmurent contre le Seigneur.

Moi, Néphi je suis affligé aussi à cause de la perte de mon arc. Il est difficile d’obtenir de la nourriture.

Je fais un arc dans du bois et une flèche d’un bâton droit. Je demande à mon père “Où faut-il que j’aille pour trouver de la nourriture?”

Mon père demande au Seigneur. Le Seigneur n’est pas content avec mon père. La voix du Seigneur le réprimande pour avoir murmuré contre le Seigneur.

Le Seigneur dit à mon père: “Regarde la boule et vois les choses qui y sont écrites.”

Mes frères et les fils d’Ismaël ont peur à cause des choses qui sont écrites. Nous voyons que la boule marche selon notre foi et notre diligence.

Je monte la montagne selon les directives indiquées par la boule. Je reviens avec de la nourriture pour nos familles.

Nous sommes extrêmement heureux. Nous rendons grâce au Seigneur.

Première Ecoute
Listen to the text and answer the following true/false questions. If the answer is false, make it true.

1. V F Nous ne voulons pas nous reposer.
2. V F Toutes nos familles ont faim.
3. V F Néphi murmure parce que Laman brise son arc.
4. V F Il n’est pas difficile d’obtenir de la nourriture.
5. V F Néphi fait un arc du bois.
6. V F Le Seigneur est très content avec le père de Néphi.
7. V F La boule marche selon leur foi et leur diligence.
Week 2, Tuesday AM - 2 hr

Context: The birth of Christ. (Luke 2)

Situation: Mary and Joseph going to Bethlehem and the shepherds coming to the stable.

Task: Share Experience.

Functions: Narrating past events, Stating facts.

Grammar: Sequence words, “passé compose” with “avoir/être”.

Objectives: Relate a past event.


PRE-
2. 10 min Teacher begins class by telling the class what happened last night, an interesting mission experience or another experience that has happened to you. Keep this short, exciting and simple. Be sure to use SYL techniques as you tell the story.

3. 5 min Ask questions about the story. This will help those that don’t catch everything and provide opportunities for the missionaries to know how much they understand.

DURING
5. 5 min Scan for unknown words. Guess at their meaning, ask your companion what he thinks they mean.

6. 15 min Scan for the actions in the story. What do you notice that is different from the actions in other stories? Discuss “être/avoir”.

7. 10 min Have the companionships or groups of two read the story out loud to each other.

8. 10 min Ask some comprehension/sequence questions, i.e. “Est-ce que Joseph et Marie sont restés dans une étable ou dans une hôtellerie? Est-ce que l’ange est apparu au roi ou aux bergers? Quelle était la réaction des bergers? Ils ont eu peur ou ils ont été tristes? Jésus est né le matin ou la nuit. Après que l’ange est apparu aux bergers qu’est-ce qu’ils ont fait? Pourquoi Joseph et Marie, sont-ils allés à Bethléem? Qui est-ce que les bergers ont vu à Bethléem?”

POST-
9. 15 min Ask the missionaries in groups of two to complete the Christmas story with the Three Wise Men. You can refer them to Matthew 2:1-12.

10. 10 min Come together as a group and share some of the stories. Ask questions as they tell the story to fill in gaps, help them pay attention or to gently correct.

11. 5 min Have each missionary take a few minutes to pull together a story. Example topics: When a brother/sister was born, A time that they were touched/instructed to do something (like the shepherds), a trip they took, what happened yesterday, a story from a recent letter from home etc.

12. 15 min Have each missionary share his story with another.

13. 15 min Have the missionaries switch partners and tell the story they just heard.
Le roi des Romains a fait une loi. Il a dit que tout le monde doit être recensé. Joseph et Marie habitaient Nazareth. Ils ont dû aller à Bethléem pour être recensés.

A Bethléem personne n'a eu de chambre libre. Ils ont trouvé une place dans l'étable. Ce soir là l'enfant de Marie est né.

Marie l'a couché dans une crèche. Joseph et Marie ont donné au bébé le nom de Jésus.


L'ange leur a dit de ne pas craindre. Il leur a dit que cette nuit-là le Sauveur est né.

Les bergers sont allés à Bethléem. Ils ont vu l'enfant Jésus.
Week 1, Friday PM—1 hr

Context: 
Member visit—Multi-task TRC Member visit #1

Situation: 
Two missionaries becoming acquainted with a member

Task: 
multi

Functions: 
asking, describing, sharing

Grammar: 
recycle

Objectives: 
Become acquainted with the member, share scriptures, testimony, leave with a prayer.

Reference: 
none

PRE-
1. 5 min Summarize the steps to a member visit as a group. Have the missionaries discuss this in groups, then have them share as a class. List their responses on the board.

DURING
2. 10 min Have the missionaries match the events they hear to the appropriate phase member visits.
3. 10 min Have the missionaries listen again to answer comprehension questions.
4. 5 min Distribute the text, and have the missionaries label the various parts, i.e. becoming acquainted, etc.
5. 5 min Have the missionaries read the text for any words they do not know. Ask them to infer meaning, then verify.
6. 5 min Have the missionaries each write a scenario about a member, i.e. name, occupation, how long member of church, etc.

POST-
7. 20 min Have the missionaries exchange scenarios and do member visits, focusing on the steps they listed at the beginning, which should be: 1. Become acquainted 2. Share Spiritual message/scripture 3. Bear testimony 4. Ask to end with prayer

Première Ecoute et Deuxième Ecoute
Listen to the text, and match the phrase at the right with the appropriate step at the left. The steps at the left may be used more than once. Also, put the steps at the right in a sequential order (for the second listening)

___ 1. Et vous Elder Martin, d’ou venez-vous. A. Become Acquainted
___ 2. Pouvons-nous partager une écriture avec vous? B. Share Scriptures
___ 3. Bonjour les Elders! C. Bear Testimony
4. Avant de partir, nous aimerions vous quitter avec une prière. D. End with Prayer
5. Je sais que . . . . Dieu vous bénira.
6. Que pensez-vous de cette écriture?

Troisième Ecoute
Listen to the cassette again, and answer the following comprehension questions.

1. Qui vient de Néphi, Utah?
2. Qui était à Nantes avant?
3. Ou est-ce que le fils de Frère Dupré fait une mission?
4. A quelle page se trouve l’écriture?
5. Que pense Frère Dupré de l’écriture?

Text: see MTC multi-task copy
Week 0, Saturday PM - 2 hrs 15 min.

Context: Lehi and his family leave Jerusalem. (1 Nephi 1-2)

Situation: Nephi introducing himself and his family. He explains why they left Jerusalem.

Task: Become acquainted.

Functions: Identifying, reporting.

Grammar: Subject pronouns, "être", "avoir", "venir de", family nouns, numbers, appropriate adjectives (grand, petit, blond[e], brun[e], etc.), numbers.

Objectives: Find out about the person's place of residence, family, work, school, interests

Share information about your family, schooling, and interests

Reference: French for Missionaries, pp. 29, 31-37, 47, 73-74, 249, 467.

PRE-
1. 5 min Present yourself in French with visuals, body language and simple speech. Include: a salutation (Bonjour!), your name, where you are from (Je viens de...), description of your family, and two adjectives.

2. 5 min Have the missionaries summarize, in English, what they have learned about you.

3. 5 min Turn to a missionary and say: "Je m'appelle ____" then have him get up and introduce himself to another.

4. 5 min After initial introductions, put them in groups and have them open their English scriptures to 1 Nephi 1-2. Ask questions: i.e., "What is Nephi doing?" (introducing himself); "How does he do this?" —This is to help missionaries see the objective of becoming acquainted.

DURING
5. 5 min Listen to tape of summary without text. While listening, students will check off words they hear (once or twice to verify).

6. 10 min Pass out the summary of the chapters in French and have the missionaries scan for cognates. Pronounce breath groups/phrases where they appear and have missionaries repeat after you.

7. 10 min Ask forced choice questions: Nephi ... il vient de Jérusalem ou de New York? Son père ... il s'appelle Léhi ou Samuel? Sa mère ... elle s'appelle Sariah ou Marie? Il a 3 frères ou quatre frères (make number signs with fingers). Comment s'appellent ses frères? Start naming names, wrong ones first, then correct, wrong, etc. One word answers are fine. "Néphi est américain? Hébreu?"

POST-
8a. 5 min Summarize in English: choose several of these responses, for example: Nephi is young, his father's name is Lehi, they are from Jerusalem.

8b. 5 min Have them look at their French summary to discover how Nephi relays the above information. They can underline, circle or orally produce the answers.

8c. 15 min List on the board several of the appropriate phrases while saying them out loud: "Je m'appelle Néphi, j'ai trois frères" (grammar)

Write the verb "être" on the board
List on the board while saying them out loud phrases that the missionaries will complete: "Je _____ américain" (class fills in); "Néphi _____ hébreu."; Finish with conjugations of nous and vous

Do the same with the verb "avoir" and then for "venir de" ask "D'où venez-vous?" to elicit "Je viens de..."

9. 15 min Ask personal questions, starting each time with the group, saying: "Levez la main pour répondre!" (Raise yours to show what you mean.) Qui a des frères? When they raise hands, say "Combien?", "Trois?" "Quatre" "Deux" Make number signs with fingers. When someone responds, confirm: "Ah, vous avez _____ frères? Classe, il (elle) a _____ frères!" Then ask someone else, "Combien de frères est-ce qu'il a?"

Repeat this communicative drill with the other information that is provided in the passage. "Comment s'appelle votre père? Mark, John, etc." When someone responds, confirm as before then ask someone else, "Comment s'appelle son père?"

Same thing for "Qui est américain."

10. 5 min. Missionaries take out task sheet and choose one phrase from each category to practice with their companion.

11. 15 min Using the examples from #9, have the missionaries become acquainted by personalizing the information (including 2 personalized adjectives - they can look them up in their dictionaries.) Have them introduce themselves to two other missionaries.

12. 15 min Role play activity: become acquainted in a "boulangerie"; missionaries must find out and share the following information: (see attached sheet)

13. 15 min "Carte d'identité" activity: missionaries take on another identity and introduce themselves to each other

1 Néphi 1-2 (Sommaire)


☐ Mon père Léhi est un prophète. Il a eu une vision de la destruction de Jérusalem. Puis, il a dit aux Juifs de se repentir.

☐ Dieu a donné le commandement à mon père de partir dans le désert. Nous avons pris nos provisions et nos tentes. Puis, nous avons voyagé près de la mer Rouge.
Week 1, Monday AM - 1 hr

Context: The Lord commands Lehi to continue their travels. (1 Nephi 16: 9-13)

Situation: They are at the river Laman. Lehi is given the Liahona. They pack up their tents, and seeds and their other provisions.

Task: Sharing Experiences.

Functions: Describing.

Grammar: “Avoir”, vocabulary for things missionaries would need, Describing possession using “de” and possessive adjectives.

Objectives: Use of “avoir” in describing what you own/have. Tell who the item belongs to.

Reference: French for Missionaries, pp. 20-26, 55, 302, 454.

WARM-UP/REVIEW

1. 5 min Teacher begins class by asking some of the missionaries what their name is, where they are from, as a review of the previous lesson, i.e. “Bonjour, je m’appelle Soeur Burr. Comment vous appelez-vous?” Then ask question, “Comment s’appelle-t-il?” The teacher then gets the whole class involved by asking questions like “Qui vient d’Utah?” This can be answered by a raise of hands. “Qui va en France?” “Qui est missionnaire?” etc. Follow group questions with individual questions to one person, alternating with practice of asking another person about the answer of the previous person to check comprehension.

PRE-

2. 5 min The teacher demonstrates the use of avoir with certain expressions. This should be done with items in the class room that can be shown as the teacher is speaking. Also the teacher should bring in some items in a sack. “J’ai un stylo, j’ai un cahier, j’ai un Livre de Mormon.” etc.

3. 5 min This demonstration continues asking the missionaries about the items they have in front or around them. - (Survey: missionaries raise hands in response to questions.) Teacher: Qui a un stylo? Elder Brown a un stylo. Qu’est-ce qu’il a? Student : Il a un stylo.” Repeat this type of sequence with some of the following questions: Qui a un crayon? Qui a un dictionnaire? Qui a un carnet? Qui a une cravate? Qui a des chaussures? Qui a une jupe? Qui a des lunettes?

4. 5 min What did the Nephites have on their journey? This should be done in French, just a brainstorming activity. These should be written on the board. (The missionaries may respond in English, but the teacher will write the French equivalent on the board.) Provide background for the story - The teacher can do this or a missionary can.

DURING

5. 5 min Listen to the simplified version without the text. The first time, the missionaries will listen for a global understanding of the text. The second, as the missionaries listen, they will check the things Lehi and his family took with them. Missionaries will verify their responses with a partner, and the teacher will play the cassette a second time so they can hear again the answers. (See sheet at end of this lesson). The teacher will verify by asking, “Qu’est-ce que Léhi et sa famille ont pour leur voyage.” “Tentes.” “Provisions.” etc.
6. 5 min Distribute a copy of the text and have the missionaries infer the meaning of the word nos. Then, have them infer how it would be if Nephi were talking about himself. Then do this for tu, vous, ils, il. Make sure the missionaries understand that the possessive adjective agrees in number and gender with the noun following it. Explain this by showing the following: frère(masculin) son frère (his/her brother) soeur (feminin) sa soeur (his/her sister).

POST-
7. 5 min Read the following list to the missionaries: 1. notre Livre de Mormon 2. votre compagnon 3. tes instructeurs 4. son compagnon 5. leurs Bibles 6. mes stylos 7. leurs livres 8. nos vélos 9. ma mission 10. ses amis de l’église. Have them decide if the cue is singulier, pluriel, or je ne sais pas. Then read the cues again to verify.

8. 5 min Ask the missionaries (also of companionships) what they have on their missions. Have them make a packing list with their companions using the vocabulary lists, the teacher and their dictionary. Also ask questions. i.e. “Il a une cravate. Avez-vous une cravate, Elder?”

8. 10 min Show the difference between the possessive adjectives. (Picking up someone’s pencil.) Teacher: “Est-ce que c’est mon crayon? Non, c’est votre crayon, n’est-ce pas, Elder Smith?” Student: He affirms the statement with a yes/oui or a nod of the head. Repeat this example having the missionary respond to the first question. (Est-ce que c’est mon stylo?) Continue with this next activity. (Picking up Soeur Adam’s cahier.) Teacher: “Est-ce que c’est mon cahier? Non, c’est son cahier, n’est-ce pas classe?” Students: The whole class affirms the statement with a yes/oui or nodding their heads. After a couple of examples ask the missionaries to respond to the first question. (Picking up Elder Smith’s pen.) Teacher: “Est-ce que c’est mon stylo? Soeur Taylor, Est-ce que c’est mon stylo?” Soeur Taylor responds: “Non, c’est son stylo.”

9. 15 min Have the missionaries contribute items into a pile in the middle. Divide the piles between companionships. Each companionship must discuss whose is each item and then return it to its owner, making sure the object does belong to that person. i.e. “Elder, c’est le stylo de qui? C’est le stylo d’Elder LeBrun. Elder Lebrun est-ce que c’est votre stylo? Oui, c’est mon stylo.” (French for Missionaries, p. 20, p. 26, p. 302)

1 Néphi 16:9-13 (Sommaire)

- Le Seigneur a parlé à mon père durant la nuit et lui a ordonné de continuer son voyage le lendemain.
- Mon père se lève le matin et il sort de sa tente. Il est étonné parce qu’il voit par terre une boule ronde. Elle est d’un ouvrage curieux. Elle est d’airain fin. La boule a deux aiguilles qui indiquent la direction à prendre dans le désert.
- Nous avons nos tentes. Nous partons dans le désert.
- Nous voyageons pendant quatre jours dans une direction sud-sud-est.

Première Ecoute
Listen to the cassette and answer the following question.
1. This story is about:
   a. leaving Jerusalem
   b. finding the Liahona
   c. how to pack for a trip

Deuxième Ecoute
Une boule ronde
Un sac à dos
Des Provisions
Des semences
Des couverts
Des tentes
Week 1, Tues. AM - 1.5 hr

Context: Alma preaching to the people of Zarahemla. (Alma 5: 45-48)

Situation: Alma tells the people of Zarahemla how he gained a testimony.

Task: Bearing Testimony.

Functions: Expressing certitude, Expressing knowledge, Explaining a process.

Grammar: "Savoir", "Croire", "Connaitre".

Objectives: Bear personal testimony of gospel doctrines and principles.

Describe some of the simple truths of the gospel.


WARM-UP/REVIEW
1. 5 min Illustrate, then ask personal questions: "Qui a...?" "Qui est...?" "Qui vient de...?" Follow-up answers each time with questions of another missionary, “Qu’est-ce qu’il a?” “Qu’est-ce qu’il est?” “D’où vient-il?” Qui a... un cahier? ...une montre? ...une chassure? ... une robe? ...leurs ecritures? Qui vient... d’Utah? ...de la Californie? ...du Canada? .. de New York?

PRE-
2. 5 min With a little bit of an introduction the teacher bears his/her testimony, very simply in French. Use the verb croire.

3. 5 min Ask the missionaries what they understood, paraphrase. As they repeat what you have said, write the French on the board. Ask the missionaries to name other kinds of things they would want to testify about. Write these things in English on the board. Ask if they heard any specific phrases repeated, i.e. “Je sais...”

4. 10 min Ask the missionaries yes/no and forced choice questions with the verb croire/avoir confiance/savoir, etc. This will prepare their minds for the context of bearing testimony. Examples: “Est-ce que vous croyez en Dieu? Vous avez confiance en votre compagnon? Avez-vous confiance en votre famille ou en votre ennemi?” Etc.

DURING
5. 10 min People will ask you “Que croyez-vous?” Let’s see how Alma responded to this question. Missionaries will listen to the cassette of the simplified context. They will have a worksheet with activities to do. See portions at the end of this lesson.

POST-
6. 10 min Pass out the passage. Tell missionaries to, “Trouvez des choses qui sont vraies.” “Ces choses” Explain, “Quelles choses?” “L’Eglise” (Write whole name of Church on the board.) “Jésus-Christ va venir.” Ask again “Quelles sont d’autres choses qui sont vraies?” “le Christ est le fils unique du Père” Ask them again “Encore?” “Jésus est le Christ.” “Encore?” “Le Christ est plein de grâce.” etc.
7. 20 min Work with the grammar necessary to bear testimony. First, write the verbs savoir and connaître on the chalkboard. Ask the missionaries to infer from the passage which verb is used for people, places, how to do things, facts. After they have had a chance to discuss with a partner, verify, by calling on a missionary. Then, ask them to infer the conjugations by referring back to the text. Once the conjugations have been listed, do a practice activity. Hold up cards with various things listed on them (see attached). The missionaries will be required to use the appropriate verb and conjugation. For example, if the teacher holds up the card with le livre de Mormon est vrai, the missionary will be required to say, “Je sais que le livre de Mormon est vrai.” Once this activity is finished, ask the missionaries if they believe that things that they don’t know for sure. Make a list on the board. As you are making a list, use different pronouns, to review the various conjugations of the verb croire. Then, have the missionaries share with their companion (or a partner), what they believe. In conclusion of the grammar portion, do an activity called Elder/Sœur Non-Humble, in which the missionaries work in groups of two. They have a competition to see who knows the most about the gospel, who knows the most general authorities, etc. Make sure they remember that this is a role play!

8. 10 min Ask the missionaries what they feel needs to be a part of their own testimonies. Have them look up these types of phrases, use the Language Book, dictionaries and you to create their testimony. This will begin as a group activity, to insure that all understand the task, then will divide into partnerships.

9. 15 min Once the missionaries have looked up the phrases that deal with their testimonies, have a different kind of testimony meeting. As each missionary shares his/her testimony, interrupt to ask questions to the others for comprehension, i.e. “Que sait-il? Est-ce que vous savez que Dieu existe?” Use as many pronouns as appropriate. In the end you will have a group testimony. “Nous savons que...”

10. 15 min With your companion, take out the task sheet. Find phrases you would use to testify about Jesus-Christ. Then have them practice. Repeat this process for another context, which is promising a less-active member blessings through church attendance. The teacher should circulate, to assess any problems. Do a global error correction and review when this activity is over. Have some missionaries demonstrate their testimonies for the class.

11. 15 min Have missionaries do a situation about an investigator that isn’t sure about the law of tithing. The missionaries will have to testify of the blessings that come. Give them a chance to do this and reverse roles. You will have to model this a bit for the missionaries, and give them any necessary vocabulary.

Alma 5:45-48 (Simplified)

45. Et ce n’est pas tout. Croyez-vous que je ne connaisse pas ces choses moi-même? Voici, je vous atteste que je sais que ces choses dont j’ai parlé sont vraies. Et comment supposez-vous que je sais qu’elles sont vraies?

46. Voici, je vous le dis, elles me sont révélées par l’Esprit Saint de Dieu. Voici, j’ai jeûné et prie de nombreux jours pour connaître ces choses par moi-même. Et maintenant, je sais, par moi-même, qu’elles sont vraies; car le Seigneur Dieu me les a manifestées par son Esprit Saint; et c’est l’esprit de révélation qui est en moi.

47. Et de plus, je vous dis qu’il m’a été ainsi révélé que les paroles qui ont été prononcées par nos pères sont vraies, de la même façon, par l’esprit de prophétie qui est en moi, qui est aussi par la manifestation de l’Esprit de Dieu.

48. Je vous dis que je sais par moi-même que ce que je vous dirai sur ce qui doit venir est vrai; et je vous dis que je sais que Jésus-Christ va venir, oui, le Fils unique du Père, plein de grâce, de miséricorde et de vérité. Et c’est lui qui vient pour ôter les péchés du monde, oui, les péchés de quiconque croit fermement à son nom.
Première Ecoute

*Listen to the text a first time and put a check next to the things that Alma says he knows are true.*

- les choses
- les paroles
- la vérité
- Jésus-Christ va venir
- la vie est pour le bonheur

Deuxième Ecoute

*Listen a second time and infer the meaning of the following words.*

1. Elles me sont révélées
   a. revealed
   b. given

2. J’ai jeûné et j’ai prié de nombreux jours
   a. meditated
   b. fasted

3. Je vous dis que je sais par moi-même que ce que je vous dirai est vrai.
   a. of myself
   b. by memory

4. Je sais que Jésus-Christ va venir
   a. comes from
   b. will come

Grammar Cards for Savoir/Connaitre

Write each of these separately on a 5*7 card, or orally do the activity specified for this with the missionaries.

le livre de Mormon est vrai
President Hinckley
France
notre instructeur est parfait(e)
la vérité
parler français
Paris
mon compagnon
pourquoi la prière est importante
(you can invent your own as well)

Week 1, Tuesday PM - 1 hr
Context: Lehi and his family are in the wilderness. (1 Nephi 3)
Situation: God commands Lehi to send his sons back to Jerusalem for the brass plates.
Task: Plan daily and weekly activities.
Functions: Stating where to go or not to go.
Grammar: The verb "aller", Negation with "ne...pas"
Objectives: To talk about going places.
Disagree using the negative.
Reference: French for Missionaries, pp. 20-24, 50, 64, 72, 296.

WARM-UP/REVIEW
1. 5 min Ask the missionaries: "Que croyez-vous?" Then go back to simple questions taking a survey by the raise of hands. "Qui croit en Dieu?" "Qui croit en Jesus-Christ?" "Qui croit que Dieu l'aime?" Then ask specific missionaries. "Que croyez-vous Elder Talbert?" Repeat the response and ask who else believes that with a raise of hands. Ask several missionaries this same question following with the survey afterwards. Then ask several others the same question only asking another missionary to repeat. ie. Teacher: "Que croyez-vous?" Missionary: "Je crois en les paroles de Dieu." Teacher: "Qu'est-ce qu'il croit?...Soeur Kenny, Qu'est-ce qu'il croit?" Soeur Kenny: "Il croit en les paroles de Dieu."

PRE-
2. 5 min The teacher tells the class, in French what s/he is doing today. ie. "Aujourd'hui, je vais à l'école. Je vais à la cafetière pour manger. Je vais chez mon ami Tim. Nous allons au gym pour jouer au basket. Je vais au MTC pour travailler." Make it real, yet only use the present tense and things that they themselves might use.
3. 5 min Check comprehension by asking "oui/non" and forced choice questions, ie, "Est-ce que je vais à l'école ou à l'Eglise?" "Est-ce que je vais au supermarché?" "Est-ce que je vais à la gym ou à la piscine?" "Est-ce que je vais avec Julie ou Tim?"
4. 5 min Introduce the listening section in English. "After Lehi took his family into the wilderness the Lord asked them to go several places before they reached the Red Sea. Where did the Lord ask them to go?" Several answers are correct. Focus on the Brass Plates and why the Lord would want Nephi and his brothers to go back. Ask the missionaries if Nephi and his brothers had difficulties in obtaining the plates.

DURING
5. 10 min Have the missionaries listen to the cassette. The first time, they listen to put the events in chronological order. Have them verify their answers with a partner, then listen again. For the third listening, have the missionaries listen to infer the meaning of the words in bold. Again, have them verify their responses with a partner.

6. 15 min Ask comprehension questions. "oui/non" - "forced-choice" - "open-ended"
   • Néphi et Sam vont à Jérusalem?
   • Léhi va à Jérusalem?
   • Laman et Lémuel sont contents d'aller à Jérusalem?
   • Ils vont chercher les filles d'Ismaël?
• Les fils de Léhi vont à Jérusalem ou à la Mer Rouge?
• Sariah va à Jérusalem ou elle reste avec Léhi?
• Laban veut donner les plaques à Laman?
• Laman a peur?
• Laman tue Laban pour obtenir les plaques?
• Ils vont chez eux pour... chercher leurs biens précieux? ou pour fêter?
Laban est content? fâché? triste?

7. 5 min Distribute the text. Have the missionaries scan it to underline all of the places the sons go.

POST-
8. 3 min Have the missionaries work in pairs to make a list of all the places the sons go in the story. (Be sure to use the present tense.) Write on the board "Ils vont..."

9. 3 min Continue to make a list on the board of where Laman goes in the story. "Laman va..."

10. 3 min Now write over the list for Laman of the places he did not want to go. "If Laman had been left alone where would he not have gone?" ie. Laman ne va pas... dans le désert. à Jérusalem. chez Laban.

11. 3 min Ask the missionaries to tell each other where they are going today. Ask them to each disagree three times. Provide an example with an imaginary companion. ie. "Je vais à la cafétéria. Et vous?" The imaginary missionary responds and gives the next place: "Oui, je vais à la cafétéria. Je vais au gym. Et vous?" Teacher: "Non, je ne vais pas au gym. Je vais à la chambre. Et vous?" (There is a list of places on pp. 20.)

12. 10 min If there is still time, have the missionaries tell the story from a different perspective, namely, where the sons did not go.

1 Néphi 3 (Simplified)
☐ Léhi et sa famille sont dans le désert. Dieu demande à Léhi d'aller chercher les plaques d'airain. Léhi raconte la demande à ses fils. Laman et Lémuel ne veulent pas aller à Jérusalem. Ils ne croient pas que leur père est un prophète.
☐ Néphi et ses frères vont à Jérusalem pour obtenir les plaques. Laman est le premier d'aller demander les plaques à Laban.
☐ Laman va chez Laban. Laban ne veut pas donner les plaques à Laman.
☐ Laman a peur. Il va raconter les événements à ses frères. Laman et Lémuel veulent retourner là où est leur père. Néphi et Sam disent non.
☐ Sam dit "Nous allons chez nous prendre nos biens précieux. Nous allons donner nos biens à Laban et il va nous donner les plaques."
☐ Ils vont chez Laban avec leurs biens, mais Laban les chasse de sa maison.
☐ Ils ont peur. Ils ne veulent pas retourner chez Laban. Mais Néphi dit "Nous devons obéir aux commandements de Dieu. Nous n'allons pas retourner dans le désert sans les plaques d'airain."

Première Ecoute
Listen to the cassette and put the following events in chronological order.

____ Laman va chez Laban
____ Laban les chasse de sa maison
____ Dieu demande à Lehi d’aller chercher les plaques d’airain
____ Néphi dit, “Nous devons obéir aux commandements de Dieu.”

Deuxième Ecoute

Listen to the cassette and infer the meaning of the following

1. chercher les plaques d’airain
   a. brass plates
   b. armor of God

2. Laman a peur
   a. is poor
   b. is afraid

3. nos biens précieux
   a. belongings
   b. good works

4. obéir
   a. to forget
   b. to obey
Week 1, Wednesday AM - 2 hr

Context: The conversion of Alma the Younger. (Mosiah 27)

Situation: The angel appears to Alma and the Sons of Mosiah.

Multi-Task: Share a spiritual message during a member visit.

Functions: Narrating, stating facts.

Grammar: Regular -er and -ir verbs.

Objectives: Share a scripture with the members, and ask their feelings about it. Bear your testimony. Leave with a prayer.


PRE-
1. 5 min Hold up the Book of Mormon. “Est-ce que c’est bon de partager les écritures avec les membres?” “Pourquoi?” Make a list on the board with the missionaries. They may answer in English if necessary, but the teacher will write the responses in French on the board.

2. 3 min Remind the missionaries of who Alma the younger is, by summarizing in French.

DURING

3. 5 min Have the missionaries listen to the cassette a first time to get a general idea of what is happening in the story. (see end of lesson)

4. 10 min Have the missionaries listen a second time to answer T/F, qui, quoi types of comprehension questions. Have them compare answers with a partner, and then verify the answers by listening to the cassette again. (see end of lesson)

5. 5 min Pass out the text. Write the verbs “aimer” and “obéir” on the board. Ask the missionaries to scan the text for words that resemble “aimer” and “obéir”. This activity is to help them discover verb conjugations.

6. 10 min As they give their answers write them on the board placing them in the verb grid. Have the missionaries guess what the missing verbs would be.

4. 5 min Ask the missionaries to summarize what they know about the story of Alma the Younger.

5. 5 min As the missionaries relate the story write the verbs they mention in their infinitive form. I.e. An Elder says that Alma hates the church, the teacher writes "détester". After this activity is finished you will have a list of the verbs from the story on the board. Try to use simple verbs that are found in the simplified version. Your list might look something like this:

   - détester
   - causer des problèmes
   - se lever
   - avoir peur
   - attaquer l'Eglise
   - arriver
   - jeuner
   - tomber
   - prêcher
   - se repentir
   - prier
   - arriver
6. 5 min  
Go over the verbs using actions to explain.

7. 10 min  
Have missionaries individually read the simplified version skimming for action. Have the missionaries underline the actions that take place. They should have most if not all of the verbs underlined after this activity.

8. 5 min  
Ask the missionaries to read the passage, summarizing it.

POST-

9. 10 min  
Divide the district into groups. Assign each group a section of the story and have them each act out their section. Bring in name tags or signs to specify characters and to show the dialog lines:

- Nous sortons pour causer des problèmes!
- Ammon, Omner, Himni, Aaron, et Alma! Pourquoi causez-vous des problèmes?
- Arretez!
- Nous avons vu un ange! Alma ne parle plus!
  The missionaries need to decide who says what.

11. 15 min  
In groups of 2 ask the missionaries to go back to the day they received their mission call. Write on the board several verbs they might need to use. They should recount the events as if they were reliving the day. Use verbs such as:

<table>
<thead>
<tr>
<th>Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>envoyer</td>
</tr>
<tr>
<td>arriver</td>
</tr>
<tr>
<td>pleurer</td>
</tr>
<tr>
<td>avoir hâte</td>
</tr>
<tr>
<td>prier</td>
</tr>
<tr>
<td>telephone</td>
</tr>
<tr>
<td>raconter</td>
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</tbody>
</table>

12. 5 min  
Bring the group back together and ask the groups to report on their partner’s story. The teacher asks questions to probe for more information and to make sure everyone is paying attention. “Qui a téléphoné à leurs parents?” “à leurs grand-parents?” “Qui était étonné d’aller en France?” “Au Canada?” “En Belgique?” “Qui a pleuré?” “Vous?” “Votre mère?” “Votre père?” “Votre sœur?” “Qui a dû attendre longtemps?” “peu de temps?”

13. 20 min  
Now that the missionaries can summarize their partner’s story, have the missionaries take turns playing the role of a member. The other partner will practice doing a member visit (remember, halfway through, they should switch roles). Their objective is to summarize one of their favorite scriptures/experiences, after they become acquainted with the member. You may model this activity, and give the missionaries the following situation cards:

Missionnaire #1

- Introduce yourself
- Become acquainted with the member
- Make a transition into the spiritual message
- You may either summarize a scripture or spiritual experience
- End with your testimony

Membre #1

- tell the missionary your name is Jean (Jeanne) Arnaud
- Tell the missionary you have been a member for only 1 year
Première Ecoute

Listen to the passage and answer the following questions.

1. Le passage parle de
   a. L’apostasie d’Alma et les fils de Mosiah
   b. La conversion d’Alma et les fils de Mosiah

2. Le père d’Alma le jeune est content parce que
   a. il demande à Dieu d’aider son fils
   b. un ange parle à son fils.

Deuxième Ecoute

Listen again to the passage, and answer the following True/False questions. If the answer is false, justify your response.

1. V F Alma aide le peuple à obéir aux commandements de Dieu.

2. V F Alma le jeune et les quatre fils de Mosiah aident l’Église beaucoup.

3. V F Alma et les quatre fils de Mosiah n’ont pas peur de l’ange.

4. V F Alma le jeune ne bouge pas pendant deux jours et deux nuits.

5. Qui regrette beaucoup d’avoir causé beaucoup de problèmes?
6. Qui parle à Alma le jeune?

7. Qu’est-ce que Alma le jeune décide de faire?
Week 1, Thursday AM - 2 hr

Context: Ammon’s missionary experience. (Alma 17)

Situation: Ammon impresses the King through service

Task: Expansion: Bearing testimony and sharing experiences

Functions: Narrating, Stating facts

Grammar: Present tense of regular verbs

Objectives: Narrate an event as it takes place


WARM-UP/REVIEW

1. 2 min Ask the missionaries what they like and don’t like. This is a review with the verb “aimer.” These questions also work well with the verb “préférer.” i.e. “Est-ce que vous aimez la cravate d’Elder Smith ou d’Elder Brantley?” “Qu’est-ce que vous préférez? Le petit déjeuner ou le diner?” Ask the following questions expecting them to raise their hands to respond. “Qui aime lire?” “Qui aime les devoirs?” “Qui aime leur famille?” “Qui aime les écritures?” (Follow up some of these group questions with specific questions of missionaries about the likes of others in the group.

2. 5 min Move the questions into more open ended questions. i.e. “Qu’est-ce que vous aimez?” You can bring in a lot more of the previous verbs with these questions.

PRE-

3. 5 min Ask the missionaries, “Pourquoi êtes-vous en mission?” “Pensez-vous que les sentiments d’Ammon étaient les mêmes?”

DURING

4. 10 min Have the missionaries listen to the text a first time to put the text into a logical sequence.

5. 10 min Have the missionaries listen to the text a second time to infer the meaning of certain words.

5. 5 min Distribute the text. First, have the missionaries scan the text to see the order they laid out in the first listening activity. Then ask the missionaries to scan the text for the actions that are taking place. Have them underline these parts. They should then have all or most of the verbs underlined.

6. 5 min Ask the missionaries to read the passage. This could be done by themselves or in partners with each missionary taking turns reading.

POST-

7. 5 min Check comprehension of the story using “Oui / Non” and forced-choice questions.

8. 10 min Hand out the cards with this lesson. There are three sets of colored cards. One color has subjects on it. Another the verbs in the infinitive form. And the last set has sentence endings. These cards will create the story of Ammon. Ask the missionaries to recreate the story in logical order with the cards. Each set of missionaries will be asked to use the cards to lay out complete sentences on the desk/floor. Ask each missionary to pick one or more of their sentences to say out loud. They will have to conjugate the verb as they read the sentence.
9. 10 min  With different partners ask the missionaries to re-tell the story of Ammon in modern times. Perhaps Elder Ammon has been sent to a new country, or a new city. I doubt he will have to chop off any arms to impress the governing leader. Bring the class back together to share some of the stories, but not for too long as the next activity is more important.

10. 20 min  Ask the missionaries now to tell a story when they had to impress or gain a person's respect. Perhaps a job interview, a speech in High School, a college counselor etc. Bring the class back together for reports.

11. 20 min  Now have the missionaries work on bearing testimony in a street contacting situation. One missionary will testify of an experience with the Atonement, or the power of forgiveness, and another missionary will testify of the importance of prayer in finding out if the Book of Mormon is true. Bring the class together, and have reports.

Alma 17 (Simplified)

☐ Ammon est un des quatre fils du roi Mosiah. Les fils vont dans différentes villes pour prêcher l'Evangile aux Lamanites.

☐ Les Lamanites n'aiment pas les Néphites. Ils prennent Ammon. Ils l'amènent au roi. Le roi s'appelle Lamoni. Lamoni ne comprend pas pourquoi Ammon est là. Il demande à Ammon pourquoi il est dans sa ville.


☐ Les serviteurs du roi ont peur parce que les moutons partent. Ammon leur dit de ne pas avoir peur. Il leur dit d'aller chercher les moutons.

☐ Ils trouvent rapidement les moutons et les ramènent près de l'eau. Mais les Lamanites méchants arrivent encore pour les voler. Ammon les arrête.


Première Ecoute

Listen to the cassette and put the following in chronological order.

☐ Les serviteurs du roi ont peur parce que les moutons partent.

☐ Les Lamanites n' ont pas peur d'Ammon.

☐ Ammon coupe les bras des Lamanites.

☐ Ammon dit au roi qu'il désire être le serviteur du roi.

☐ Les Lamanites méchants dispersent les moutons.

☐ Le roi demande à Ammon pourquoi il est dans la ville.
**Deuxième Ecoute**

*Listen to the cassette again, and match the following words to their meaning*

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>precher</td>
<td>to take care of</td>
</tr>
<tr>
<td>amener</td>
<td>to save</td>
</tr>
<tr>
<td>s'occuper de</td>
<td>to preach</td>
</tr>
<tr>
<td>voler</td>
<td>to steal</td>
</tr>
<tr>
<td>jitter</td>
<td>to cut</td>
</tr>
<tr>
<td>couper</td>
<td>to take</td>
</tr>
<tr>
<td>sauver</td>
<td>to throw</td>
</tr>
</tbody>
</table>
Week 2, Wednesday PM - 2 hr

Context: Ammon preaching to the Lamanites. (Alma 18)

Situation: King Lamoni’s conversion.

Task: Teach Heavenly Father’s plan

Function: Narrating, stating facts, stating what will occur, stating what one must/wants/can do.

Grammar: “Aller / Devoir / Vouloir / Pouvoir” + infinitive.

Objectives: Teach three or four truths about our Heavenly Father and his Plan for us.

Find out their beliefs and their feelings about Heavenly Father

Build on common beliefs and show empathy

Bear testimony about our Heavenly Father


PRE-

1. 5 min Begin by asking questions such as, “Qui crois en Dieu? Pourquoi? Est-ce qu’il a un plan pour notre bonheur ou pour notre tristesse? Quel est le plan? un plan de vivre avec lui, ou de vivre séparé de lui?

2. 5 min Share, in simple French, your feelings about the Plan of Heavenly Father, and why it is important. Include the fact that we are his children, that he has a plan of happiness, and that he knows all, and can do all.

3. 5 min Refer missionaries back to the story of Ammon. Ask them to summarize it for you. Help them back by reminding them about the sheep, and how he cut the arms.

DURING

4. 10 min Have the missionaries do a sequencing activity while listening to the cassette

5. 10 min Have the missionaries then listen for a specific answer while listening to the cassette again

6. 5 min Distribute the text, and ask the missionaries to scan the text and underline the use of the verbs “Aller, Devoir, Vouloir, and Pouvoir”. Then ask missionaries in groups to take one of the following verbs and figure out how it is conjugated, using the text. “Aller”, “Devoir”, “Vouloir”, “Pouvoir”. Each group will take one.

7. 15 min Ask each group to teach the rest of the class.

8. 5 min Using these verbs, ask the missionaries some forced choice or Oui/Non questions about the text first of all, and then move to questions such as, “Où allez-vous manger ce soir, à la cafétaria ou au gymnase? Qu’est-ce que vous voulez manger ce soir, du bifteck ou de la salade? Est-ce que vous pouvez commander une pizza au MTC? Voulez-vous bien parler le français?”

9. **5 min** Ask the missionaries to tell you the story of Ammon in French up to the point where the servants tell Lamoni what Ammon has done. Have them imagine that they are Ammon. How would they tell the people about God?

**POST-**


11. **10 min** Ask the missionaries to work in groups and discuss the following about themselves. Write these questions on the board to help guide their efforts.

- What are they going to do on your mission? (Je vais aller...)
- What are they going to do while on their missions? (Je vais...)
- What do they want to accomplish while on their missions? (Je veux...)
- How do they want to be after their missions? (Je veux devenir/être...) What do they have to do while on their missions or at the MTC. (Je dois...)
- What can they do to better prepare and help others understand the gospel. (Je peux...)

12. **5 min** Bring the missionaries back together and share some of the responses.

13. **15 min** Now have the missionaries contact a less active member, and summarize God’s plan. Have them use their task sheets for this activity, by choosing some phrases from the sheet that they like best. Then have them switch roles, and do a street contact. Have some demonstrations for the class, and give feedback.

**Alma 18 (Simplified)**

- Après la situation où Ammon doit tuer plusieurs voleurs, des serviteurs du roi veulent raconter l’histoire au roi. Ils emportent les bras pour les montrer au roi. Le roi Lamoni veut voir Ammon, mais il a peur. Il pense qu’Ammon est le Grand Esprit.

- Qu’est-ce qui va arriver?

- Ammon va venir pour voir le roi. Le roi ne va pas savoir quoi dire à Ammon. Il ne va pas parler pendant une heure. Le Saint-Esprit va aider Ammon à savoir les pensées de Lamoni. Ammon va dire qu’il n’est pas le Grand Esprit. Il va lui dire qu’il n’est qu’un homme.


- Lamoni va prier Dieu parce qu’il veut être pardonné de ses péchés. Il va tomber sur le sol.
Certaines personnes vont penser que le roi est mort. La femme de Lamoni va demander à Ammon de l’aider. Ammon va dire que Lamoni va se lever le jour suivant. La femme de Lamoni va croire Ammon.

Le jour suivant, Lamoni va se lever et va dire à son peuple ce qui est arrivé. Beaucoup de gens vont le croire.

Première Ecoute
Listen to the cassette, putting the following in order

___ le roi ne va pas parler pendant une heure
___ Lamoni va prier Dieu
___ Certains gens pensent que le roi est mort!
___ Le roi demande à Lamoni de l’instruire
___ Ammon va dire qu’il n’est pas le Grand Esprit

Deuxième Ecoute
What does Ammon teach about God? Check all that apply.

___ Dieu sait tout
___ Dieu répond à nos prières
___ Dieu est notre père
___ Dieu a un plan pour nous
___ Le plan de Dieu est pour notre malheur
___ Nous pouvons vivre avec Dieu à jamais
Week 1, Friday AM - 2 hr

Context: Nephi needs to find food. (1 Nephi 16:17)

Situation: Nephi breaks his bow. The family complains. Nephi shows his faith and finds food with the help of the Lord.

Task: Multi-task review

Share Experience/Tell a Story, Give directions.

Functions: Describing one’s physical state/emotions.

Grammar: Expressions with “avoir”, Vocabulary associated with directions.

Objectives: After this lesson the missionaries will be able to:

• 1. Describe how they are feeling
• 2. Talk about the physical state of a person
• 3. Give someone directions on how to reach a specific destination


WARM-UP/REVIEW

1. 5 min Practice the “futur proche”: “Qu’allez-vous faire…”

“Bonjour classe! Comment allez-vous? (students respond) Qu’allez-vous faire aujourd'hui? Qui va manger à la cafétéria? (raise hands to show yes) Elder Smith va manger à la cafétéria. Et Soeur Brown et Soeur Green vont manger à la cafétéria. Qu’est-ce que vous allez prendre? Moi, je vais prendre de la soupe. Et vous, Elder Johnson. Qu’est-ce que vous allez prendre? (he responds: je vais prendre un sandwich.) Bon, il va prendre un sandwich. Elder Smith, qu’est-ce qu’Elder Johnson va prendre? (Un sandwich.)” —Continue speaking using the immediate future. Ask a question of one missionary and then from time to time, ask someone else what the previous just said, as if you didn’t understand.

PRE-

2. 5 min Teacher demonstrates several uses of the expressions with avoir, i.e. “J'ai froid. J'ai faim (hand on stomach to show hunger), J'ai chaud. (fanning to cool down), J'ai sommeil (yawning), J'ai froid (Trembling, expressing cold through actions).

3. 10 min Est-ce que vous avez chaud? Est-ce que vous avez froid, Elder Smith (Trembling, expressing cold through actions)? Moi, oui. J'ai froid. Et j'ai sommeil (yawning). Est-ce que vous avez sommeil, Soeur Brown? Et Soeur Green, est-ce qu'elle a sommeil?” Question the missionaries until they get the idea, use il/elle questions also as in Exercise 1.

4. 5 min Teacher or a missionary gives the background on the verses.

DURING

6. 10 min Listen to the story. Have the missionaries answer T/F questions about the text.

7. 10 min Distribute a copy of the text, and have missionaries underline all of the descriptions they find. Compare with a companion, and discuss as a class.

POST

8. 5 min The teacher expands the variety of answers referring to previously learned adjectives that the missionaries can provide. “What are some other ways to respond to the question, “Que ressentez-vous?”” (i.e. “Je suis fatigué. Je suis heureux.”) Apply these responses to the context of the story. (i.e. “Vous êtes Laman. Néphi a brisé son arc et vous n’avez pas de nourriture. Que ressentez-vous? [Je suis fâché] Vous êtes la femme de Néphi. Vous mangez bien après le retour de votre mari. Que ressentez-vous? [Je suis heureuse]).

9. 15 min The teacher demonstrates one or two of the following situations. The missionaries then work in groups to ask each other how they feel when...

   • Que ressentez-vous quand...
   • Quelqu’un vous frappe?
   • Vous êtes avec votre famille?
   • Vous êtes au MTC?
   • Vous êtes à la cafétéria?
   • Nous sommes au gymnase?
   • Vous recevez une lettre?

10. 5 min The teacher brings the missionaries back together after the practice and focuses on another aspect of the story. “Turning back to the story of Nephi and his bow, Quel est l’importance de la Liahona?”

(quelques idées: l’obéissance, la foi, la direction, la révélation)

11. 5 min The teacher starts some discussion. This discussion can be in English but the teacher can ask the following question in the language using some body language. (ex. pretend to write on a ball in your hand, “Quel est l’importance de la Liahona?”).

12. 10 min Continuing the discussion move the missionaries into the phrases you would need to give someone directions. “Speaking of directions, what kinds of directions do you give someone?” “Quelle sont des phrases pour donner des directions?”

   • “Allez tout droit.” “Tournez...” “à gauche” “à droite”

13. 5 min The teacher has the missionaries stand up and turn to the right, to the left, has one walk forward, etc. acting out the phrase they have just heard.

"Levez-vous. (class stands) Tournez à gauche. Tournez à droite. Elder Smith, allez tout droit. etc."

14. 10 min Using the map of 11M (p. 199) have the missionaries give each other directions. “Je suis à la cafétéria. Je vais à la salle B-127” “Vous allez tout droit. Puis vous tournez...”

15. 5 min The missionaries can modify this activity by giving directions to their own house from the school or the church house or the bus stop.

16. 15 min The missionaries now need to place their trust in one another. You can demonstrate once with one missionary and then have them repeat the activity in groups of two. Have one of the missionaries closes his eyes and another leads him around the room or the hallway, or outside by giving him the commands just learned.

1 Néphi 16:17-32 (Sommaire)


Laman et Lémuel et les fils d'Ismaël murmurent beaucoup à cause des souffrances et des afflictions. Mon père commence à murmurer aussi. Ils sont tellement affligés qu'ils murmurent contre le Seigneur.

Moi, Néphi je suis affligé aussi à cause de la perte de mon arc. Il est difficile d'obtenir de la nourriture.

Je fais un arc dans du bois et une flèche d'un bâton droit. Je demande à mon père "Où faut-il que j'aille pour trouver de la nourriture?"

Mon père demande au Seigneur. Le Seigneur n'est pas content avec mon père. La voix du Seigneur le réprimande pour avoir murmuré contre le Seigneur.

Le Seigneur dit à mon père: "Regarde la boule et vois les choses qui y sont écrites."

Mes frères et les fils d'Ismaël ont peur à cause des choses qui sont écrites. Nous voyons que la boule marche selon notre foi et notre diligence.

Je monte la montagne selon les directives indiquées par la boule. Je reviens avec de la nourriture pour nos familles.

Nous sommes extrêmement heureux. Nous rendons grâce au Seigneur.

Première Ecoute
Listen to the text and answer the following true/false questions. If the answer is false, make it true.

1. V F Nous ne voulons pas nous reposer.
2. V F Toutes nos familles ont faim.
3. V F Néphi murmure parce que Laman brise son arc.
4. V F Il n'est pas difficile d'obtenir de la nourriture.
5. V F Néphi fait un arc du bois.
6. V F Le Seigneur est très content avec le père de Néphi.
7. V F La boule marche selon leur foi et leur diligence.
Week 2, Tuesday AM - 2 hr

Context: The birth of Christ. (Luke 2)

Situation: Mary and Joseph going to Bethlehem and the shepherds coming to the stable.

Task: Share Experience.

Functions: Narrating past events, Stating facts.

Grammar: Sequence words, "passé compose" with "avoir/être".

Objectives: Relate a past event.


PRE-
2. 10 min Teacher begins class by telling the class what happened last night, an interesting mission experience or another experience that has happened to you. Keep this short, exciting and simple. Be sure to use SYL techniques as you tell the story.
3. 5 min Ask questions about the story. This will help those that don’t catch everything and provide opportunities for the missionaries to know how much they understand.

DURING
5. 5 min Scan for unknown words. Guess at their meaning, ask your companion what he thinks they mean.
6. 15 min Scan for the actions in the story. What do you notice that is different from the actions in other stories? Discuss "être/avoir".
7. 10 min Have the companionships or groups of two read the story out loud to each other.
8. 10 min Ask some comprehension/sequence questions, i.e. "Est-ce que Joseph et Marie sont restés dans une étable ou dans une hôtellerie? Est-ce que l’ange est apparu au roi ou aux bergers? Quelle était la réaction des bergers? Ils ont eu peur ou ils ont été tristes? Jésus est né le matin ou la nuit. Après que l’ange est apparu aux bergers qu’est-ce qu’ils ont fait? Pourquoi Joseph et Marie, sont-ils allés à Bethléem? Qui est-ce que les bergers ont vu à Bethléem?"

POST-
9. 15 min Ask the missionaries in groups of two to complete the Christmas story with the Three Wise Men. You can refer them to Matthew 2:1-12.
10. 10 min Come together as a group and share some of the stories. Ask questions as they tell the story to fill in gaps, help them pay attention or to gently correct.
11. 5 min Have each missionary take a few minutes to pull together a story. Example topics: When a brother/sister was born, A time that they were touched/instructed to do something (like the shepherds), a trip they took, what happened yesterday, a story from a recent letter from home etc.
12. 15 min Have each missionary share his story with another.
13. 15 min Have the missionaries switch partners and tell the story they just heard.
Luke 2 (Simplified)

☐ Le roi des Romains a fait une loi. Il a dit que tout le monde doit être recensé. Joseph et Marie habitaient Nazareth. Ils ont dû aller à Bethléem pour être recensés.

☐ A Bethléem personne n'a eu de chambre libre. Ils ont trouvé une place dans l'étable. Ce soir là l'enfant de Marie est né.

☐ Marie l'a couché dans une crèche. Joseph et Marie ont donné au bébé le nom de Jésus.


☐ L'ange leur a dit de ne pas craindre. Il leur a dit que cette nuit-là le Sauveur est né.

☐ Les bergers sont allés à Bethléem. Ils ont vu l'enfant Jésus.
Week 1, Friday PM—1 hr

Context: Member visit—Multi-task TRC Member visit #1

Situation: Two missionaries becoming acquainted with a member

Task: multi

Functions: asking, describing, sharing

Grammar: recycle

Objectives: Become acquainted with the member, share scriptures, testimony, leave with a prayer.

Reference: none

PRE-

1. 5 min Summarize the steps to a member visit as a group. Have the missionaries discuss this in groups, then have them share as a class. List their responses on the board.

DURING

2. 10 min Have the missionaries match the events they hear to the appropriate phase member visits.

3. 10 min Have the missionaries listen again to answer comprehension questions.

4. 5 min Distribute the text, and have the missionaries label the various parts, i.e. becoming acquainted, etc.

5. 5 min Have the missionaries read the text for any words they do not know. Ask them to infer meaning, then verify.

6. 5 min Have the missionaries each write a scenario about a member, i.e. name, occupation, how long member of church, etc.

POST-

7. 20 min Have the missionaries exchange scenarios and do member visits, focusing on the steps they listed at the beginning, which should be: 1. Become acquainted 2. Share Spiritual message/scripture 3. Bear testimony 4. Ask to end with prayer

Première Ecoute et Deuxième Ecoute

Listen to the text, and match the phrase at the right with the appropriate step at the left. The steps at the left may be used more than once. Also, put the steps at the right in a sequential order (for the second listening)

___ 1. Et vous Elder Martin, d'ou venez-vous. A. Become Acquainted

___ 2. Pouvons-nous partager une écriture avec vous? B. Share Scriptures

___ 3. Bonjour les Elders! C. Bear Testimony
4. Avant de partir, nous aimerions vous quitter avec une prière. D. End with Prayer
5. Je sais que . . . . . . Dieu vous bénira.
6. Que pensez-vous de cette écriture?

Troisième Ecoute

*Listen to the cassette again, and answer the following comprehension questions.*

1. Qui vient de Néphi, Utah?
2. Qui était à Nantes avant?
3. Ou est-ce que le fils de Frère Dupré fait une mission?
4. À quelle page se trouve l'écriture?
5. Que pense Frère Dupré de l'écriture?

Text: see MTC multi-task copy
Week 1 Thursday AM (1 hr)

Context: Léhi sees the vision of the Tree of Life. (1 Néphi 8)

Situation: Nephi tells us about his father’s vision.

Task: Introduce the Book of Mormon.

Functions: Explain, Describe, Stating facts.

Grammar: “Il y a”, “contenir”.

Objectives: To describe the present.

Reference: French for Missionaries, pp. 157, 201.

Listening Activity

Number the following events according to the order in which they happen in the story:

1. Léhi mange le fruit.
2. Léhi voit des ténèbres.
3. Les gens dans le bâtiment se moquent des autres.
4. Léhi a une vision.
5. Sa famille prend du fruit.
6. Il voit une rivière.
7. Un homme lui montre un chemin.

Week 1 Thursday PM (1 hr)

Context: Missionaries contact a man in his garden (for text, refer to Wed. PM lesson and transcript)

Situation: Missionaries present themselves, find out about their new contact, and make an appointment

Task: Make an appointment

Functions: Asking for permission

Grammar: Time and date with prepositions, pouvoir

Objectives: Set a day and time

Reference: French for Missionaries pp. 378-379, MTG tapes-avec les missionnaires

- en Jésus-Christ
- sur Jésus
- de huit heures à neuf heures
- en ce moment
- vers sept ou huit heures
- après le repas
- à demain soir
- à huit heures
Second Listening

1. ___ Vous avec discuté avec les missionnaires?  
   A. at this time/right now

2. ___ Je crois en Jésus-Christ.  
   B. tomorrow evening at 8 o'clock

3. ___ Que croyez-vous sur Jésus?  
   C. with the missionaries

4. ___ Je suis occupé en ce moment.  
   D. in Jesus Christ

5. ___ Nous pouvons revenir ce soir ou demain soir vers sept ou huit heures.  
   E. about Jesus

6. ___ Ma femme et les enfants devraient être là après le repas.  
   F. after dinner

7. ___ Bon, alors à demain soir à huit heures.

Activity

1. Mon compagnon / prendre un rendez-vous avec un ami de l'église.

2. Je / introduire la première leçon missionnaire.

3. Moi et mon compagnon, nous / inviter un non-membre à suivre les leçons missionnaires.

4. Les membres de notre paroisse / présenter leurs amis aux missionnaires.

5. Vous et votre compagne / parler du Livre de Mormon avec tout le monde.

1 Néphi 8 (Simplified)

- Mon père a eu une vision. Dans sa vision, il marchait. Il y avait des ténèbres. Un homme s’est approché de lui et lui a montré un chemin. Le chemin a conduit mon père vers un arbre dont le fruit était blanc.

- Mon père a mangé le fruit et il était rempli de joie. Il voulait que sa famille prenne du fruit. Il a regardé autour de lui.

- Il voit le chemin avec une barre de fer. Il voit une rivière. Il voit les gens qui s’avançaient. Il voit des gens qui se perdent dans un brouillard.

- Il voit beaucoup de gens dans un bâtiment grand et spacieux. Les gens dans le bâtiment se moquaient de ceux qui étaient près de l’arbre.

Transcription #1: Make an Appointment / Make a Personal Contact

M1: Si on allait parler à cet homme qui travaille dans son jardin.

M2: D'accord. C'est moi qui commence.

M1: Très bien.


C: Oui. Mais il y a encore à faire.

M1: Je m’appelle M. Bruno, et mon compagnon s’appelle M. Landeau.

C: Bonjour, moi c’est Raymond Hébert.

M2: Enchanté.

M1: Nous sommes représentants de l’Église de Jésus-Christ des Saints des derniers Jours. Vous connaissez?

C: Oui. Vous êtes déjà passés.

M1: Ah, bon. Vous avez discuté avec les missionnaires?

C: Hm. Nous avons un peu parlé et, mais, je crois en Jésus-Christ.

M2: Que croyez-vous sur Jésus?

C: Qu’il m’aime et qu’il m’a sauvé de mes péchés.

M2: Très bien. Nous aussi, nous croyons que le Christ nous aime et qu’il nous a sauvés de nos péchés. Est-ce qu’on peut parler du Sauveur et de ses enseignements avec vous et votre famille?

C: Hm. Je suis assez occupé en ce moment.

M1: Si vous voulez, nous pouvons revenir ce soir ou demain soir, vers sept ou huit heures. Qu'est-ce qui vous arrange le mieux?
C: Euh, demain à huit heures, cela ira. Ma femme et les enfants devraient être là après le repas.
M1: On peut vous donner un petit coup de main pour votre jardin?
C: Non, je vous remercie, ça me détend.
M2: En tout cas, c'est un beau jardin.
C: Merci
M1: Bon, alors à demain soir à huit heures.
C: D'accord.
M2: Au revoir, Monsieur.
C: Au revoir.
M1: C'est formidable, on va pouvoir enseigner.
M2: Oui, c'est formidable.
M1: Vous vous êtes très bien appuyé sur les croyances qu'il a en commun avec nous, ce qu'il pense du Sauveur. Je suis sur que c'est pour cela qu'il a accepté de vous recevoir.
Week 1, Friday AM - 2 hr

Context: Nephi needs to find food. (1 Nephi 16:17)

Situation: Nephi breaks his bow. The family complains. Nephi shows his faith and finds food with the help of the Lord.

Task: Multi-task review

Share Experience/Tell a Story, Give directions.

Functions: Describing one’s physical state/emotions.

Grammar: Expressions with “avoir”, Vocabulary associated with directions.

Objectives: After this lesson the missionaries will be able to:

- 1. Describe how they are feeling
- 2. Talk about the physical state of a person
- 3. Give someone directions on how to reach a specific destination


Listening Activities

Première Ecoute

Listen to the text and answer the following true/false questions. If the answer is false, make it true.

1. V F  Nous ne voulons pas nous reposer.
2. V F  Toutes nos familles ont faim.
3. V F  Néphi murmure parce que Laman brise son arc.
4. V F  Il n’est pas difficile d’obtenir de la nourriture.
5. V F  Néphi fait un arc du bois.
6. V F  Le Seigneur est très content avec le père de Néphi.

Role Play situation:

Missionnaire

Ask your partner where the train station is (la gare)
Answer his/her questions
Try to give him/her a Book of Mormon and get an appt.

Contact

Answer the questions of the missionary
Ask him/her questions, i.e. why is he here?
Accept the Book of Mormon, and agree to an appt.
1 Néphi 16:17-32 (Sommaire)


Laman et Lémuel et les fils d’Ismaël murmurent beaucoup à cause des souffrances et des afflictions. Mon père commence à murmurer aussi. Ils sont tellement affligés qu’ils murmurent contre le Seigneur.

Moi, Néphi je suis affligé aussi à cause de la perte de mon arc. Il est difficile d’obtenir de la nourriture.

Je fais un arc dans du bois et une flèche d’un bâton droit. Je demande à mon père “Où faut-il que j’aille pour trouver de la nourriture?”

Mon père demande au Seigneur. Le Seigneur n’est pas content avec mon père. La voix du Seigneur le réprimande pour avoir murmurer contre le Seigneur.

Le Seigneur dit à mon père: “Regarde la boule et vois les choses qui y sont écrites.”

Mes frères et les fils d’Ismaël ont peur à cause des choses qui sont écrites. Nous voyons que la boule marche selon notre foi et notre diligence.

Je monte la montagne selon les directives indiquées par la boule. Je reviens avec de la nourriture pour nos familles.

Nous sommes extrêmement heureux. Nous rendons grâce au Seigneur.
Week 1, Friday PM–1 hr

Context: Member visit–Multi-task TRC Member visit #1(Task situation tape)

Situation: Two missionaries becoming acquainted with a member

Task: Member Visit, TRC visit 1

Functions: asking, describing, sharing

Grammar: recycle, weather terms

Objectives: Become acquainted with the member, share scriptures, testimony, leave with a prayer.

Reference: *French for Missionaries*, 217

LISTENING ACTIVITIES:

Première Ecoute

*Listen to the text, and put the steps at the right in a sequential order. Then, match the phrase at the right with the appropriate step at the left. The steps at the left may be used more than once.*

— 1. Et vous Elder Martin, d’où venez-vous. 
—— A. Become Acquainted

— 2. Pouvons-nous partager une écriture avec vous? 
—— B. Share Scriptures

— 3. Bonjour les Elders! 
—— C. Bear Testimony

— 4. Avant de partir, nous aimerions vous quitter avec une prière. 
—— D. End with Prayer

— 5. Je sais que . . . . Dieu vous bénira. 

— 6. Que pensez-vous de cette écriture?

Deuxième Ecoute

*Listen to the cassette again, and answer the following comprehension questions.*

1. Qui vient de Néphi, Utah?

2. Qui était à Nantes avant?

3. Ou est-ce que le fils de Frère Dupré fait une mission?

4. A quelle page se trouve l’écriture?

5. Que pense Frère Dupré de l’écriture?
Week 2 Monday AM (2 hrs 25 min)

Storyline: Joseph Smith is called to restore the Gospel. (Discussion 1.4)
Situation: Joseph Smith’s First Vision.
Task: Teach about the prophet Joseph Smith
Functions: Stating fact; Explaining what happened in the past.
Grammar: Introduce “le passé composé”, Noticing literary past
Objectives: Tell what Joseph Smith has done.
Reference: *French for Missionaries*, pp. 67, 143-147

READING COMPREHENSION ACTIVITY
(You may write your answers in English)
1. Pourquoi est-ce que le prophète Joseph Smith était troublé?
2. Quand est-ce que Joseph Smith a prié?
3. Où est-ce que Joseph Smith a fait sa prière?
4. Qu’est-ce que Joseph Smith a lu?
5. Pourquoi est-ce qu’il a prié?
6. Pourquoi Joseph Smith est-il un témoin puissant du Christ?

Week 2, Monday PM - 2 hr

Context: Ammon’s missionary experience. (Alma 17)
Situation: Ammon impresses the King through service
Task: Expansion: Bearing testimony and sharing experiences
Functions: Narrating, Stating facts
Grammar: Present tense of regular verbs
Objectives: Narrate an event as it takes place

Listening Activities

Première Ecoute
*Listen to the cassette and put the following in chronological order.*

___ Les serviteurs du roi ont peur parce que les moutons partent.
___ Les Lamanites n’ont pas peur d’Ammon
___ Ammon coupe les bras des Lamanites.
___ Ammon dit au roi qu’il désire être le serviteur du roi
___ Les Lamanites méchants dispersent les moutons.
___ Le roi demande à Ammon pourquoi il est dans la ville.

Deuxième Ecoute
*Listen to the cassette again, and match the following words to their meaning*

<table>
<thead>
<tr>
<th>French</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>précher</td>
<td>to take care of</td>
</tr>
<tr>
<td>amener</td>
<td>to save</td>
</tr>
<tr>
<td>s’occuper de</td>
<td>to preach</td>
</tr>
<tr>
<td>voler</td>
<td>to steal</td>
</tr>
<tr>
<td>jeter</td>
<td>to cut</td>
</tr>
</tbody>
</table>
couper to take
sauver to throw
Week 2 Tuesday PM

Context: MG tape of Baptism Invitation

Situation: A sister missionary invites a couple to be baptized

Task: Invite to make a commitment

Functions: Asking questions, verifying, requesting something to be done

Grammar: Future tense

Objectives: Enable missionaries to invite people to make commitments.

Reference: French for Missionaries pp. 208-215

Première Écoute

Listen to the cassette and answer the following question:
The sister missionary is:
a. teaching someone the Ten Commandments
b. teaching about the plan of salvation
c. inviting someone to be baptized
d. inviting someone to pray

Deuxième Écoute

Listen to the text a second time, and answer the following questions. If they are false, correct them.

1. V F Le soeur missionnaire dit que l’esprit est avec nous quand nous obéissons aux commandements.
2. V F Le monsieur dit qu’il n’est pas important de garder les commandements.
3. V F Le soeur missionnaire invite le monsieur de suivre l’exemple du Christ.
4. V F La dame accepte facilement l’invitation.
Week 2 Tuesday AM (2 hr)

Context: The birth of Christ
Situation: Mary and Joseph go to Bethlehem and the shepherds come to the stable.
Task: Share Experience in the past
Functions: Narrating past events, stating facts
Grammar: Passe compose - recycle avoir , learn être
Reference: French for Missionaries pp. 143-147, 151-155

Find the phrase that means:
1. made a law
2. had to be counted (the English version says they had to be taxed)
3. there were no available rooms
4. a place in a stable
5. shepherds in the fields
6. the Savior is born
7. they arrived
8. they entered
9. they fell to their knees

How does the past tense of the verbs used below differ from those you have studied so far?
1. Joseph est allé à Bethléem.
2. Joseph n’est pas resté à Nazareth.
4. Est-ce que Joseph est rentré à Nazareth après la naissance de Jésus?

Modèle: Michel / Montréal / 24-7
Michel est allé à Montréal. Il est rentré le 24 juillet.
1. Vous / Québec / 23-3
2. Les missionnaires / Nice / 12-8
3. Nous / Paris / 30-12
4. Elder ________ / La Réunion / 5-6
5. Moi / ? / ?

Text:
- L’empereur des romains a fait une loi. Il a dit que tout le monde devait être recensé.
- Joseph et Marie habitait à Nazareth. Ils sont allés à Bethléem pour être recensés. À Bethléem, il n’y avait pas de chambre libre. Ils ont trouvé un endroit dans une étable.
- Ce soir-là, l’enfant de Marie est né. Joseph et Marie ont nommé l’enfant Jésus.
- Il y avait des bergers dans les champs. Un ange est apparu aux bergers. Ils ont eu peur. L’ange leur a dit de ne pas avoir peur. Il leur a dit: Ce soir le Sauveur est né.
- Les bergers sont allés à Bethléem pour voir l’enfant Jésus. Quand ils sont arrivés, ils sont entrés dans l’étable et ils sont tombés à genoux pour adorer leur roi.
Alma 17 (Simplified)

☐ Ammon est un des quatre fils du roi Mosiah. Les fils vont dans différentes villes pour prêcher l’Évangile aux Lamanites.


☐ Les serviteurs du roi ont peur parce que les moutons partent. Ammon leur dit de ne pas avoir peur. Il leur dit d’aller chercher les moutons.


Week 3 Monday AM (1-1.5 hr)

Context: Member visit dialogue #2 (TRC visit #2)

Situation: Missionaries work with members by encouraging them to befriend their neighbors and invite them to their home.

Tasks: Prayer, obtain referrals, help resolve concerns, invite to make a commitment

Functions: Asking questions, expressing encouragement, inviting, setting a date

Grammar: pouvoir (recycle)

Objectives: Prepare the missionaries for the TRC, by helping them perform the tasks listed above.

References: Task sheet, Task tape, and previous task lessons in missionary packet on prayer, invite to commit, and testify.

PRE

1. 3 min. Tell the missionaries that this lesson is important in preparing them for the TRC. Make this a spiritual focus, by sharing a mission experience in which a member referral made a difference. If you do not have an experience to share, just share your testimony.

2. 3 min. Ask the missionaries to make a list on their own of things that are crucial in getting member referrals. Then verify together as a class by making a list on the board. (in French of course!)
DURING

Première écoute

3. 5 min. “Give the story a title.” Missionaries will listen to the dialogue to get the main idea. After they have heard the dialogue, ask them each to come up with “un titre” and a simple, two-sentence synopsis for the “story.” Have them write these down and ask several of them to share their title and description of the story.

Deuxième écoute

4. 5 min. Now have the missionaries listen to answer some general multiple choice questions about the dialogue.
   1. Brother and Sister F say it is difficult to help in giving references because
      a. Brother F will lose his job if he talks to anyone about his religion
      b. their friends hate the LDS church
      c. most of their family and friends live far away
   
   2. When Brother and Sister F decide to get to know their neighbors better,
      a. The missionaries tell them to bring them to church
      b. brother and sister F decide to invite their neighbors to dinner
      c. the missionaries tell them to invite them to a baptism.

5. 10 min. “Qui a dit...?” At this point, see how much of the dialogue the missionaries have understood by seeing if they can determine who said what. The missionaries will read several quotes from the conversation (prefaced with “Qui a dit...?”) and they will answer (on paper) either “le missionnaire” or “le membre.” When they have finished, go over the answers with them, repeating each question. Next, pass out the written copies of the dialogue. Repeat each quotation you used from the text. With each repetition, have the missionaries find the quote in the text and underline it.

Quotes:

...“Oui, c’est une excellente idée!” (Elder R)
...“Ici, à part les membres de l’église, nous ne connaissons personne.” (Fr. Fournier)
...“Que pensez-vous que vous pouvez faire pour aider l’œuvre missionnaire?” (Elder T)
...“Avant de partir pouvons-nous vous quitter avec une prière?” (Elder T)
...“Je pense qu’il faudrait commencer par les inviter à venir à la maison.” (Sr. Fournier)
...“Que pourriez-vous faire pour apprendre à mieux connaître vos voisins?” (Elder R)
...“...Lesquelles de ces personnes seraient les plus enclins à avoir les mêmes sentiments spirituels que vous?” (Elder R)
...

“Allez-y je vous en prie.” (Sr Fournier)

...“Oui, c’est une situation difficile.” (Elder T)

**POST**

6. 15-45 min. Now divide the missionaries into groups of three (where possible). Give each group a written copy of “Role-play Situation #1”. Give the missionaries a few minutes (2 or 3) to assign roles and to quickly sketch an outline of how they will handle the situation, and then 3 minutes to do the role-play. At the end of the 3 minutes ask one or two groups to demonstrate their role-play for the class. Do the same for “Role-play Situation #2” if time permits. You may give the missionaries several tries with this role-play situation because it is important that they do well. Have them refer back to what is important in obtaining member referrals.

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**Role-play Situation #1**

Isabelle est étudiante à l’université. Elle connaît beaucoup de monde et elle a plusieurs amis. Quelques uns de ses amis ont posé des questions sur l’église. Isabelle veut partager l’évangile avec ses amis, mais elle ne sait pas comment le faire. Aidez-la à trouver un moyen d’introduire l’évangile à ses amis et de fixer une date de le faire.

**Role-play Situation #2**

Frère et Soeur LaCroix sont nouveaux dans leur voisinage et dans la paroisse. C’est la première fois que vous et votre compagnon les rendez visite. Vous voulez savoir s’ils ont des amis qu’ils pensent seraient intéressés par l’évangile. Les La Croix veulent faire le travail missionnaire, mais ils ne connaissent pas encore beaucoup de gens. Encouragez-les à arriver à mieux connaître leurs voisins. Aidez-les à décider quand ils vont parler avec leurs amis.

7. 15 min. Game: (if time permits and you need a change) Divide the class into two teams and have the teams give themselves a French name. Have cards with “pouvoir” situation questions, from which a team member will select a card to read to the other team; a member from Team A reads a situation question for Team B to answer, then vice versa on the next turn. The team members may consult with each other to come up with an answer, having 10 seconds to respond, with team members taking turns giving the team’s answer. If the team responds within the allotted time, they score a point. See attached sheet for possible situations.
Situation 1: Vous et votre compagnon sont assis dans le bus. Une vieille dame monte dans le bus, mais il n'y a plus de places. Que pouvez-vous faire?

Situation 2: Vous dînez chez les Théry, une famille-membre de l'église. Soeur Théry vous sert une grande portion de fromage de tête. Que pouvez-vous faire?

Situation 3: Il y a un membre de la paroisse qui n'est pas venu à l'église depuis trois semaines. Que pouvez-vous faire?

Situation 4: Vous et votre compagnon font du contacting dans le voisinage. Vous voyez un homme qui travail dans son jardin. Que pouvez-vous faire?

Situation 5: Frère Dubois a un ami qui s'intéresse au Livre de Mormon. Que peut-il faire?

Situation 6: Jean-Luc, un ami de l'église, invite Elders Smith et Jones au cinéma. Qu'est-ce qu'ils peuvent faire?

Situation 7: Quelqu'un a volé la bicyclette de Soeur Snow et elle a un rendez-vous tout de suite. Qu'est-ce qu'elle peut faire?

Situation 8: Les soeurs missionnaires font du porte-à-porte et rencontrent un bel homme célibataire qui s'intéresse à leur message et les invite à entrer. Qu'est-ce qu'elles peuvent faire?