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Explorations and Encounters in
FRENCH

Edited by Jean Fornasiero and Colette Mrowa-Hopkins



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Explorations and Encounters in FRENCH

eds. Jean Fornasiero and Colette Mrowa-Hopkins

With a title derived literally from the explorations of the French in the Pacific and metaphorically from classroom encounters with another culture—both of which form important subsections to the volume—*Explorations and Encounters in French* actively seeks to unite those fields of enquiry sometimes seen as separate, namely, culture and language.

The essays selected for inclusion in *Explorations and Encounters in French* bring together many of the current research strands in French Studies today, tapping into current pedagogical trends, analysing contemporary events in France, examining the Franco-Australian past, while reviewing teaching practice and the culture of teaching.

Collectively, the essays reflect the common engagement with language, culture and society that characterizes the community of French teachers and scholars in Australia and abroad.

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AUSTRALIA

Explorations and Encounters
in FRENCH

EDITED BY
JEAN FORNASIERO AND COLETTE MROWA-HOPKINS

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French Studies Collection
Explorations and Encounters in French

Explorations and Encounters in FRENCH

EDITED BY
JEAN FORNASIERO AND COLETTE MROWA-HOPKINS



Selected Essays from the Inaugural Conference of the
Federation of Associations of Teachers of French in Australia

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Foreword and Acknowledgements

The Federation of Associations of Teachers of French in Australia is a young federation whose genesis goes back to 1996. Australia had active associations of teachers of French in every state but with relatively little contact between them, other than the exchange of newsletters. There was, however, a national link amongst the universities whose association, the Australian Society of French Studies (ASFS), held an annual conference.

1996 saw the World Congress of the Fédération Internationale des Professeurs de Français (FIPF) in Tokyo. At that time, the South Australian French Teachers Association was a member of the FIPF. Although SAFTA only represented South Australia, it was perceived on the international scene to be the voice of teachers of French in Australia. Elected president, in Tokyo, of the Commission Asie-Pacifique of the FIPF, I had the pleasure of attending – until the next world congress in 2000 in Paris – the annual meetings of the Conseil d'Administration of the FIPF. At these council meetings, it became apparent that the preferred mode of operation was a national body to represent the interests of French teaching in each country, as it made communication much easier.

Thus the idea took shape; I contacted all associations of teachers of French in the states of Australia to launch the concept of an affiliation.

Each association would continue to exist, keep its independence, but gain the solidarity of being a national body and achieve a national profile.

The personnel of the French Embassy in Canberra warmed to the idea and facilitated several meetings of presidents of associations. An affiliation or federation would create contact between associations, the sharing of initiatives and ideas would be possible and a national conference could be envisaged. The ASFS was also involved in the negotiations to make a federation truly representative of all levels of the teaching of French in Australia.

In 2003, the Federation was born after a meeting convened by the attaché linguistique of the French Embassy, Jean Poncet, in Melbourne. Christopher Thorburn, president of the South Australian French Teachers Association, was elected president of the founding committee. In 2004, at the meeting convened in Adelaide to ratify the FATFA constitution, and to conduct the elections of the newly constituted federation, I became the president and pursued the idea of our inaugural national conference.

A dynamic conference committee, made up largely from members of the committee of SAFTA, and incorporating interstate members of FATFA, acknowledged in this publication, met regularly to create the programme.

It was a rewarding pleasure to work with such committed colleagues. The success of the conference in July 2006 was due to their efforts and, particularly, to the management of the conference at the University of Adelaide by Jean Fornasiero. And so was born the FATFA Inaugural Conference: “Exploration et Rencontres”, which took place on the 8 and 9 July 2006.

The two days of the FATFA conference were part of *The French Connection*, an event which incorporated the conferences of the ASFS and the George Rudé Seminar in French History and Civilization, which were also held at the University of Adelaide, and a number of public lectures held at different cultural institutions on North Terrace, in a week of activities with a truly French focus.

The FATFA conference began on the Friday evening, 7 July, with a cocktail at the Hilton Hotel, where guests were entertained by a live jazz

band coordinated by Max Franklin. We were further entertained at the Conference dinner on 9 July at the University of Adelaide's National Wine Centre by two stalwarts of French song in South Australia, Chris Simpson (member of the organizing committee) and Andrew McKenzie, who combined their talents with those of Susie Newman and Jess Taylor.

Besides such successful social events, we had two highly productive days during which we reflected on many aspects of the teaching of French and French-speaking culture. Sophie Moirand's paper on the discourse used by the press when reporting on violent events and on its role in constructing our collective memory was powerful. The elegant and humorous narrative by François Grauby, novelist and academic, of her own and her students' initiation into French literature reminded us of the pivotal place of culture in the teaching of language. Rémy Porquier shared with us his extensive reflections on the place of grammar in real communication and on the European Framework for languages. Laurent Delahousse, Consul Général de France en Australie, dealt with the European context of recent French legislation relative to the problems of the "banlieue" and also participated in a debate with the Hon. Michael Atkinson, Attorney General and Minister for Justice and Multicultural Affairs, SA Government, on Multiculturalism and Nation-building.

Whilst the "*rencontres*" theme of the conference was a daily occurrence, the "*explorations*" was further highlighted by an exhibition on the history of French exploration in Australian waters, an exhibition created by Noelene Bloomfield of the University of Western Australia, with the support of the Alliance Française and entitled *A French Australia? Almost!* Jean Fornasiero and John West-Sooby further dwelt on this theme in the final plenary of the conference, when they reflected on the reputation of French navigator, Nicolas Baudin, from his fall from grace to his present-day rehabilitation.

Non-verbal expression, technology as a teaching tool from the CD to the blog, boys' education, the value of overseas trips and plunging students into a French-speaking environment – all of these topics, and more, cov-

ered in papers, demonstrations and workshops, contributed to a thought-provoking and stimulating conference. Whether the attendees were from the Tertiary, Secondary or Primary sectors, there was something for everyone, from the reflective to the practical.

Our thanks are extended to our distinguished guests, key speakers and sponsors:

Son Excellence, Monsieur François Descoueyte, Ambassadeur de France en Australie

The Honourable Dr Jane Lomax-Smith, Minister for Education and Children's Services, Minister for Tourism and Minister of the City of Adelaide, SA Government

The Honourable Mr Michael Atkinson, Attorney General, Minister for Justice and Minister for Multicultural Affairs, SA Government

Monsieur Laurent Delahousse, Consul Général de France à Sydney

Monsieur Bertrand Calmy, Délégué Général de l'Alliance Française de Paris en Australie

Madame Sophie Moirand, professeur de l'Université de Paris III-Sorbonne Nouvelle

Monsieur Rémy Porquier, professeur de l'Université de Paris X-Nanterre

Madame Françoise Grauby, Head of French Studies, University of Sydney

And our colleagues from around Australia and from overseas who shared their expertise.

I thank all the bookshop representatives and travel agents who displayed and presented at the conference. In particular, we thank Jillian Symons for her sponsorship of the conference satchels and liaison with the commercial sector.

Thanks to Tony and Loretta Royal of Armstrong Vineyards, we were able to offer a bottle of quality wine to our speakers.

We were particularly grateful to the University of Adelaide for welcoming us on their campus. All the equipment and the technical support assured the smooth running of the conference. Vital support was provided by the Financial Officer of the School of Humanities, Dagmar Theil; we are also grateful for the administrative infrastructure provided by the School, which greatly assisted us with the tasks of budgeting and maintaining a website.

Without the French Embassy in Canberra, this conference would not have seen the day and we offer our most sincere thanks to the Embassy for the constant support and the personal presence in the person of the Ambassador and the Consul General who helped us celebrate the opening of the conference. Special thanks are also due to the Attaché de coopération universitaire, Stéphane Grivelet, for his unwavering support from the outset, and to Roberta Salerno, of the Service de coopération et d'action culturelle.

And then there is the Organising Committee:

Lois Cutmore

Christina Emblem

Jean Fornasiero

Libby Lynch

Colette Mrowa-Hopkins

Daniela Perre

Chris Simpson

Jillian Symons

The meetings started in August 2005 and became more and more frequent. Each member of the committee shared tasks and thanks go, in particular, to Colette Mrowa-Hopkins, our treasurer. And then there was she who did all the work relative to the holding of the conference at the University of Adelaide, who accepted the papers, liaised with speakers, finalized the programme, who organized the coffee breaks, the conference dinner, our lunches and who assured the on-site helpers for the conference, she to whom we owe a huge debt of thanks: Jean Fornasiero.

Lesley Davies, President of FATFA, 2004-2006

Expressions of Support

Depuis sa création en 2003, la Fédération des Associations de Professeurs de Français en Australie (FATFA) a joué un rôle très important à la fois en Australie en direction de ses membres, mais également à l'étranger. Le premier congrès de la FATFA, organisé en juillet 2006 à Adélaïde, a été un moment essentiel de la vie de la Fédération; ce congrès a non seulement été l'occasion de rassembler les enseignants de tous les états et territoires, de tous les secteurs public, indépendant et catholique, de tous les niveaux, du primaire à l'universitaire, pour échanger, débattre, travailler ensemble; mais aussi et surtout, il a permis à la FATFA d'apparaître, hors d'Australie, comme le représentant unique et légitime de quelque 900 professeurs et de faire entendre leur voix au sein de la Fédération Internationale des Professeurs de français (FIPF).

Je souhaite assurer la FATFA et chacun de ses membres du soutien total de l'Ambassade de France. Je suis convaincu que la Fédération saura confirmer sa vitalité et son engagement à l'occasion de l'organisation, à Sydney en 2010, du prochain Congrès de la FIPF.

François Descoueyte,

Ambassadeur de France en Australie, 2005-2008

South Australia has had a long historical connection with France dating back to the early French explorers. Evidence of these connections is found in place names across the state: Cape du Couedic, D'Estrees bay, Vivonne Bay on Kangaroo Island, Fleurieu Peninsula, Beaumont, Belleville Heights and Belair. Of particular historical interest is the special recognition of Australian service in France during the two world wars, reflected in the naming of many South Australian places. Nationally, Australia's connection with France exists on many levels, including economic, cultural, scientific, technological and defence.

The teaching and learning of French language and culture in South Australian schools has a long cooperative history, formalized through an intergovernmental agreement between the Minister for Education and Children's Services and the Alliance Française. The work of the South Australian French Teachers' Association and the Department of Education and Children's Services' Professional Language Learning Service for Teachers of French R-12 supports French language learning through ongoing teacher development and student engagement in South Australia. This arrangement is unique in Australia, with South Australia leading the way.

I acknowledge the exemplary cooperation between all primary to tertiary French teachers and wish them well for the future.

*The Honourable Dr Jane Lomax-Smith,
Minister for Education and Children's Services, SA Government*

A quelques semaines de l'expiration de mon mandat de Délégué Général, j'ai tenu à apporter le soutien de l'Alliance Française au Congrès Inaugural de la FATFA. Au-delà du Congrès lui-même, ma démarche est aussi l'expression d'un soutien à cette nouvelle Fédération tout entière. Dans le vaste continent qu'est l'Australie, tout mouvement fédérateur est un gage de pérennité intérieure des entités membres, et de meilleure représentativité à l'extérieur. Ce qui s'est avéré efficace pour les Comités « Alliance Française » en Australie depuis plusieurs années va désormais l'être pour les associations de professeurs de français. C'est à ce titre qu'il me semble indispensable, sinon incontournable que, dès l'issue du Congrès inaugural, la FATFA et la FAFA (Fédération des Alliances Françaises en Australie) collaborent le plus étroitement que possible, tant dans le domaine général de la pratique de la connaissance et de la diffusion de la langue et de la culture françaises que dans le secteur de la formation continue et continuée des enseignants de français. Ces enseignants sont dans une situation paradoxale, "piliers" dans leur domaine qui est "option". Il leur faut du talent. Ils méritent attention. Ils ont autant besoin d'outils de travail sûrs que de soutiens institutionnels à leurs initiatives. Chaque fois que possible, l'Alliance Française s'applique à jouer ce rôle depuis des années, dans le respect de l'indépendance de chaque Comité. A l'issue de ce Congrès inaugural de la FATFA, les enseignants de français exerçant en Australie disposent maintenant d'un deuxième pôle indépendant, attentif à leurs engagements professionnels. C'est bien entendu pour profiter de l'élan donné qu'il faut sans tarder engager un rapprochement militant et opérationnel entre FATFA et FAFA. Au moment où je suis sur le point de quitter mes fonctions, je souhaite sincèrement que cet appel soit entendu par le nouveau Comité de la FATFA, le Comité de la FAFA et tous leurs partenaires institutionnels tant australiens que français. Un premier geste

en ce sens a permis de présenter dans le cadre du Congrès, une exposition d'histoire maritime *A French Australia, Almost!* préparée par Noelene Bloomfield, la thématique de cette exposition faisant précisément écho à celle développée par l'Université d'Adélaïde, *Explorations et Rencontres*, parallèlement au Congrès. Les motifs de rapprochement ne manquent donc pas. La mise en œuvre ne pourra qu'être favorable aux enseignants de français. C'est dans cet esprit que je m'adresse à mon successeur, aux membres des Comités FATFA et FAFA et à tous ceux avec lesquels j'ai eu le plaisir et le privilège de travailler au cours des quatre années passées. A tous, je souhaite succès dans la persévérance.

Bertrand Calmy,

Directeur Général de l'Alliance Française de Paris en Australie, 2002-2006

Editors' Note

When the decision was made to publish a selection of essays and documents from those papers that were originally presented at, or in the lecture series associated with, the Inaugural Conference of the Federation of the Association of Teachers of French in Australia, there was some discussion amongst the members of the editorial committee as to how to organize and give equal status to two distinctly different sets of presentations: those documents that were of vital and immediate interest to classroom teachers at all levels, and those essays that were required to meet the current definitions pertaining to university research publications.

These discussions led to the establishment of two sub-committees devoted respectively to the edition of a CD-ROM, containing documents and presentations of a practical interest for teachers, and to the publication of a volume of research essays aimed more particularly at an audience of University researchers.

This present volume, entitled *Explorations and Encounters in French*, edited by Jean Fornasiero and Colette Mrowa-Hopkins, with the support of a sub-committee and team of University reviewers, led by Eric Bouvet and John West-Sooby, fits precisely within this second category. It contains those chapters that were selected for publication after being submitted to a double blind peer-review process by a team of University specialists whose expertise

covered all of the research areas that entered into the composition of the volume, namely French history, particularly the early French exploration of Australia, and the relevant domains within the field of applied linguistics.

The documents intended to be of immediate practical use for the classroom or of an informative nature for teachers were published in a CD-ROM entitled *Classroom Explorations*. The CD was prepared by an editorial group consisting of Lesley Davies, Christina Emblem, Jean Fornasiero, Libby Lynch, Kristyn Paul, Daniela Perre, Chris Simpson. It is designed so that it can be obtained together with the volume of essays or separately, and comes in a form that is readily adaptable for exploitation in the classroom.

In this way, we trust that we have prepared a set of published materials that correspond to the variety of the presentations that made the FATFA conference a rich and successful meeting of French teachers from all sectors and that also cater to all of the particular interests of both the delegates and presenters who attended the event and of our potential readership. Naturally, we could not have produced this material without the kind support of a number of people and institutions. We wish first of all to express our sincere thanks to our designer, Céline Lawrence, and to our publisher, John Emerson. For the right to produce the images contained in this volume we owe a particular debt to the Archives Nationales of Paris, the Muséum d'Histoire Naturelle of Le Havre and the National Library of Australia, and to all of the French newspapers who so generously gave us permission to publish their images, namely *L'Humanité*, *Marianne*, *Le Monde*, *Le Parisien*. To those creators who graciously allowed us to reproduce their work, our sincere thanks : to Plantu, for his political cartoons, to Olivier Laban-Mattéi of AFP, for his photograph, to Noelene Bloomfield, for her exhibition panels. The volume is all the richer for your contributions.

Lastly, in bringing these documents and essays to the attention of all of our members and to the French-speaking community in Australia and overseas, we hope to encourage them to attend the events that FATFA will plan for and publish in years to come. May this be just the beginning of the cultural and intellectual contribution of the FATFA to the professional lives of a flourishing and dynamic group of teachers and researchers.

Encountering French and the French



Explorations and Encounters: On the Uses of a Theme

JEAN FORNASIERO AND
COLETTE MROWA-HOPKINS

*“We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started.
And know the place for the very first time.”*
T. S. Eliot, “Little Gidding”¹

The theme of exploration requires little explanation in terms of its relevance to the constant strivings of human life and, by extension, to the activities of learning and scholarship; indeed, with its corollary of the journey, it underlines, as do writings since time immemorial, including many a school motto, the intimate relationship between seeking and discovering; striving and finding; quest and knowledge. The title of this volume – *Explorations and Encounters in French* – can therefore be seen as self-evident, announcing as it does its essentially investigative nature and its position within a field of study. However, if the title immediately announces a collective endeavour, it also taps into a set of deeper connections, the connections that bind all of those who form part of the community of French teachers and scholars in Australia and abroad. Laying bare those connections did, nonetheless, prove to be a task that was perhaps more challenging than meets the eye.

Firstly, it would be surprising if French teachers and researchers in every branch of the education sector were to adhere to the concept of a collective identity, so large has become the number of research fields and cur-

riculum choices within the discipline.² On the other hand, French scholars appear to find such a notion less problematic than do their colleagues in other language disciplines. The divisions of previous times that reigned between teachers of language and scholars of culture do not seem to have affected the French discipline to the degree that they have affected those language subjects where a hierarchy was in place. French culture has long been taught in, and seen as inseparable from, the French language, while French researchers have largely been, and are still, in their vast majority, dedicated language teachers.

Of course, many decades have passed since French scholarship was subdivided into language and literature studies, and, although this is a division that few would regard with nostalgia, some may regret the stability and size of French departments that once prospered under this label. After all, any identity can be reassuring in the face of the constant change that characterizes the workplace today. However, if we are to be successful in managing such change, it is helpful to be reminded of who we are and of the reflexions and the values that we share; this in turn provides many of the reasons why French Studies retains a strong research culture. We could argue, then, that this volume functions in just that way, as a picture of our collective selves in the early 21st century that can be added to the French Studies family album. But how much evidence does this snapshot actually provide of a shared identity or of the common ground we occupy? Whether tapping into current pedagogical trends, examining contemporary events in France or re-examining the Franco-Australian past, whether reviewing teaching practice or reflecting on the culture of teaching, the essays selected for inclusion here certainly demonstrate the diversity that reigns within the discipline. Yet since it also reveals a happy marriage between domains once seen as separate – namely, culture and language –, the question might need to be posed in slightly different terms. Has the unifying project of our theme enabled the authors to overcome the diversity of their approaches and methodologies by sharing concerns or threads of reflexion? Has the entire sector begun to throw off traditional notions of self and work towards a new understanding of its collective identity? Only a closer inspection of the book itself, its history

and its contents, can offer a definitive response. Where better to start than the family history.

Naturally, this book came to exist in much the same way as any collection of scholarly essays. Thematic collections are more likely than not to have beginnings that date back either to scholarly congresses, meetings and reunions or to cooperative research ventures, and this book is no different. It owes its origins to the coming together of a research agenda or agendas and the first meeting of a new national academic network. In other words, the modes of scholarly inquiry, or “explorations”, and meetings, or “encounters” with like-minded scholars, were with the book’s editors from the very outset. The network was FATFA, the Federation of the Associations of Teachers of French in Australia, and the encounter was its first national conference, which took place in 2006. This would be a rare opportunity for the Australian French-teaching sector as a whole to meet in a non-political or non-institutional context and to determine whether its new banner would enable it to define itself as one group or whether it would form an uneasy and perhaps precarious alliance.

In 2004, when the inaugural conference of the FATFA was in its planning stages, its organizers were acutely aware that they were navigating uncharted waters, exploring new territory, encountering fresh challenges. Although we could easily relate our task to these metaphors of discovery and pioneering, we were far from imagining, in these early stages of our deliberations, exactly what form a regular national conference for French teachers might be expected to take, and what compelling theme would enable collective discussion on the present state of our discipline and practice amongst all the categories of our membership, from the primary to the tertiary sectors.

There had, of course, recently been one highly successful national conference for French teachers held in Australia,³ and its success had both hastened the very creation of FATFA and reassured us that our own undertaking would have a willing and enthusiastic audience. However, as a one-off event, the 2001 conference had benefited from a level of subsidy and patronage that a young association, busily occupied with finding its own feet, would find it difficult to match. While FATFA clearly had the mission and

the authority to manage such events independently, finding the ways and means to do so was not immediately evident. Although the French Embassy in Canberra and the Alliance Française of Adelaide assured the committee of much needed support, everything was still to be put in place within the fledgling association that was FATFA, including an efficient means of communicating our plans at every level within the federation itself. The federation, at this point, was still little more than an umbrella organization for the older state-based associations of teachers of French and the national university association of French lecturers (Australian Society for French Studies, ASFS). Our task was thus more delicate than the one which faced the organizers of the previous one-off event, in that we were attempting to set in place what we hoped might become a traditional activity within the life of the FATFA. We felt acutely the need for the conference to succeed and for all of the association's members to embrace the thought that the FATFA could be as relevant to their professional lives as their familiar state-based associations, and that the FATFA would also gain the active support of the one national body within its ranks, the ASFS. We were thus faced with an issue that the previous conference, exclusively concerned with language teaching, did not face – that of including all of the activities of our member associations – , and this would mean exploring its cultural dimension.

Hence the immediate importance of a choice of theme. In organizing a conference in the name of FATFA, we would be inviting teachers to assemble at a common event that did not duplicate the existing activities of our member groups, but that would create a new interdisciplinary environment within our profession and a different space in which to reflect on our collective aspirations. Our brief was thus to identify a goal or set of goals that would apply to the French discipline in all of its breadth and depth (from teaching theory and practice to research in a range of cultural areas), to bridge the gap between the different teaching sectors, ranging from primary to tertiary, and to help the new federation on its way to becoming a truly associative venture. This was in spite of the fact that, although the FATFA was a large and healthy organization in the Australian academic context, it did not command the numbers that would necessarily ensure that all of its members' interests and areas of specialization would be catered for within

the conference, or that all of the institutional sectors would be able to work comfortably together within a common set of themes and methodologies. However, rather than take fright at such diversity, we were determined to embrace it, sensing that here lay a unique opportunity to establish a framework for forging relationships, harnessing collective energies and sharing our diverse modes of reflecting on our discipline and its practices.

Given that the committee had begun its deliberations by expressing the hope and the expectation of launching new modes of inquiry and establishing new working relationships amongst our members, we were, in fact, already in possession of our theme and had only to find the formula to articulate it. From this realization to the definitive title of *Explorations and Encounters* was thus only a short step. If this form of words imposed itself so readily it was not only because it clearly reflected our sense of purpose, but also because it expressed our theme in terms that required no effort of translation to be understood perfectly in both Anglophone or Francophone contexts. This happy formulation of our theme was, of course, insufficient in itself; it needed to resonate with researchers, both local and international, working within a very broad field. This was indeed realized, but in two different ways, which underpin the sub-thematic divisions within this volume. Firstly, many of the responses to the theme of *Explorations and Encounters* fell within the areas of cross-cultural research and practice. This category, which incorporates the burgeoning research area of intercultural communication in language learning, explores the ways of creating meaningful encounters and interactions between one's own and "other" cultures.⁴ Secondly, the conference was following in the wake of the celebrations of 2002,⁵ in which Australia commemorated the bicentenary of a key moment in Franco-Australian relations that was the voyage of discovery of Nicolas Baudin.⁶ The theme thus allowed for an interpretation that was even more literal than all of the preceding: the rediscovery of a significant episode in the history of the maritime exploration of Australia. This local context is proving to be a rapidly expanding research area, but also a meaningful way for Australian students to connect with French culture which, having a longstanding history of contact with Australia, is no longer seen as quite so "other".

That French, and languages in general, can be a means of building bridges between cultures is a given; the diverse ways to match cultural competence with linguistic skills, a task now assiduously promoted by researchers and consciously assumed by teachers, are described and analysed within many of the contributions to this volume. In fact, it is of great interest to note that much of the discussion that takes place here, whether within the pedagogical or the history and culture sections of the volume, is of direct application to teaching practice or provides content that relates to, or is adaptable for the classroom. The teacher is at the heart of the enterprise, regardless of whether the knowledge to be conveyed is linguistic or cultural; this link should be taken to be equally self-evident in the final group of essays as it is in all the others. This is not therefore mere lip service to the notion that language and culture are inextricably entwined; if it is to be embraced by FATFA, as it is in this volume, it may well help to establish its uniqueness as a group and to strengthen the notion of a collective identity among its teachers and researchers from every horizon.

The first essay within the volume provides a rich illustration of this guiding principle. In “Le choc des discours dans la presse française: de la crise des banlieues à celle des universités (novembre 2005, mars 2006)”, Sophie Moirand conducts an intensive analysis of the reporting of two recent events (or “discursive moments”) in France: the social unrest in the outer Parisian suburbs in 2005 and the student revolt of 2006. While calling upon both the philosophical study of John Ronald Searle (1995), and the French tradition of discourse analysis, linking forms of language to meanings through history, memory and culture (Maldidier 1990, Mazière 2005), Moirand develops her own method of inquiry into the “construction of social reality”. After subjecting to analysis the forms of language and presentation used in the French media to portray the events of 2005 - 2006 and their protagonists, she demonstrates how, consciously or unconsciously, the reporters call upon different sets of historical references to frame their subjects and thus to stereotype them. She then focuses on the pragmatic function of the reference itself as a subtle form of argumentation or orientation of the views of the reader, concluding with the necessity for readers to understand the process to which they are subjected and thus to

protect their independence of thought. In pleading for a form of media education that mirrors her own research, in that it is informed by historical and cultural memory, Moirand not only affirms the intimate connections between language and culture, but also integrates her research into a teaching context by proposing her own approach as a teaching method for native and non-native French speakers alike. Her intervention thus sets the tone for the entire volume; by highlighting the teacherly concerns of the French researcher and the impossibility of deep linguistic understanding in the absence of cultural allusion, and, more particularly, by linking teacher and researcher, language and culture, and French teachers of all levels and nationalities, she gives voice to all of the key objectives of the *Explorations and Encounters* project. Indeed, her work could not exemplify more completely the uses of a theme, the importance of a theme to engage and mobilize.

With the intervention of Françoise Grauby the tone changes, as implicit socio-political critique is relinquished in favour of humorous interrogation, but the relevance of the theme is undiminished and the starting point of the essay is interestingly similar. From Moirand's investigation into representations of violent social encounters between French young people and the forces of law and order, we move to Grauby's encounters within the classroom, with resonances of the theme of disaffected youth and its resistance to learning and culture. The teacher is, of course, a major actor in this drama, and the teacher is initially Françoise Grauby herself, as she reflects upon her double role as guardian and purveyor of French language and culture, firstly as teacher and secondly as writer. After the evocation of her experience as a young teacher in difficult circumstances, a situation which had been transposed into her first novel,⁷ Grauby exploits with verve the metaphors of food and digestion in order to contrast the realities and mythologies of the creative act, finally proposing provocative answers to the questions of what it means to teach, to learn and to be a writer today. As a teacher, she comes to accept Michel Serres's view that cultural information that appears to have been rejected by the recalcitrant student may in fact lie dormant and will bear the fruits of her labour in years to come (Serres 1999). As a writer, she takes on the analysis of Pierre Jourde (2002), as she reflects on the composite portrait of the teacher-writer, who repre-

sents today's professional reality for the writer and possesses none of the traits (or the mystique) of the "deranged" poet of days gone by. Acceptance and patience are thus eminently teacherly virtues that emerge from her examination of her own strange condition. From her classroom and bookish encounters she has managed to emerge with her self-belief challenged but nonetheless intact. Fittingly, it is the dynamic and original quality of her own writing that best reflects the energy and the intelligence she has invested in her struggle to survive and to understand the real value of the language and the culture that inhabit her. And, ironically no doubt, the tale of this struggle is now eminently transportable to the classroom where it started. With the interest in classroom drama revived by such films as *Etre et Avoir* and *Entre les murs*, teachers will surely be inspired to read Grauby's novel, *Un cheval piaffé en moi* (2004), which gives a first-hand account of her own battle in the language and culture wars and, from there, take it into their own language classroom to share with their students.

It is a different battle that emerges from the next group of essays, but it is also one that can be taken to the classroom, for the battle-ground, which is on both French and Australian soil, offers students a space for reflexion on a shared cultural heritage. The subject is the controversial voyage of discovery led by French navigator Nicolas Baudin; the destination, the Australian continent; the mission, to complete the charting of the unknown southern coast, to collect scientific information on the flora, fauna, geology and the peoples of Australia. The connection to our theme is self-explanatory, but, although serious efforts have been made to bring this episode into the French language classroom,⁸ the actual details of the story are as yet little known to the wider public. The team of the ARC-funded Baudin Legacy Project has devoted itself to precisely this task, which leading chief investigator, Margaret Sankey, has outlined in her essay, "Writing and Rewriting the Baudin Expedition to the Southern Hemisphere, 1800 - 1804". She begins by pointing out how several disgruntled members of the expedition conspired to publish an inaccurate record of the voyage and of the leadership of its commander, but that the truth of the matter lies in the unpublished documents still held for the most part within French archives. She then proceeds to a description of that material and of the ways

in which it can be exploited by historians today. For her, the importance of such documents is that, when assembled together, they offer “a multifaceted picture of the voyage, as well as affording a framework for correction of errors”. The first task for the researcher seeking to interrogate this large and cumbersome set of writings is to understand exactly what they represent; for example, log-books written on a daily basis, at a time close to that when the actual event occurred, must be read in a different way from an official voyage narrative, written and published many years later. This is, of course, precisely the problem that lies at the heart of the voyage’s contentious history. For nearly two centuries, the only voice to be heard was that of François Péron, the author of the official account, whose violent antagonism towards his captain dominated his version of events and caused all dissenting voices to be drowned out, including that of the captain himself. Sankey argues that not only do the other journals of the voyage provide insights into the relationships and real conditions on board, but so does much of the material considered as secondary: the official sea-logs of each ship, for example, or any number of official reports and letters. It is only by reviewing this material in its entirety that a different, multi-voiced version of events will eventually emerge and that new and illuminating re-writings of this absorbing story will finally become possible. In proving such a clear, detailed and reasoned view of a problem and its solution, Margaret Sankey has already gone a very long way to setting that process in train.

For their part, the two other members of the Baudin Legacy team who have contributed to this volume, Jean Fornasiero and John West-Soo-by, have chosen to analyze in detail the process by which Péron’s account of the voyage came to acquire its stamp of authority. In “Doing it by the Book: Breaking the Reputation of Nicolas Baudin”, they show how Baudin’s leadership was first questioned by officers who had left the expedition in circumstances that required them to justify their conduct and their early return home to the military authorities. Soon after the writings of these officers had achieved some notoriety by appearing in print, particularly the book published by Bory de Saint-Vincent in 1804, came Péron’s *Voyage de découvertes aux Terres australes*, published in 1807. Since the terrain had already been prepared by the likes of Bory, Péron’s accusations against

his commander received such unquestioning support from the naval and scientific establishment that all of his conclusions were accepted, repeated and re-published by his peers in official journals and scientific reviews in the following years. The snowball effect of publication upon publication, both scientific and literary, by writers as prestigious as Alexander von Humboldt and Jules Verne, meant that Baudin's reputation had been well and truly broken long before any serious attempt by historians to examine the archival records had even commenced. Consequently, it was left to modern historians to patiently unravel the tale of Baudin's disgrace that had been perpetuated and mythologized by layers of writings, and, by the same means – by the book – , to retell the story as it had actually unfolded. The process is still in train, but, before it can be completed, the layers of writings in favour of Baudin's rehabilitation will need to have acquired at least as much authority as the writings they are replacing. By bringing a weight of written evidence to bear in favour of the captain's good reputation, Fornasiero and West-Sooby, demonstrate a clear intention to participate in the process. What is at stake is the full understanding of a moment in the history of Franco-Australian relations and in the scientific observation of the little known southern continent and its peoples that is of interest to students in the French classroom, or indeed any classroom.

In the final group of papers, the classroom focus needs no discussion. The promotion of interculturality within the teaching and learning of French language and culture in Australian schools and universities was clearly the most prominent thematic strand within the strictly pedagogical papers presented at the conference. The two papers in this volume that deal specifically with this issue are equally well grounded in the theoretical issues underpinning the concept and its applications, although they propose different methodologies when it comes to promoting intercultural understanding within the classroom.

As we know, foreign language classes present a unique potential for strengthening intercultural education because culture is embedded within language. However, the ability to recognize and interpret the subtle ways in which people convey their attitudes through their speech and behaviour,

and the ability to behave in culturally appropriate ways require more than learning the correct words or forms of the language. In “The Exploration of the ‘Other’: Teaching and Learning Socio-Pragmatic Competence through French Film Extracts”, Colette Mrowa-Hopkins addresses the challenging task of raising student awareness of the socio-pragmatic aspects of culture, which have been given scant attention in current teaching methodologies. The approach that is suggested has the aim of encouraging students to recognize cues to the communication of emotion. To this end, the paper proposes a series of tasks and activities based on French film extracts, designed to enable learners to recognize an implied message in a short dialogue and to express their own feelings in response to an interlocutor. By adopting this strategy, learners are empowered to overcome stereotypical views attached to other groups and to develop an open and flexible attitude towards the “Other”.

Pursuing the theme of “intercultural language learning” in “Visions and Revisions: Language Learning for Cultural Mediation”, Barbara Hanna and Alicia Toohey propose “an interpretative spiral of visions and re/visions” with respect to cultural practices. Thus, learners are led to question their perceptions, assumptions and stereotypes by reflecting upon their own belief systems and experiences. In a classroom experiment, some practical strategies such as scanning, rule-making, and challenging are applied to texts, both filmic and written, which recount intercultural experiences. Cultural rules thus identified are proposed as principles for mediating between one’s own and the target culture, enabling students to develop effective practices for intercultural communication.

French teachers are often considered pioneers in classroom technological advances, and greater accessibility of information technologies has now made it possible for Australian students to connect directly with partners in France, overcoming what was once seen as “the tyranny of distance”. Beatrice Atherton and Iwona Czaplinski show the way forward with “Les TICE: de nouveaux outils pédagogiques”. Their collaborative project combines the use of chat rooms, discussion forums, web-conferences, wikis or blogs, in order to pair their students with French university students, and

to create a situation in which each group communicates using the other's language. Two modules were designed to enhance the written skills of their students and to develop their communicative competence. The assessment of these modules demonstrated that there were marked improvements both in student motivation and in their spontaneity in using French. The research of Atherton and Czaplinski is clearly innovative and is sure to be a source of inspiration for other teachers, who will derive comfort from the assurance that they do not necessarily need to be great technological experts in order to implement similar strategies.

Promoting a collaborative environment via *IdeaNet*, a web application available to students at the University of Western Australia, is also the approach taken by Bonnie Thomas. Her paper "Strategies for Supporting Ex-Beginners French Students in Mixed Level Classes" describes her attempt to provide a solution to the problem posed by the proliferation of such classes, using the example of a course in Francophone African literature, sometimes comprising up to five different levels of proficiency. The web application, *IdeaNet*, allows students to summarize texts and/or to write critical notes about references; the texts can then be made available to other students. One of the positive results is the fostering of an empathetic learning environment for all, where students are encouraged to correct each other's work, with the more proficient students taking on the role of mentors. Her approach rests on the sound pedagogical principle of "using the web to create a community of learners involved in cooperative education."

Finally, the concern for bringing students to consider the French language as a tool for personal expression is cogently articulated in "Déliier la langue d'étudiants captifs: enjeux, écueils et fortunes d'un cours d'expression orale à l'université" by Marie-Laure Vuaille-Barcan. Through a program called "Speaking French", she has encouraged students of different proficiency levels and with different motivations to overcome their inhibitions and communicate in authentic situations with native French speakers. This paper reaffirms the principles of good teaching and emphasizes the importance of play and the affective variable in ensuring language-learning success.

If this paper rounds out the volume on an upbeat pedagogical note, this is not unintended, since teacherly concerns, and not simply innovative theoretical approaches for their own sake, were as prominent in the articles in this section as they were in the practical sections and workshops of the conference itself. While the constraints related to this present peer-reviewed volume, which must necessarily consist of articles that meet all the criteria for scholarly research, meant that the workshop material could not be included within these pages, this difficulty was overcome by the production of a partner publication, containing presentations, images, documents and discussions, all presented in a form that can directly inform teachers on current issues or readily be adapted for use in the classroom. Thanks to the double publication of the volume and its electronic complement, the scholarly reflexions on French language, history and culture are accompanied by more explicit forms of practical advice and support. In this way, they provide French teachers with a full account of the “explorations and encounters in French” that FATFA had intended for them.

It is naturally our hope that the papers included here will inspire French teachers – from the primary to the tertiary sectors – to engage with the ideas and projects which they promote. It is also our hope that future FATFA conferences will continue to bring together the diverse contributions of French teachers and researchers from across sectors, states and nations and that it will provide a regular forum for French scholars intent on exploring the interconnections between language and culture. The papers in this volume illustrate just some of the many ways in which French scholars explore the links between culture and language in our classrooms and reflect upon the continuing relevance of our discipline within a world where encounters with the “other” are increasingly fraught and hence increasingly necessary. However, they also demonstrate, in both their diversity and their commonality of aims and values, the uses of a theme, our theme, to give expression to a common engagement with, and passion for, French language, culture and society.

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Notes

- 1 T.S. Eliot, "Little Gidding", first published in 1942, then as part of *Four Quartets* in 1943.
- 2 The last overview of the question was in P. Lane & J. West-Sooby (eds), *Traditions and Mutations in French Studies. The Australian Scene*, Brisbane, Boombana Publications, 1997.
- 3 The conference entitled *Le Français, l'autre langue internationale* took place in Melbourne in 2001. A meeting of French teachers' associations, convened by the French Embassy in Canberra, was held during this conference and launched the course of action that would lead to the creation of FATFA.
- 4 For an overview of the terms and the research areas of the cross-cultural and the intercultural, see Gudykunst (2003).
- 5 The Terra Australis committee, with sub-committees in all of the Australian States, organized the celebration of this event in France and Australia between 2000 and 2002. For the detailed programme, see the following address:
<http://www.culture.gouv.fr/culture/actualites/celebrations2001/baudin.htm>
- 6 The authoritative study of the Baudin expedition was published by Frank Horner (1987). Since that time the field of study has greatly expanded and references to more recent work are to be found in the articles by Margaret Sankey and Jean Fornasiero and John West-Sooby within this volume.
- 7 This well-reviewed novel, *Un cheval piaffe en moi*, was published by Maurice Nadeau in 2004.
- 8 We refer to the CD-Rom and DVD prepared for educational use by Noelene Bloomfield, *A French Australia? Almost!* See also the reference to Noelene Bloomfield's work in this volume, in the section devoted to the exhibition on French discovery which was shown during the FATFA conference of 2006.

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Le choc des discours dans la presse française:
de la crise des banlieues à celle des universités
(novembre 2005, mars 2006)

SOPHIE MOIRAND

Comment se construit la réalité sociale? Comment le langage verbal, l'usage de la langue, construit, ou plutôt reconstruit, le réel? Telle est la question que l'on se pose, dans une perspective à la fois proche et différente de celle de John Ronald Searle (1995) dans *The Construction of Social Reality*. Proche, parce qu'il s'agit de s'interroger sur le rôle du langage dans la construction des faits sociaux, ce qui présuppose, dit Searle, "une intentionnalité collective"; différente parce qu'il s'agit ici de s'interroger sur le fonctionnement des discours des médias, et en particulier ceux de la presse écrite quotidienne. Car si certains faits deviennent des événements sociaux, cela se manifeste dans les sociétés contemporaines par une diffusion massive d'images et de paroles dans les médias: les objets sociaux (au sens de Searle: l'argent, l'état, la guerre...) n'existent que par l'accord des hommes, donc d'une intentionnalité collective reposant sur des conventions linguistiques et propagée par la chaîne ininterrompue des discours produits par la société. On a donc besoin de mots pour les désigner et d'espaces pour en parler. Ainsi les événements de société donnent lieu à une production massive de discours dans les médias, ce que j'ai appelé un "moment discursif" (Moirand 2004a), fait de paroles multiples qu'il s'agit de démêler et de discours tenus par une grande diversité de locuteurs, venant de mondes sociaux différents (et pas seulement par des professionnels des médias), et qui s'entremêlent, dans le temps d'une émission ou l'espace

d'une double page, alors qu'ils ne se rencontrent pas, de façon concrète, dans l'espace public.

L'analyse linguistique du discours me paraît fournir une autre approche que la réflexion philosophique proposée par Searle, à travers des notions que l'on peut mettre à l'épreuve des faits langagiers eux-mêmes: *argumentation, désignation, dialogisme, éclairage, interdiscours, intertexte, mémoire collective, mémoire interdiscursive, moment discursif, nomination, objet de discours*. Ces notions permettent de dégager des "observables" indispensables à la description du fonctionnement des discours rencontrés lors des événements tels que les médias les rapportent: des images bien sûr, mais aussi des mots, des formules, des petites phrases, des énoncés qui se répètent et qui, en se répétant, se transforment au fil du temps d'un locuteur à un autre, d'un article à un autre, d'un média à un autre, y compris désormais d'une langue à une autre à travers le monde... L'hypothèse est que, au fil des moments discursifs analysés, les sens linguistiques véhiculés par ces différentes formes langagières contribuent à construire "le sens social" de certaines familles d'événements (Moirand 2007).

L'analyse proposée s'inscrit donc dans la ligne de l'analyse du discours française (Maldidier 1990, Mazière 2005), c'est-à-dire qu'elle articule les formes de la langue au sens du discours à travers le travail de l'histoire, de la mémoire et de la culture. Si j'ai essentiellement travaillé ces dernières années sur des événements scientifiques à caractère politique (l'affaire de la vache folle, les controverses à propos des OGM, la grippe aviaire...), je montrerai ici ce que l'analyse apporte à l'étude comparative de deux crises sociales récentes qui ont fait les unes non seulement des journaux en France mais également celles des médias dans le monde entier: les mouvements des jeunes de banlieues de l'automne 2005 (corpus B = "banlieues") et les mouvements étudiants de l'hiver et du printemps 2006 (corpus U = "universités").

Ces deux moments discursifs, qui mettent en scène des acteurs comparables (des "jeunes"), ont été analysés à travers plusieurs titres de la presse quotidienne nationale: *Aujourd'hui en France*, *Le Parisien*, *la Croix*, *le Figaro*,

l'Humanité, Libération, le Monde. Les corpus de référence retenus sur la totalité des deux moments l'ont été en fonction de la présence de l'événement à la une, puis dans les doubles pages ou les pages intérieures, ce que l'on peut suivre à travers les titres des rubriques et des articles mais également en fonction de mots-clés sur les sites des journaux sur l'internet; on a arrêté de recueillir les données (qui prennent en compte tous les articles et documents produits à propos de ces deux moments discursifs: articles d'information, infographies, photos, dessins de presse, éditoriaux, textes de commentaire, analyses, etc.) lorsque la mention de ces événements disparaît de la une et du rubriquage des pages. Une sélection a permis de constituer les corpus de travail analysés pour cette communication de manière exhaustive: on les a restreints pour le corpus B au moment où la contestation dans les banlieues s'étend de Paris au reste de la France (du 31 octobre au 06 novembre 2005), et pour le corpus U lorsque la contestation étudiante s'amplifie après l'occupation de la Sorbonne alors qu'elle avait commencé en province (du 08 mars au 14 mars 2005). Bien entendu, on ne s'interdit pas de confirmer les observations par un recours aux corpus de référence (voir Moirand 2007a, chap.1 pour une description plus complète de la méthode).

Ces deux moments discursifs ont été observés à partir de deux angles différents, qui constitueront ici les deux parties de l'exposition:

- à travers l'acte de nommer et de désigner les acteurs sociaux à l'origine de ces événements puis les événements eux-mêmes (1)
- à travers la circulation des dires, les paroles rapportées ou évoquées de manière allusive par les différents acteurs sociaux convoqués dans les médias et celles produites par des professionnels des médias, reporters, éditorialistes, chroniqueurs, etc. (2)

On terminera sur la notion d'éclairage (au sens de l'approche argumentative développée par Jean-Blaise Grize – voir *infra*) car le choix des désignations et des dires évoqués ou rapportés ne donne pas seulement à voir *le point de vue* du locuteur: il contribue à *l'orientation pragmatique* des articles et, par suite, à la construction des représentations et des opinions.

1 Comment les désignations construisent des représentations
Des jeunes brûlent des voitures, des jeunes occupent la Sorbonne... Ce sont des actes, des actions, des faits. En parler dans les médias, au-delà des images qu'en donnent la télévision et les photos de presse, c'est choisir des mots pour le dire, entre autres pour nommer, pour caractériser, pour qualifier les acteurs de ces faits ainsi que les faits eux-mêmes qui, par leur répétition et leur retentissement médiatique, deviennent des événements. Or, pour parler de ces deux moments, qui surgissent brutalement dans la société française de l'année universitaire 2005-2006, on ne dispose pas de dénominations "stabilisées" (au sens de la sémantique référentielle, représentée par exemple par G. Kleiber 2001). On use alors de désignations qu'on a déjà rencontrées, dans d'autres situations, à propos d'autres événements qui ont eu lieu avant et/ou ailleurs. On fait appel à sa propre mémoire, mais également aux mémoires des lecteurs, aux mémoires collectives des communautés auxquelles on s'adresse.

Ainsi "mai 68" sera paradoxalement évoqué pour le premier événement (corpus B), puis plus naturellement pour le second (corpus U) –

Un petit Mai-68 des banlieues (titre, *le Monde*, 05 novembre 2005)

Le spectre de Mai 68 (titre, *le Figaro*, 13 mars 2006) – ,

parce que "mai 68" fait partie de la mémoire collective des Français, dans le sens que lui a donné Maurice Halbwachs, sociologue de la mémoire:

Il ne suffit pas de reconstituer pièce à pièce l'image d'un événement passé pour obtenir un souvenir. Il faut que cette reconstruction s'opère à partir de données ou de notions communes qui se trouvent dans notre esprit aussi bien que dans ceux des autres, parce qu'elles passent sans cesse de ceux-ci à celui-là et réciproquement, ce qui n'est possible que s'ils ont fait partie et continuent à faire partie d'une même société. Ainsi seulement, on peut comprendre qu'un souvenir puisse être à la fois reconnu et reconstruit. [Halbwachs 1997 [1950]: 63]

Ainsi les journalistes états-uniens relatant les violences en banlieue évoqueront pour en parler des événements plus proches des mémoires collectives des communautés auxquelles ils s'adressent:

“une situation comparable à la Tchétchénie” (un journaliste de CNN)

“c’est le Katrina des désastres sociaux” (le correspondant de Fox News à Paris, comparant ainsi la banlieue parisienne à la Louisiane).

On est alors conduit à comparer la façon dont les “jeunes” puis les événements eux-mêmes sont désignés dans chacun des moments discursifs considérés, dans la mesure où les domaines de mémoire auxquels on fait appel pour les caractériser ne sont pas forcément les mêmes dans les deux cas.

1.1 Les jeunes tels qu’on les désigne

Catégorisés d’abord comme “jeunes” (état temporaire: “peu avancé en âge”, dit le dictionnaire d’usage *le Petit Robert*, qui se contente de donner des exemples de l’emploi substantival...), ils seront, au gré des locuteurs et au fil du temps des deux corpus, re-catégorisés dans des classes d’acteurs oscillant entre “être” et “faire”, entre “état” et “action”:

Corpus B:

- casseurs § incendiaires (faire)
- voyous § racaille (état)

Corpus U:

- manifestants § grévistes § bloqueurs (faire)
- anti-CPE § anarchistes § trotskystes (état).

Si le trait sémantique “jeune” est bien présent pour désigner les principaux acteurs des deux corpus, les désignations vont cependant diverger au fil des événements, manifestant ainsi des points de vue différents et construisant de ce fait des représentations différentes des acteurs à l’origine de ces événements.

Corpus B:

En relevant systématiquement les différentes désignations rencontrées dans le corpus B, on peut reconstituer différents paradigmes de désignation, notion que l’on définira, à la suite de M.-F. Mortureux (1993: 124), comme une “liste de syntagmes (en général nominaux, parfois verbaux) fonctionnant en coréférence avec un vocable initial dans un discours donné”, mais

que l'on élargit à l'ensemble des corpus étudiés, indépendamment des textes où on les a rencontrés.¹

Au départ, il s'agit d'un fait divers: deux jeunes étaient (ou "se sont crus", disent certains journaux) poursuivis par la police, ils se sont réfugiés dans un transformateur, ils ont été électrocutés, ils sont morts. On les désigne alors par leur prénom ou par des mots référant au trait sémantique "jeune":

deux mineurs § deux adolescents § deux jeunes gens.

Mais ces morts ont entraîné des réactions en chaîne, et la marche silencieuse de protestation a été rapidement remplacée par d'autres actions: des poubelles sont incendiées, des voitures brûlent; des pierres sont lancées, des édifices publics sont attaqués, la police est caillassée. Quatre paradigmes différents peuvent alors être mis au jour au fil des textes du corpus analysé, qui nomment, désignent ou caractérisent les acteurs de ces actes.

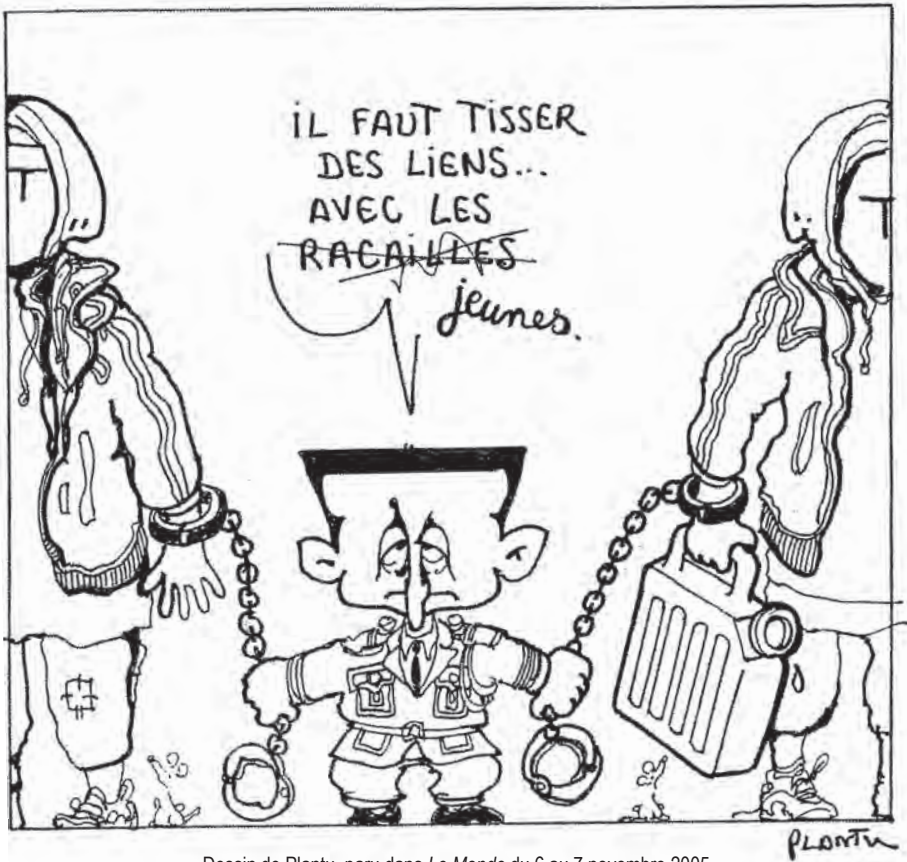
Un premier paradigme a pour trait essentiel "la jeunesse" (même lorsque les actes relèvent des "violences urbaines" ou qu'il s'agit d'affrontements avec la police):²

des jeunes incendient des voitures § une quarantaine de jeunes § certains de très jeune âge, affrontements de groupes de jeunes avec la police § plusieurs centaines de jeunes saccagent voitures et infrastructures § heurts entre jeunes et policiers § des jeunes des cités.

Un deuxième paradigme, que l'on rencontre essentiellement dans des paroles rapportées, semble ajouter au trait sémantique "jeune" une nuance affective, les propos faisant preuve de compréhension à l'égard de ces acteurs, qui réagissent à la mort de deux d'entre eux:

les gamins qui brûlent nos voitures § ces enfants qui brûlent des voitures § "les mômes qui sont dans la rue, ce sont nos propres mômes" § "de vrais jeunes qu'il faut aider" § spectateur ou acteur les jeunes des cités qui flam-bent sont pris dans un étau.

Un troisième paradigme associe au trait "jeune" celui de "cas-seur", d'"incendiaire" ou d'"émeutier" (ce qui relève du faire) ou celui de "voyou" (ce qui relève de l'être):



Dessin de Plantu, paru dans *Le Monde* du 6 au 7 novembre 2005
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de petits voyous de la cité § ces jeunes casseurs âgés de 14 à 25 ans § des jeunes émeutiers de Sevrans § quand on [casse], on n'est pas un "jeune" mais un "voyou" § l'amalgame qui fait de tout jeune des banlieues "un voyou", "une racaille", "un sauvageon".

Dans un quatrième paradigme, le trait "jeune" disparaît. Seuls subsistent les traits qui relatent des actes de violences ou qui désignent des "êtres" malfaisants, souvent sous forme de désignations collectives à valeur péjorative (voir par exemple "racaille" = ensemble d'individus méprisables, la couche la plus basse de la société considérée comme la plus méprisable, dit le dictionnaire d'usage):

les émeutiers § les incendiaires de voitures § les casseurs encagoulés § les "encagoulés" § les assaillants § les fauteurs de troubles § les auteurs de violences § "les insurgés d'aujourd'hui" § les bandes organisées en petits groupes de dix à quinze personnes § les groupes d'émeutiers § "un ennemi très mobile" § la mise hors d'état de nuire de "la racaille".

La façon de désigner les personnes dont on décrit les actes ou les actions sont le résultat de catégorisations opérées par les journalistes ou les différents locuteurs dont on rapporte les paroles. Ces catégories sont construites à travers les perceptions qu'ils ont du réel, tout en étant informées par des événements et des discours antérieurs qu'ils ont gardés en mémoire. C'est ce que l'on peut vérifier dans le second corpus étudié.

Corpus U:

On retrouve également ici le trait sémantique "jeune". Mais d'autres désignations apparaissent au fil du temps, qui font appel à des représentations qui subsistent depuis mai 68 à l'égard de tout mouvement étudiant... L'analyse systématique du corpus a permis de dégager ici trois paradigmes.

Le premier paradigme, s'il a pour trait central "la jeunesse", donne néanmoins aux acteurs qui manifestent un autre statut, celui de lycéen ou d'étudiant; l'image qui est construite montre d'autre part qu'ils ne sont pas seuls mais avec leurs parents et avec les salariés.³

Le succès du roman sur Cécilia Sarkozy  Page 14

Grand Palais : éblouissant Douanier Rousseau Page 29

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le Parisien

MARDI 14 MARS 2006 www.leparisien.com N° 19133

COUPE DE FRANCE La dernière carte du PSG Pages 15 et 16

Qui sont vraiment les manifestants



RUE DES ECOLES (PARIS V^e), HIER.

CRISE. Marqué hier au quartier Latin par de nouvelles échauffourées (ci-dessus), le mouvement anti-CPE continue à grossir, même si, dans les cités, certains jeunes disent préférer le CPE au chômage. Aujourd'hui, étudiants et lycéens sont appelés de nouveau à manifester. Saisi par le PS, le Conseil constitutionnel pourrait annuler pour vice de procédure le texte controversé. Pour Villepin, dans l'impasse, une porte de sortie ?

Pages 2 à 6

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des jeunes surtout § des lycéens aux étudiants, § étudiants et lycéens menaient la marche § au cœur des défilés avec les étudiants et leurs parents § les lycéens ouvrent le cortège précédant les salariés du public et du privé § plusieurs centaines de milliers de salariés et de jeunes.

Le deuxième paradigme que l'on a mis au jour montre des jeunes en train d'agir contre le contrat première embauche (CPE), paradigme qui conduira à distinguer deux groupes antagonistes, ceux qui sont pour et ceux qui sont contre (ce qui est inscrit dans les suffixes *pro-* et *anti-* ou *non-*), et qui montre déjà comment certaines caractérisations contribuent à construire des représentations à valeur péjorative (*porteurs de banderoles, surenchère, noyau dur...*) jusqu'à opposer des "étudiants" à ceux qui ne le seraient pas:

- les étudiants en lutte / en grève / en colère § plusieurs centaines d'étudiants ont envahi la fac § la quasi-totalité des grévistes a sorti sa carte d'étudiant devant les caméras § les anti-CPE défilent § les grévistes § les manifestants § les porteurs de banderoles § la surenchère des anti-CPE § le noyau dur des militants anti-CPE
- grévistes déterminés / non-grévistes excédés § les bloqueurs / ceux qui veulent travailler § "*tensions extrêmement vives*" entre pro et anti-blocages § tensions entre grévistes et non-grévistes § l'occupation récente n'était pas le fait de "*vrais étudiants*".

Quant au troisième paradigme, recueilli majoritairement dans des paroles rapportées, il tend à assimiler certains acteurs à des voyous et des casseurs, voire à les assimiler aux intermittents du spectacle ou à des sans-papiers,⁴ reprenant alors les appellations traditionnellement utilisées pour désigner les mouvements d'extrême gauche, que l'on désigne toujours, depuis mai 68, comme les manipulateurs des mouvements d'étudiants:

des hordes d'intermittents du spectacle, de sans-papiers et d'étudiants radicaux § tout a dégénéré à cause d'une horde de sauvages § organisés par les anarchistes et les trotskystes § des casseurs, des voyous, des anarcho-syndicalistes qui veulent la "révolution mondiale" § les radicaux trotskystes et autres anarchistes poussent les feux § des vandales.

On voit ainsi comment se construisent deux représentations différentes du “casseur” : les casseurs de banlieues sont de la racaille, les casseurs des universités sont des trotskystes ou des anarchistes, représentations qui se superposent aux images diffusées par les chaînes de télévision, et qui viennent s’ancrer dans la mémoire des téléspectateurs et des lecteurs à travers les mots qui désignent. Car ce sont les mots les plus “spectaculaires”, de même que les images les plus violentes qui restent, pas celles qui montrent les immenses cortèges et défilés pacifiques et joyeux qui se déroulaient sans incident et qui mêlaient étudiants, enseignants, parents et même grands-parents, et en particulier des mots qui font appel à la mémoire d’événements porteurs d’émotions, mais également des mots dont on a souvent oublié l’origine, tels racaille / voyou ou anarchiste / trotskyste (que la plupart des étudiants eux-mêmes, aujourd’hui bien plus nombreux et bien différents de ceux de 1968, ne savent pas très bien “situer”).

Ce qui est cependant commun aux deux corpus, c’est l’usage que permet la langue de désigner un référent, ici “un jeune”, par une de ces “facettes” sémantiques (Cruse 1994), voire un trait sémantique “externe” (et temporaire) à l’être qu’on nomme : celui qui casse (le jeune de banlieue) ou celui qui manifeste (le lycéen ou l’étudiant). Cette potentialité des mots, qui permet de donner son point de vue à travers *l’acte de nommer* (voir Cislaru *et alii* eds 2007), se retrouve dans la façon de désigner les événements eux-mêmes.

1.2 Les événements tels qu’on les désigne

Lors des deux moments discursifs pris comme objets d’étude, on ne se contente pas de désigner les acteurs. On décrit également chacun de leurs actes : des voitures brûlent (on les compte), les étudiants défilent (on en estime le nombre), les universités sont occupées (on en fait la liste). Mais au-delà des faits, comment les médias passent-ils de la description des actes à la nomination de l’événement ? Quels mots deviendront des “mots-événements” (Moirand 2007), comme ont pu le devenir Mai 68 ou le 11 septembre ?



L'Humanité du 20 mars 2006
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Corpus B:

À l'origine, il y a un *drame* ou un *accident*: deux jeunes sont morts électrocutés pour échapper à la police). Ces faits sont suivis d'une série d'actions: jets de pierres et de bouteilles, incendies de poubelles et de voitures, etc., qu'on tente de catégoriser sous une même appellation. Dispose-t-on en français d'un hyperonyme, d'une dénomination stabilisée pour désigner ces faits qui se répètent au fil des jours et qui s'étendent à toute la France?

Si la police les désigne sous le terme de "violences urbaines", qu'elle classe sur une échelle d'évaluation de 1 à 8,⁵ l'analyse du corpus B permet de dégager un premier paradigme d'autres désignations. Certaines fonctionnent comme des caractérisations évaluant les faits dans leur globalité alors que d'autres inscrivent sémantiquement la présence de deux camps adverses:

des tensions, des troubles § de nombreux incidents § de violents / graves incidents § l'explosion de violence § une éruption de violence § une flambée de violence § la déferlante de violences sans précédent § une nuit d'émeutes §

de nouveaux affrontements § de violents affrontements § cinq nuits de heurts § des "actions de harcèlement" § des échauffourées § des déchaînements § des débordements.

Un sondage sur le corpus de référence a permis de relever une autre désignation qui appelle en mémoire d'autres événements ayant eu lieu avant et ailleurs: *une véritable guérilla urbaine*, une guérilla d'un genre nouveau. Mais ce qui est davantage remarquable, c'est au fil du temps le passage de l'appellation "violences urbaines" à celle de *la crise dans les banlieues* ou *la crise des banlieues* dans le rubriquage ou le sommaire des journaux, marquant ainsi la construction de l'événement et la naissance du mot-événement qui le désigne désormais lorsqu'on en parle: *Retour sur une crise* → *la crise des banlieues* (voir note 5 *infra*).

Corpus U:

La contestation étudiante contre le projet de loi sur le Contrat Première Embauche (CPE) avait commencé lentement, à la fin du mois de janvier

2006, et dans l'Ouest de la France principalement, la une des quotidiens nationaux étant alors consacrée à la grippe aviaire et les manifestations étudiantes reléguées dans les pages intérieures. Lorsqu'on assiste à une amplification des manifestations au retour des vacances d'hiver, et que les universités parisiennes commencent à se mobiliser, les actes des étudiants passent à la une des journaux et les surfaces consacrées aux mouvements dans les universités augmentent.

Le premier paradigme de désignation de cet événement rend compte sémantiquement de l'opposition au projet:

la contestation étudiante § la mobilisation anti-CPE § le mouvement anti-CPE § le front anti-CPE.

Le deuxième paradigme qui apparaît utilise des désignations déjà rencontrées dans le corpus B, inscrivant sémantiquement la présence de deux camps adverses, cette fois les étudiants d'une part et les policiers de l'autre (on relève cependant ici l'appellation violences policières, jamais rencontrée dans le corpus B) :

heurts entre étudiants et CRS § violents affrontements § nouvelles échauffourées § violences § violences policières.

Un troisième paradigme met en scène l'affrontement entre deux camps adverses chez les étudiants eux-mêmes :

tensions entre étudiants pro- et anti-blocages § affrontements entre grévistes et non-grévistes § actes de violences et d'intimidation dans les universités.

Au fil du temps, on parlera d'abord du "conflit autour du CPE", puis, c'est le mot "crise" qui là encore apparaît pour en parler (*les raisons d'une crise, sortie de crise*), et *la crise du CPE* deviendra le mot-événement qui le désigne désormais.⁶

En conclusion de ces relevés des mots employés pour "dire l'événement", on remarquera qu'il est difficile, qu'il s'agisse du mot "mouvement" ou "crise", de parler d'hyperonyme (au sens de la sémantique référentielle), comme le constate d'ailleurs dans sa thèse sur *Les Mots du conflit* Marie Veniard (2007). En revanche, cela confirme cette double fonction de l'acte qu'opère le locuteur dans la nomination: le choix qu'il



L'Humanité, la une du 2 novembre 2005
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fait donne à voir son point de vue, et l'éclairage qui est ainsi porté sur les faits relatés contribue à orienter la compréhension de l'événement. Ce que l'étude des métaphores et des images semble confirmer.

1.3 L'usage des métaphores et des images

Nommer, c'est aussi jouer avec les mots et leurs emplois métaphoriques. Ainsi, dans le corpus B, on trouve tout naturellement l'image du "brasier" et les mots qui en rendent compte (*embrasement, flambée, incendie*, etc.) pour désigner les incidents dans les banlieues, termes qui apparaissent à côté des photos de voitures ou de bâtiments qui brûlent ou de dessins de presse les représentant:

Comment Clichy s'est embrasé § Les incidents qui embrasent les cités §
Le département s'est embrasé § Une flambée de violence § Les banlieues
continuent à flamber § Les raisons d'un embrasement § L'embrasement des
cités [titres]

Cela a suffi à électriser les forces de l'ordre § un syndicat de policiers
demandait hier de ne pas jeter de l'huile sur le feu § l'incendie des cités
françaises pourrait bien s'étendre à tout le continent.

Les discours glissent ensuite de la caractérisation des événements à celle du ministre de l'intérieur, qui, en reprenant à son compte le mot "racaille" pour désigner des jeunes de banlieues, avait contribué à amplifier la crise, en tout cas du point de vue de certains acteurs et locuteurs:

Sarkozy: la stratégie d'un incendiaire § Nicolas Sarkozy, pompier pyromane
[titres]

après avoir allumé l'incendie § ses déclarations incendiaires § il joue avec le
feu § La campagne de Sarko prend feu à Clichy [titre]

Certains accusent le ministre d'avoir allumé le brasier.

Mais l'événement prend rapidement un tour politique (ce que confirme le rubriquage des journaux, par exemple dans *le Monde* où l'on passe de *Banlieues* ou *Violences* à *Société* puis à *Politique et Société*), et les discours des médias font allusion aux rivalités au sein du gouvernement, en parlant, comme on le fait dans les banlieues ou à propos de cer-



Dessin de Plantu, paru dans *Le Monde* du 4 novembre 2005
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taines banlieues, de “gangs” et de “bandes” au gouvernement, et même de “guerre”:

Les incidents qui embrasent la banlieue ont attisé la rivalité entre D. de V.

et N. S. [cela] promet plus d'un retour de flamme

les hommes politiques jouent avec le feu

Guerres de bandes au gouvernement

La guerre ouverte au sommet de l'État

La guerre larvée des gangs au sommet de l'État.

On voit ainsi comment les mots contribuent aux représentations qui sont données des objets du monde, des personnes et des événements, car si “on appelle désignation le fait qu'un signe renvoie à un objet, à un procès, à une qualité, etc. de la réalité extralinguistique”, cette réalité telle qu'on la montre à travers le choix qui est fait des mots “est structurée par les formations idéologiques (culture, expérience) d'un groupe humain donné” (*Dictionnaire de linguistique*, Paris, Larousse, 1990: 144). Ainsi, parler de *racaille*, de *gang* ou de *bande*, c'est reprendre les mots utilisés par certaines communautés langagières. Mais c'est aussi, comme l'usage qui est fait de *trotskyiste* et d'*anarchiste* pour désigner certains manifestants dans le corpus U, renvoyer à l'histoire de ces mots, à celle que chacun a dans sa mémoire, et pas seulement aux communautés qui les emploient.

Nommer, cela n'est donc pas “représenter” le monde tel qu'il est, les faits tels qu'ils sont. C'est donner un point de vue, prendre position sur l'objet en choisissant de le désigner ou de le caractériser d'une certaine façon, selon la perception que l'on en a (Siblot 1998, par exemple). C'est également donner une représentation pour l'autre, pour ceux auxquels on s'adresse, par exemple lorsqu'on compare implicitement, par le seul fait de désigner, les incidents dans les banlieues à une guérilla urbaine ou à la Tchétchénie, et les manifestations des étudiants de 2006 à celles de Mai 68. Mais les mots, non seulement le sens des mots mais ce qu'ils transportent avec eux, leur histoire et les différents sens qu'ils ont “empilés” au cours du temps, ne sont pas les mêmes pour tous: ainsi “racaille”, mot “vieilli” dit le dictionnaire d'usage, s'il a été revitalisé par la créativité du français des banlieues et des chanteurs de rap (sous ses différentes formes, *caillera* par

MOND

Emeutes urbaines

CELA NE SE PASSE PAS EN SEINE-SAINT-DENIS MAIS À... SYDNEY, AUSTRALIE

L'Australie vient de vivre des émeutes raciales d'une rare intensité. Et dire que, face au soulèvement de nos banlieues, les médias locaux fustigeaient encore, il y a quelques semaines, la faillite du modèle d'intégration à la française... Reportage.

Par Olivier Caslin et Chris Wood, à Sydney

Avec sa carrure de gorille, Glen Steele n'est pas le genre de gaillard que l'on contredit. Surtout quand cet ancien joueur de rugby énumère les causes des pires émeutes raciales qu'il ait jamais connues en Australie. Des scènes de ratonnades « antibougnoules » que le syndicat d'initiative local aura bien du mal à édulcorer.

« C'est le résultat d'un ras-le-bol qui ne date pas d'hier », renchérit Danny Hanley, autre résident du quartier chic, dont les deux filles ont été tuées, en octobre 2004, dans l'attentat islamiste de Bali. Bruyants, arrogants et affamés de sexe, les Pakistais ou Libanais roués de coups par des surfeurs du cru n'auraient eu ainsi que ce qu'ils méritaient. L'agression de deux maîtres nageurs blancs par une bande de jeunes aurait été le facteur déclenchant, monté

tee-shirts ornés de slogans vengeurs. Cloué dans son véhicule, un couple de Bengladais faisait les frais de cette fureur « justicière ». Un instant, la rumeur courut même que de jeunes Arabes s'étaient introduits dans la foule avec des ceintures d'explosifs ! Très vite, les commerçants d'apparence « bronzée » baissaient leur rideaux de fer. Loin de se limiter au « paradis des surfeurs », les mêmes scènes se répétaient autour de Sydney, dans un rayon de 100 km.

Les hommes

Marianne, numéro du 24 décembre 2005 au 6 janvier 2006, p. 42

© Marianne

exemple en verlan), prend un autre sens que celui qu'il a dans ces communautés langagières (où il a parfois une nuance affective, en particulier lorsqu'il est employé entre membres de la même communauté) lorsqu'il est prononcé par un ministre en activité dans une situation où les destinataires lui sont "acquis": il reprend alors son sens d'origine (ensemble d'individus méprisables) en changeant de communauté langagière, et c'est comme cela qu'il a été interprété par ceux qui se sont sentis désignés ainsi.

On retrouve ici d'une part la théorie de Bakhtine (1977, 1984), à savoir que les mots sont toujours "habités", transportant avec eux les sens qu'ils ont acquis dans les situations où on les a rencontrés, ainsi que d'autre part les théories de l'analyse du discours française, en particulier celle de Pêcheux, pour qui les mots changent de sens lorsqu'ils passent d'une formation discursive à une autre (dans Malidier 1990, par exemple). Ainsi nommer est un acte de langage, l'acte premier de construction du sens en fonction du contexte. Le choix du mot, comme le choix de ne désigner qu'une des "facettes" du référent (ou un lien référentiel "extrinsèque" au référent: "qui casse", par exemple), qu'il s'agisse d'une personne ou d'un événement, a une signification pour le locuteur qui marque ainsi son intentionnalité. Mais il peut avoir une autre signification pour l'interlocuteur ou le lecteur qui n'a pas la même culture, ni la même expérience, donc une autre mémoire des mots (et même s'il a la même langue): relatant des incidents interethniques qui ont eu lieu à Sydney en Australie, en décembre 2005, les reporters de l'hebdomadaire français *Marianne* parlent de "*scènes de ratonnades 'anti-bougnoles'*", reprenant ici des termes employés lors de la guerre d'Algérie, événement marquant de l'Histoire de France, faisant l'hypothèse d'une mémoire collective commune chez leurs lecteurs, mais sans tenir compte des différences contextuelles entre les faits qui ont eu lieu dans la France et l'Algérie de 1950-60 et ceux qui ont eu lieu dans l'Australie de 2005.⁷

Les médias ne se contentent pas de décrire et de nommer les faits. Ils rapportent également, on l'a entrevu, les dires de différentes communautés concernées par ces faits, jouant ainsi le rôle de "passeurs" des paroles et des mots des autres tout en les filtrant. Ainsi différents points de vue

s'expriment à travers le choix des mots et à travers les discours des différents locuteurs convoqués dans les médias, que les médiateurs en soient ou non conscients. Or ce choc entre des discours qui se rencontrent, souvent à l'insu de leurs locuteurs, met au jour, au delà des différences de sens entre les mots ainsi que des différences de points de vue et d'intentionnalités, la construction du *sens social* des événements.

2 Comment les représentations des discours autres contribuent à l'orientation pragmatique des textes

La réalité sociale ne se construit pas seulement à travers les représentations qu'en donnent les mots (l'acte de nommer). Elle se construit également à travers les représentations des discours des autres, en particulier dans les médias, qui produisent, constitutivement, des discours "médiateurs" entre des discours nés ailleurs-et-avant et leurs publics. Dans le flux des paroles des professionnels des médias se mêlent et s'entremêlent d'autres dire, d'autres points de vue et d'autres intentionnalités. Il s'agit alors de repérer ces *harmoniques dialogiques*, dont parle Bakhtine (Moirand 2005b), et qui transparaissent dans les sons, les sèmes, les mots, les constructions, les énoncés, et même les images, les photos ou les dessins de presse. On se contentera ici d'en donner quelques exemples à travers deux grandes formes de dialogisme, *le dialogisme montré* (celui qui est inscrit dans la matérialité du langage verbal, qu'il s'agisse de mots ou d'énoncés empruntés, et qui recouvre différentes formes de discours rapporté) et *le dialogisme voilé* ou *suggéré* (celui qui fonctionne par allusion, que celle-ci soit "voulu" par le locuteur ou qu'elle surgisse à son insu – allusion "subie", au sens de Authier-Revuz 2000).

2.1 La construction plurilogale des pages et des articles

La matérialité des supports de la presse écrite imprimée permet de juxtaposer sur une même page ou sur une double page des genres de textes différents consacrés à un même événement, souvent annoncé par ailleurs à la une (ce qu'on appelle, à la suite des travaux de Grosse et Seibold 1996, une hyperstructure – voir Lugrin 2001) .

ATTENTATS SUICIDES EN JORDANIE
Au moins 57 morts à Amman
Page 13

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le Parisien

JEUDI 10 NOVEMBRE 2005 www.leparisien.com N° 19027

Ça se calme, MAIS...



Arrestation hier à l'aube à Grigny (Essonne).

VIOLENCES URBAINES. Etat d'urgence et couvre-feu : si le gouvernement se veut très prudent, il note que les violences ont baissé d'un cran. Mettant pour sa part le cap à droite, Nicolas Sarkozy souhaite que les étrangers condamnés ces jours-ci soient expulsés. Même s'ils ont des titres de séjour en règle.
PAGES 2 à 8 ET CARIER CENTRAL

FRANCE-COSTA RICA 3-2



Anelka et Henry
Henry sauve les Bleus
PAGES 20 ET 21

SANTÉ

Le ministre Xavier Bertrand face à nos lecteurs

Le ministre de la Santé vous annonce plusieurs mesures, dont l'ajout de médecins retraités pour lutter contre la pénurie.
PAGES 14 ET 21

HEWLETT-PACKARD

35 heures : les syndicats prêts à céder
PAGE 9

La pilule minceur enfin prête?

Récemment mis au point, un complément alimentaire pébonté sous forme de comprimé aiderait à mincir. Ce nouveau produit est enfin disponible en pharmacie sous le nom de Minoban.

R 20174 - 1110 - 0,90 €



Le Parisien, la une du 10 novembre 2005
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LE FAIT DU JOUR *

Sarkozy souhaite expulser

LA CRISE
dans les banlieues

VIOLENCES URBAINES. Alors que l'état d'urgence permet aux préfets de décider à tout moment un couvre-feu, cinq seulement l'ont fait hier. Nicolas Sarkozy souhaite l'expulsion des étrangers condamnés, même détenteurs d'un titre de séjour.

AUCLIN responsable gouvernemental ne se lassant à dire que les violences urbaines, c'est terminé. Tout juste, avec une grande pudeur, constatent-ils, au bout de treize jours d'enquêtes qui nourissent les commentaires sarcastiques de la presse étrangère, que les incendies et les incendies ont légèrement fléchi. Mais que résistent les trois jours du pont du 11 novembre ? Le planoir — parfaitement au courant, par exemple, de la marche progressif que le Net et les SMS qui fait état de possibles « descentes » de jeunes « des cités au cœur de Paris — se tient prêt à toute éventualité. D'autant que, ici ou là en France, la page des actes de violences est loin d'être tournée. Tandis que, en face, l'occupation des victimes ou des citoyens simplement scandalisés s'accroît.

Il n'y a pas de temps à perdre : alors que Jacques Chirac reste éternellement en retrait, le tandem Villepin-Sarkozy, que les commandements veut croire que le plus difficile est passé. Sans doute un nouveau drame reste-t-il toujours possible. Mais l'état d'urgence et la possibilité offerte des ordres aux préfets de décréter à tout moment un

couvre-feu dans telle ville, tel quartier ou telle zone, à tout moment, modifie le climat. En charge de l'ordre républicain, l'état, un temps surpris et ébranlé, a décidé de ne pas fléchir et, en espérant ne pas avoir à tout moment servir, montre maintenant sa force. Partout, des consignes de fermeté ont été données, y compris aux juges. Et les interpellations se multiplient.

Une manif à risques

Affaire de tempérament ou choix stratégique ? Villepin et Sarkozy, les deux hommes forts de la droite, sont conscients que, dans cette crise, ils ont besoin l'un de l'autre. Mais la journée d'hier aura cependant mis en lumière, une fois de plus, leurs approches différentes. A Matignon, le Premier ministre — qui reçoit chaque jour des représentants des cités — ne rate pas une occasion pour souligner que les choses sont « compliquées », les causes multiples et que, si l'état a le devoir de conforter l'ordre républicain, une démarche qui apparaît évidemment scandaleuse serait une grave erreur, une impasse. Hier soir, après avoir reçu le collectif Banlieues Res-



pects, il a même paru approuver leur projet d'une « marche pour la paix » demain sur les Champs-Élysées. Une manifestation à hauts risques, mais se targuant pour le reste d'avoir ni plus ni moins « converti » ses amis à la nécessaire fermeté. Une fermeté qui, toujours prout à signifier le « politiquement correct », il n'entend se laisser donner de leçons par personne. Hier, combiant une partie de la droite, il a pas annoncé l'expulsion des étrangers (même détenteurs de titres de séjour) qui sortent ou seraient condamnés ces jours-ci (à leur participation à violences urbaines) ; Associant dans sa reproduction Villepin et Sarkozy, le socialiste Vincent Felton concentre tout de même le tir sur le ministre de l'Intérieur, qu'il qualifie de « maciste » et accuse de « narcochères ». Mais Sarkozy n'en a cure. Pour lui, l'heure n'est plus à tenter de séduire la gauche : aujourd'hui, il parle sans complexe sur une radicalisation de l'opinion.

DIMANCHE DE MONTVALON ET LUDOVIC VIERNEU

L'étonnant silence du président

CE TENOR étonnant mesure-t-il ses propos ? C'est la deuxième fois que Villepin enfonce les habits du président », observe-t-il au lendemain du 20 heures de lundi et du discours du Premier ministre mardi à l'Assemblée. Sauf que, la première fois, c'était en septembre quand le chef de l'Etat était hospitalisé et que lui, Villepin, représentait officiellement la France à l'ONU. La quasi-absence de Jacques Chirac, alors que la France est plongée dans une grave crise, étonne. Y compris à l'étranger. Depuis le 27 octobre, il n'est, en effet, intervenu que deux fois : le 2 novembre lors du Conseil des ministres (mais en l'absence de tout micro et caméra), dimanche soir, dans la

cour de l'Élysée, pour une brève déclaration, que beaucoup ont jugée légère. Résultat, interrogations et critiques montent.

« On ne peut avoir un président qui se tienne à une certaine distance des événements », déplore François Bayrou, rappelant, cruel, qu'il avait été élu « en 1995 sur la fracture sociale, en 2002 sur l'incertitude ». Laurent Fabius, lui, regrette que « des mots et des gestes » aient manqué. Même à droite, on ne cache plus son malaise. « Le contenu de ses propos était celui que les Français attendaient, mais il a manqué de tonus », juge ainsi Dominique Paillet, député UMP des Deux-Sèvres. « Hier à lundi, le président n'était pas conscient de la gravité des événements », assure, cir-

glant, l'un des principaux responsables du dossier.

Un député UMP préfère voir dans tout cela une « sinistre » : Chirac voudrait laisser partir à tout le prix à Villepin. Un sentiment renforcé, selon lui, par sa présence — inhabituelle — dimanche soir aux côtés du chef de l'Etat lors de sa comédie intervention. Le locataire de l'Élysée — qui, hier, pour la première fois depuis 1995 ne s'est pas rendu, à l'occasion de l'anniversaire de la mort du général de Gaulle, à Colombey-les-Deux-Églises — voudrait-il et pourra-t-il se rattraper ? Il paraît qu'il est en contact permanent avec Villepin. Reste que, à Paris, sa « discrétion » fait jaser.

Lu.V.

« Cette mesure jette de l'huile sur le feu »

JEAN-PIERRE DUBOIS, président de la Ligue des droits de l'homme

NICOLAS SARKOZY a demandé hier aux préfets l'expulsion immédiate de tous les étrangers condamnés dans le cadre des violences urbaines, qu'ils soient en situation régulière ou non. « Cent vingt étrangers, passés en situation irrégulière, ont été condamnés, à expulser le lendemain à l'Assemblée nationale. J'ai demandé aux préfets qu'ils soient expulsés sans délai de notre territoire national, y compris ceux qui ont un titre de séjour. » Maître d'œuvre, il y a deux ans, d'une suppression partielle de la « double peine » une immédiation du territoire conduisant à une condamnation pénale pour laquelle il avait pourtant obtenu son propre camp le ministre de l'Intérieur semble désormais avoir revêtu sa position.

« Cette mesure a soulevé hier un tollé de la part des associations de défense des droits de l'homme (Mna, France Terre d'Asile, LDH, RESF) et des Verts, unanimes à souligner qu'il s'agissait en l'espèce de l'application de la « double peine ». Jean-Pierre Dubois, président de la LDH, estime en outre cette mesure « totalement illégale », les expulsions collectives étant interdites par la Convention européenne des droits de l'homme elle-même : « Comme à Argenteuil, Nicolas Sarkozy jette de l'huile sur le feu. Nous considérons que le gouvernement bascule dans l'illégalité. »

« L'Etat devrait faire preuve de mansuétude après avoir fait feu de sa force », regrette Pierre Henry, président de France Terre d'Asile. « Cette mesure disproportionnée ne peut qu'activer les rancunes », insiste Mohamed Aounit, du Mirap. Par ailleurs, un député UMP, Jean-Pierre Garraud, ancien président du tribunal de Paris, a annoncé hier pour sa part le dépôt d'une proposition de loi visant à donner la possibilité au tribunal de « décider de la nationalité française » les étrangers nationaux reconnus coupables pour « des faits graves » dans les violences urbaines.

P.E.

« Nous considérons que le gouvernement bascule dans l'illégalité »

Selon les précisions avancées par ses services, ces expulsions sont rendues possibles par le Code de l'entrée et du séjour des étrangers et du droit d'asile, dont les articles L. 531-1 à 4 énumèrent les cas dans lesquels un étranger peut faire l'objet d'une mesure d'expulsion « si sa présence sur le territoire constitue une menace grave pour l'ordre public ». Mais les ar-

Le Parisien

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PALAIS DE L'ÉLYSÉE (PARIS VIII^e), DIMANCHE SOIR. La brève déclaration de Jacques Chirac a eu lieu en présence de Dominique de Villepin. (AFP/MAGNUS BRUNO)

LE FAIT DU JOUR *

les étrangers condamnés

La cité d'Amiens entre hostilité et indifférence

AMIENS (SOMME)
DE NAÏME ANTOINE SPECIAL

LA CAPITALE picarde a été la première commune de France à être placée sous le régime du couvre-feu depuis mardi matin. Une décision du préfet, Michel Sappin, un ancien de la Seine-Saint-Denis. Son arrêté interdit aux mineurs de moins de 16 ans de circuler seuls entre 22 heures et 6 heures du matin. La police a arrêté deux adolescents contrainvant leur père à les ramener à leurs parents. Dans le grand ensemble de la cité d'Amiens-Nord, cette première est accueillie entre hostilité et indifférence. L'annonce de l'adoption de la mesure d'urgence, en cours de rénovation, y a été inconnue dimanche soir. Des heurts ont été opposés casseurs et force de l'ordre. Une trentaine de voitures ont été incendiées dans la Somme.

« On verra à l'usage. Mais qui peut aujourd'hui enfermer des enfants à la maison ? Il n'y a plus d'autorité chez les parents », assène Lucie Gaillet, 65 ans, mère plus de trente années dans ces univers de bars et d'un autre âge. Dans le petit centre commercial tout en ferroux et ses poutres et bois vernissés, les habits

et points-phones, le boucher marocain avoue ne pas avoir d'avis : « Je ne sais pas si c'est vraiment utile. Cela va les calmer mais j'ai des doutes. Notre liberté de mouvement est réduite », s'indigne Abdel Haha. Un peu plus loin, sur le parking, l'ancien-camion d'un marchand ambulancier de prisonniers attend sur le parking. Kader, 58 ans, père de huit enfants a déjà son analyse : « Le couvre-feu c'est un aveu d'impuissance de l'administration à faire face. Cela va rendre les jeunes plus agressifs. Je redoute un effet inverse à celui que les autorités recherchent. Une provocation de plus ». Kader, président, avoue cependant avoir récemment déconseillé à son fils aîné de sortir la nuit.

« Les devoirs des parents »
A la Cyber-Base, le centre d'animation de la cité, le couvre-feu ne semble guère faire peur aux plus jeunes. « Les grands parents, ce sont les parents car l'Etat doit se substituer à leur responsabilité éducative. On les prive de leur autorité. Ils perdent ainsi leur vrai rôle aux yeux même de leurs enfants et leur crédibilité », décrypte Abdelaziz D., 30 ans, éducateur. Il redoute ainsi

« la culpabilisation des parents ». Mais d'un autre côté, le jeune homme élevé dans une éducation rigide « au sein de la cité admet que ce couvre-feu est aussi un rappel nécessaire aux devoirs des parents » face à la situation. « Ce n'est sans doute pas la réponse adéquate. On fait appel à une loi, vieille de cinquante ans pour résoudre le problème d'aujourd'hui. C'est bien la preuve qu'on ne progresse pas mais c'est peut-être une étape nécessaire », constate encore l'éducateur.

Il ne concède aucune excuse aux émeutiers : « Au nom de quoi va-t-on interdire une voiture pour exprimer son mécontentement ? Il faut arrêter de s'agiter sur scène et se prendre en charge au lieu de tout attendre. Quand les bus défilent ne viennent plus dans la cité, c'est leur mère ou leur père qui les punissent. Le plus gêné je suis cet après, c'est le patron du Folies, un bar pizzeria, ouvert parfois jusqu'à minuit, lieu de rassemblement des jeunes d'Amiens-Nord et dont la recette va flouder. Hier soir, la plupart avaient fixé leur rendez-vous dès 22 heures sous la halle des sports. « Histoire de voir les flics patrouiller ».

Jean-Marc Ducos



AMIENS (SOMME), LA NUIT DERNIERE. Le couvre-feu a démarré mardi 9 novembre. La police a patrouillé dans des rues désertes.

« Cet arrêté nous renvoie à la guerre d'Algérie »

JAMEL BENSALAH, originaire de Seine-Saint-Denis, réalisateur

Que pensez-vous de l'instauration du couvre-feu ?
■ Jamel Bensalah. J'ai le sentiment que c'est une mauvaise décision. Aujourd'hui, nous devons chercher tous ensemble à calmer les esprits et à renouer le dialogue. Allez les uns vers les autres. La lumière jaillit toujours de la discussion. Ce couvre-feu signifiera encore plus les quartiers difficiles en leur disant : vous êtes dans la merde ! Et maintenant vous ne pouvez même plus sortir. Personne ne se complait dans la douleur et la violence. La situation est assez tendue pour éviter de déclencher un arrêté de 1955.

On vous sent ému et en colère...
Je n'ai pas grandi dans un état d'esprit guerrier. Je vis extrêmement mal cet arrêté de 1955 qui me renvoie l'image de mes parents et grands-parents opprimés en Algérie. Il faut faire attention aux mots employés mais aussi aux images. L'image de la guerre d'Algérie est terrible. Cet arrêté nous renvoie à cela.

Comment envisagez-vous l'avenir ?
De tout malheur nuit toujours le positif. Ces émeutes sont un acte fondateur de la France du XXI^e siècle. Nous allons désormais vivre, grandir et nous épa-



noir dans un pays qui a compris qu'il avait une vraie détresse sociale et intellectuelle. Nous allons peut-être tous comprendre que l'on doit bâtir la France et l'Europe avec des gens dont on avait oublié l'existence. Avez-vous été surpris par l'ampleur du phénomène ?
Je n'ai jamais été autant sollicité par les médias. Aujourd'hui les câbles vont et tout le monde a besoin de comprendre. Je ne suis pas un décroché mais un citoyen concerné. Je vais donc agir. En accord avec mon producteur Gaumont, j'affirmerai toutes les recettes de mon film dégrègées des scènes de kung-fu et mardi prochain. Nous les colleurons à des forêts de soutien chargées d'aider les gens qui ont perdu beaucoup jusqu'à la vie.

Votre dernier film évoque la vie des cités. Comment est-il actuellement accueilli ?
Il va faire plus de 800 000 entrées. A 250 000, j'étais déjà heureux comme un gosse. Mon film appelle plus rassemblement, à la fin, à la tolérance. Il évoque tous les problèmes actuels d'incompréhension. Je n'ai jamais été aussi triste d'avoir raison.
PROPOS RECUEILLIS PAR NAÏME ANTOINE

* Il était une fois dans l'école

Cinq préfets mettent en œuvre le couvre-feu



HERSEULS CINQ DEPARTEMENTS ont mis en œuvre le décret. Après la Somme, où la préfecture a décrété dès mardi une interdiction de circuler pour les moins de 16 ans entre 22 heures et 6 heures pour Amiens et sa métropole, ce sont la Seine-Maritime, l'Eure, le Loiret et les Alpes-Maritimes qui ont suivi. En région parisienne, aucun représentant de l'Etat n'a jugé bon de prendre d'arrêté du même type. Le préfet de Seine-Saint-Denis a souligné que la prise de telle mesure ne lui apparaît pas « nécessaire » compte tenu de l'indolence du niveau de violence. « J'ai depuis plusieurs nuits ». Si cette évolution favorable était infirmée, l'état d'urgence serait immédiatement appliqué », a tempéré le préfet du Val-de-Marne. « Cette mesure de couvre-feu est très difficilement applicable sur le terrain », souligne un policier. Enfin, au niveau judiciaire, l'état d'urgence n'offre pas la rapidité de réponse dans la sanction tant pratiquée par le gouvernement. La comparution immédiate, qui permet de juger « en temps réel » les délits passibles de six mois d'emprisonnement, ne peut s'appliquer au couvre-feu dont la violation n'est passible que de deux mois de détention.

A LIRE AUSSI

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LA PAROLE AUX LECTEURS
Et vous, qu'en pensez-vous ?
Exprimez-vous sur www.leparisien.com

Ainsi, le numéro du *Parisien* (journal populaire qu'on trouve le matin dans un certain nombre de cafés parisiens) daté du jeudi 10 novembre 2005 consacre plusieurs pages (p. 2 à 8) à la crise dans les banlieues (rubrique: Le fait du jour), ce qui se manifeste à travers les titres des différents articles répartis par exemple sur la première double page:

- page 1: Ça se calme, MAIS... [Titre principal logé dans une photo qui prend les trois-quarts de la page et montre des policiers arrêtant quelqu'un dans la nuit]

VIOLENCES URBAINES. Etat d'urgence et couvre-feu: [annonce des pages 2 et 3 sur la photo de la une]

- pages 2 et 3: Sarkozy souhaite expulser les étrangers condamnés [titre de la double page]

– page 2: un article qui fait le point sur la situation + un dessin de presse représentant le Premier ministre (“dormez ! je le veux!”) et le ministre de l'Intérieur (“et faites des cauchemars”) s'adressant à un “jeune de banlieue” à propos du couvre-feu [paroles imaginées] + un article sur “*L'étonnant silence du président*” + un texte intitulé “*Cette mesure jette de l'huile sur le feu*”, ce qui reprend les propos du président de la Ligue des Droits de l'Homme, interrogé dans cet article avec d'autres responsables d'associations

– page 3: un article de reportage sur “*La cité d'Amiens entre hostilité et indifférence*”, accompagné d'une photo d'Amiens la nuit lors du couvre-feu + un entretien avec un réalisateur d'origine algérienne (“*Cet arrêté nous renvoie à la guerre d'Algérie*”) + une carte représentant les départements où “*cinq préfets mettent en œuvre le couvre-feu*”.

Si les titres “représentent” déjà, de manière plus ou moins directe, du discours emprunté explicitement à d'autres, tous les textes répartis sur cette double page (et les deux doubles pages qui suivent) inscrivent au fil du discours des segments d'énoncés empruntés à des acteurs sociaux appartenant à des communautés langagières différentes. On peut ainsi inventorier les locuteurs à qui l'on donne la parole (soit dans des formes proches de l'interview, soit par l'insertion de très courts énoncés entre guillemets au fil du texte) en regardant l'encadrement des paroles rapportées, et retrouver ainsi les différents mondes sociaux qui parlent “dans” ou plutôt “à travers” le filtre du média:

- “le monde politique”: le Premier ministre § le ministre de l’Intérieur § le socialiste V.P. § un ténor chiraquien § François Bayrou (UDF) § un député UMP §
- “le monde associatif”: des associations de défense des droits de l’homme § le président de la Ligue des Droits de l’Homme § le président de France Terre d’Asile § l’association Résister, Insister, Persister
- “les autorités policières ou judiciaires”: le préfet de Seine-Saint-Denis § l’officier de police de permanence § le procureur de la République d’Evry § la jeune avocate de permanence §
- “des citoyens ‘ordinaires’”: Lucie Gaffé, 68 ans § le boucher marocain, Abdel Haba § Kader, 58 ans, père de huit enfants § le patron du Follies, un bar pizzeria § les petits du quartier §
- “des ‘experts’ divers”, intellectuels, sociologues, éducateurs, etc.

Ainsi, dans un même article d’information, le texte d’un professionnel des médias est fracturé par un intertexte emprunté à des voix différentes, qui ont dit ces mots ailleurs, dans des situations qu’on ne précise généralement pas. Au fil du texte qu’on lit, c’est l’encadrement des paroles citées ou reformulées qui construisent souvent une représentation de l’autre en donnant des informations sur le locuteur à travers la façon de le désigner ou de le caractériser (*ténor chiraquien; l’un des principaux responsables du dossier, cinglant*), voire sur sa psychologie ou ses émotions à travers des formes de *verba dicendi* (voir M. Monville-Burston 1993, par exemple), qui ne sont pas toujours de simples introducteurs de dires, mais participent amplement aux images que l’on diffuse de leurs auteurs:

- A Matignon, le Premier Ministre ne rate pas une occasion pour souligner que les choses sont “*complexes*”
- Le socialiste Vincent Peillon concentre tout de même le tir sur le ministre de l’Intérieur, qu’il qualifie de “*racaille*” et accuse de “*surenchères*”
- “*On ne peut avoir un président qui se tienne à cette distance des événements*”, déplore François Bayrou, rappelant, cruel, qu’il avait été élu “*en 1995 sur la fracture sociale et en 2002 sur l’insécurité*”

- “*Jusqu’à lundi le président n’était pas conscient de la gravité des événements*”, assure, cinglant, l’un des principaux responsables du dossier
- “*Notre liberté de mouvement est réduite*”, s’indigne Abdel Haba.

Les conséquences de cette construction plurilogale, qui se manifeste à l’intérieur de certains articles et d’un article à l’autre d’une même page, voire comme ici sur plusieurs pages, c’est qu’elle tisse des interactions entre des discours qui ne s’étaient parfois jamais rencontrés dans la réalité, et qui du coup s’affrontent dans l’espace du média: certains locuteurs semblent se répondre au fil du texte construit pas le médiateur alors qu’ils ne se sont jamais parlé en face à face.

Ces interactions discursives, dues à la matérialité du support, contribuent au brouillage des propos tenus, en particulier lors d’une lecture de survol, qui est celle que l’on fait des journaux (lorsqu’on n’est pas spécialisé dans leur analyse!). Il en est de même à la télévision où la circulation de la parole d’un locuteur à un autre (lorsque les propos sont coupés au montage dans les journaux d’information ou les reportages) est bien trop rapide pour qu’on saisisse toujours qui est en train de parler, et où rien ne vient remplacer les guillemets, lorsque par exemple le mot “racaille” finit par circuler d’un locuteur à un autre et d’un monde social à un autre sans qu’on ne sache plus très bien à qui l’attribuer, ni quand ni comment il a surgi, ni quel sens il a pris.

Ainsi les marques (désignations des locuteurs, guillemets, *verba dicendi*, etc.) de cette intertextualité plurilogale illustrent la façon dont la presse met en scène les conflits, comme on peut le constater dans cet extrait d’un article de *Libération*, convoquant dans un même texte les propos d’acteurs antagonistes qui ne sont jamais croisés dans la réalité:

La Sorbonne, épiceutre de la crispation

[...] Le rectorat ne fait pas dans la nuance: l’œuvre serait celle de “*casseurs, de voyous, d’anarcho-sindicalistes qui veulent la révolution mondiale*” et aurait “*complètement débordé les plus pacifiques*”.

Une façon de suggérer que l’occupation récente n’était pas le fait de “vrais” étudiants [...]

Bruno Julliard, président de l'UNEF, principal syndicat étudiant, a même dénoncé une attitude “pyromane” dans les propos du ministre. “*On laisse entendre que les grévistes sont des casseurs, ce qui est à l’opposé de ce qui se passe dans les universités. Si l’objectif est de faire rentrer les étudiants chez eux en faisant le pari de la peur, c’est perdu d’avance*”, a-t-il lancé. Mathilde, qui s’était réfugiée dans la cour d’honneur de la Sorbonne au moment de la charge des CRS, partage le sentiment d’un dialogue impossible: “*Pendant l’occupation, le recteur n’a jamais cherché à discuter. Ça nous est resté en travers de la gorge.*” [Libération, 13/03/2006]

Mais les mêmes dires peuvent donner lieu à l’effacement des marques et à une reformulation des propos qui contribue à présenter ce qui était un point de vue sur des faits comme une description de “la réalité”, et les guillemets devenir alors une marque de distance sur les désignations de l’autre plutôt que la marque d’un discours rapporté; c’est alors que surgissent différentes formes d’allusion, ici une allusion au point de vue du rectorat dans l’usage qui est fait des guillemets autour du mot “étudiants” en page 1 (alors que l’extrait ci-dessus de *Libération* mettait des guillemets autour de “vrais” [étudiants]), et une autre à l’Histoire, qu’on peut entrevoir sous la forme défigurée du titre en pages intérieures:

Saccages à la Sorbonne [titre p. 1]

LA SORBONNE a été prise en otage par des “étudiants” pendant douze heures dans la nuit de vendredi à samedi. L’intervention des forces de l’ordre a été nécessaire pour évacuer l’université, qui a fait l’objet de nombreux saccages. [annonce, p. 1]

La Sorbonne sous le choc de la nuit des casseurs [titre p. 9]

[*le Figaro*, 13/0/2006]

Ainsi non seulement les mots et les énoncés changent de sens en passant d’un locuteur à un autre et d’une communauté langagière à une autre, mais les médias eux-mêmes contribuent fortement à cette circulation et aux glissements des énoncés “situés” vers des emplois qui en ont oublié l’origine. On retrouve ici encore la conception de Michel Pêcheux pour qui, comme le dit D. Malidier (1990: 89), “le sujet n’est pas la source du sens” parce que “le sens se forme dans l’histoire à travers le travail de la

mémoire, l'incessante reprise du déjà-dit". C'est pourquoi une analyse des médias se doit de prendre en compte le rôle des allusions qui fonctionnent à la fois comme des appels à la mémoire collective et comme des éclairages nécessaires à la progression et à l'orientation pragmatique des textes.

2.2 Du rôle de l'allusion dans les discours des médias

Dans la presse, certains titres de la Une (voir *supra* en 1.), certains titres des doubles pages consacrées à un même événement, certains titres d'articles ainsi que certains textes à énonciation subjectivée (éditoriaux, chroniques, commentaires, dessins de presse...) sont écrits à coups d'allusions plutôt que de citations. L'allusion fonctionne alors comme un appel à la mémoire, un rappel de faits ou de discours antérieurs, ce qui contribue à donner un "éclairage" particulier à ce qui est dit. Or "tout éclairage renvoie à des valeurs" et "il s'ensuit qu'une argumentation ne persuade pas par elle-même, mais qu'elle conduit le destinataire à se persuader lui-même" (Grize 2005: 43).

L'allusion dans les titres

Ainsi l'allusion "voulue" de certains titres de presse vise à orienter la lecture et demande au lecteur un effort cognitif, un effort de remémoration, pour comprendre cette orientation, quitte à le faire après la lecture de l'article si l'énoncé reste opaque à première vue:

Un petit Mai-68 des banlieues [*le Monde*, 05/11/05]

Désintégration sociale [*le Monde*, 15/11/05]

Fracture urbaine [*le Monde*, 08/11/05, éditorial]

Manifs à durée indéterminée [*Libération*, 08/03/06, la une]

Le printemps de la Sorbonne [*Libération*, 12/03/06, la une]

Le péril jeune menace le gouvernement de précarité [*le Canard Enchaîné*, 15/03/06]

Sous le CPE, la plage [*le Monde*, 15/03/06].

Si "Mai-68" rappelle un événement bien ancré dans la mémoire collective, y compris chez les jeunes qui sont nés après, le contexte dans lequel il surgit lui donne un autre éclairage: il s'agit cette fois d'un mai 68 "des banlieues",

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Les eaux d'Encelade

La découverte de geysers géants sur une lune de Saturne pourrait révolutionner l'histoire du système solaire. Page 8

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Face à l'afflux de touristes, l'île de Majorque a adopté le procédé de l'osmose inverse pour dessaler l'eau de la Méditerranée. p. 39

Le journal de Georges Moustaki

p. 45

Et nos rendez-vous. PP. 42 à 47

Le printemps de la Sorbonne

Des étudiants après leur entrée dans la Sorbonne, vendredi, à Paris.

Le mouvement anti-CPE prend de l'ampleur dans tout le pays. Vendredi, l'université symbole de Paris a été occupée par les étudiants. Page 2

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Libération, la une du 11 au 12 mars 2006
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et “petit” précédé du déterminant “un” donne un éclairage particulier qu’il s’agira de décoder au fil de l’argumentation développée dans la chronique ainsi titrée (voir *infra*). Mais le rappel de Mai 68 jouera sur d’autres allusions quatre mois plus tard lorsqu’il s’agira de commenter les manifestations d’étudiants, ce qui permettra, au-delà de titres explicites comme “Le spectre de Mai 68” cité en 1., des énoncés comme “Le printemps de la Sorbonne”, ou “Sous le CPE, la plage” qui joue sur le défigement d’un slogan célèbre de 1968: “sous les pavés, la plage”.

Les titres “*Désintégration sociale*”, “*Fracture urbaine*” et “*Manifs à durée indéterminée*” jouent à la fois sur les potentialités de la langue et sur la mémoire interdiscursive des lecteurs: le premier rappelle la notion de l’intégration sociale, dite à la française, que les médias étrangers ont abondamment commentée lors de la crise des banlieues (voir note 6 *infra*), le deuxième un thème clé de la campagne de Jacques Chirac de 1995, que lui avait soufflé l’un de ses conseillers, “la fracture sociale”. Quant au troisième, “*Manifs à durée indéterminée*”, il fait appel à la mémorisation des deux types de contrat de travail, contrat à durée indéterminée et contrat à durée déterminée, ce qu’est justement le CPE, et ce que mettent en cause les étudiants.

Enfin l’allusion du titre “*Le péril jeune menace le gouvernement*”, s’appuie sur une opposition phonologique, la formulation “le péril jaune” renvoyant dans les années 1920-30 aux craintes d’une invasion asiatique, qu’on peut reporter aujourd’hui à la peur de la domination économique de la Chine...

Différentes formes de dialogisme sont ainsi inscrites dans les titres de presse: depuis les phrases citées qu’on a entrevues en 2.1, et qui sont caractéristiques des interviews et des textes d’information (*dialogisme montré*) jusqu’au *dialogisme masqué* présent dans “le péril jeune” et dans différentes formes d’allusion qui jouent sur les sons, les sèmes, les constructions syntaxiques, voire dans les formes iconiques des dessins de presse. Ce sont ces mêmes formes que l’on retrouve dans les textes de presse à énonciation subjectivée où l’allusion l’emporte sur la citation.

L'allusion dans les textes de commentaire

Au fil des articles de commentaire, en particulier dans les éditoriaux et les analyses, l'allusion joue un rôle dans l'orientation pragmatique du texte à travers l'éclairage qu'elle donne. Car, comme le dit Jean-Blaise Grize, "les objets de discours doivent être éclairés, ce qui revient à mettre en évidence quelques-unes de leurs facettes et à en occulter d'autres". Or, si "tout éclairage colore ce qu'il illumine", cela "découle du fait qu'il se sert des pré-construits culturels qui ne sont jamais neutres" (Grize 2005: 42). On a entrevu cet éclairage que donne l'allusion à certains événements enfouis dans la mémoire collective d'une culture particulière, lorsque des journalistes états-uniens comparent les violences en banlieue à la Tchétchénie ou à la situation de la Louisiane (voir *supra* en 1, introduction) ou lorsqu'un journaliste français parle de "ratonnades anti-bougnoules" pour les émeutes urbaines de Sydney (voir *supra* en 1, conclusion). Mais le rôle des allusions dans l'argumentation implique d'observer leur fonctionnement dans la progression du texte, ce que nous montrerons brièvement sur quatre séquences extraites des corpus B et U.

La première séquence prise en exemple est extraite d'un éditorial surmonté du titre "Fracture urbaine" (voir *supra*):

Fracture urbaine

[...] Cette explosion de violences dans les banlieues, cette "chienlit urbaine", comme aurait pu dire le général de Gaulle, dressent un implacable constat d'échec des grandes promesses du candidat Chirac qui se promettait, en 1995, de réduire la fracture sociale et, en 2002, d'éradiquer l'insécurité.

[...] Il serait cruel de faire le bilan de chaque engagement, mais en dix ans, qu'il s'agisse de la politique de la ville, de l'intégration ou de l'action contre le chômage, l'Etat a montré son impuissance. Et les cités s'embrasent.

[...] Mais M. Chirac n'est plus candidat, il est président. Il n'a plus seulement à diagnostiquer ou à se contenter de donner de tardifs coups de menton sur "la priorité absolue" de l'ordre. Il lui faut agir pour réduire la "fracture sociale" qu'il a laissé s'élargir.

[*le Monde*, 08/11/05]

Il y a d'abord dans cet éditorial le rappel de deux discours antérieurs de Chirac, celui où il promettait de réduire la fracture sociale (campagne de 1995) et celui où il promettait de lutter contre l'insécurité (campagne de 2002). Ces deux rappels donnent un éclairage particulier à l'orientation de l'éditorial, le second rappelant aux lecteurs la présence de l'extrême droite lors du deuxième tour de l'élection présidentielle, en raison même du thème de l'insécurité. Mais un autre éclairage est donné par l'usage qui est fait de la formule employée par le général de Gaulle, lorsqu'on se souvient qu'il a parlé de "la chienlit" à propos des manifestants en mai 1968, ce qui renvoie à cette période de l'Histoire récente, et que l'on entend résonner la stigmatisation de cette même période dans les discours du ministre de l'Intérieur (qui parle souvent des "soixante-huitards" pour "expliquer" la crise de l'École, et ses "conséquences" sur le comportement des jeunes de banlieue). Ce sont ces différents rappels qui, après l'introduction du connecteur "mais", permettent à l'éditorialiste de développer son point de vue et ses arguments jusqu'à l'injonction finale: "il lui faut agir" (et pas seulement parler). On voit ici comment les nouveaux contextes d'expressions enfouies dans les mémoires collectives fonctionnent, c'est-à-dire comment les énoncés capitalisent au fil de leur parcours des sens nouveaux sans perdre totalement leurs sens antérieurs (voir ici *chienlit*, *chienlit urbaine*, *fracture*, *réduire la fracture*, *fracture urbaine*, *fracture sociale*).

On retrouve ces allusions à l'Histoire, ces rappels de domaines de mémoire à court ou à long termes ou de discours et d'énoncés qui y renvoient, dans la deuxième séquence prise ici en exemple, extraite d'une chronique politique intitulée *Un petit Mai-68 des banlieues*. Ici Mai 68 est évoqué pour expliquer la différence avec les révoltes des jeunes de banlieue (ce qui explique le "petit" du titre analysé *supra*) mais également pour permettre le développement du point de vue du scripteur qui, après avoir fait appel à l'histoire récente ("les marches des beurs") et à une histoire plus ancienne (la Commune de Paris) à travers des mots qui ont marqué les discours de (et sur) cette époque (*insurgés*, *révolutionnaires*, et *canaille*, qui n'est pas sans rappeler "racaille"...), termine son texte sur une note d'esérance:

Un petit Mai-68 des banlieues

[...]

Fin de règne, président contesté dans son camp, émergence d'un favori de la majorité, pour succéder au monarque vieillissant, révolte de jeune, cela ne rappelle-t-il rien? Bien sûr, les différences entre les violences qui ont éclaté dans certaines villes de banlieue et les prodromes des événements de mai 1968 sont écrasantes. [...]

N'y a-t-il pas, pourtant, dans ces émeutes, qui semblent ne se répandre que par contagion, sans organisation ni consignes, le ferment possible d'une prise de conscience? Plus de vingt ans après les marches des Beurs, qui avaient exprimé la protestation des jeunes Français d'origine arabe et africaine contre les obstacles mis à leur intégration, on peut considérer les échauffourées de Clichy-sous-Bois, Montfermeil, La Courneuve et ailleurs comme une nouvelle preuve de la disparition des repères politiques. Les insurgés d'aujourd'hui n'ont pas d'autre horizon que la répétition de bastons sans autre fonction que d'extérioriser leur mal-être. Cette "canaille"-là, à la différence de celle que chantaient les révolutionnaires de la Commune, n'a ni mémoire ni rêves. [...]

[*le Monde*, 05/11/05]

On terminera sur deux séquences empruntées au corpus U. La première est extraite d'un éditorial du *Figaro*, la seconde du courrier des lecteurs paru dans l'hebdomadaire *Marianne* et intitulé "Quand les fauteurs de troubles viennent de la campagne":

La rue contre les réformes

Cette semaine, les conservateurs seront dans la rue, contre le CPE. Car il ne faut pas se fier aux apparences. Ce sont les porteurs de banderoles qui ne veulent rien changer, défendent le statut quo et s'agrippent à un modèle social remarquable par l'exclusion qu'il engendre aux deux bouts de la vie active – jeunes et seniors. Au point que l'on se demande: pour qui roulent-ils au juste, ces militants de l'immobilisme, sinon pour le maintien de la fracture qui caractérise notre marché du travail entre salariés surprotégés et main-d'œuvre surprécarisée?

[...] C'est dire le déficit de pédagogie dont notre pays souffre collectivement. En Allemagne ou en Espagne, la classe politique a su expliquer pourquoi il était nécessaire de faire évoluer le vieux pacte social issu des années de forte croissance d'après-guerre.

ÉDITO

Casseurs des villes et casseurs des champs

Lors des émeutes de banlieues, les « casseurs » interpellés ont souvent été condamnés, de manière expéditive, à des peines parfois disproportionnées. La justice entendait frapper fort pour prouver que l'ordre républicain devait être maintenu. Il n'y avait pas, il n'y aurait pas de zone de non-droit en France. Or, vous êtes nombreux à nous faire remarquer que cette règle supporte un certain nombre d'exceptions. Les viticulteurs qui ont détruit certaines caves privées du Sud-Est ou ont incendié une fourgonnette de gendarmerie peuvent se féliciter de la clémence des juges. Neuf d'entre eux ont été interpellés, mais quatre seulement ont été jugés et condamnés à une peine de pure forme : un mois de prison avec sursis. Il ne fallait pas désespérer le Midi viticole, gros réservoir d'électeurs. Sarkozy ne s'est d'ailleurs pas déplacé, alors qu'il s'était envolé pour Perpignan, l'an dernier, lors des affrontements entre communautés gitanes et maghrébines ■ Patrick Girard

38 Marianne / 25 au 31 mars 2006

Quand les fauteurs de troubles viennent de la campagne

Selon que l'on est étudiant ou viticulteur, on n'a pas droit au même traitement policier et médiatique.

J'emétonne du silence qui a suivi les manifestations des viticulteurs du Languedoc-Roussillon pour défendre le vin français contre les importations massives de vin étranger. Ce que nous avons vu [...] dépasse en gravité ce qui s'est passé lors des événements des banlieues. Chacun connaît la réaction des services de l'Etat et du ministre de l'Intérieur dans les deux cas. D'un côté, silence et absence ; de l'autre, incitation à la rapidité et à la sévérité de la justice, présence sur les écrans, visites sur le terrain, etc. D'un côté, une catégorie socioprofessionnelle défendant - peut-être avec raison - avec une violence inouïe sa production et son avenir, des gens qui

croire la défection. De l'autre côté, des voyous, de la racaille, etc. Ces gens ne votent pas, on n'a donc rien à perdre. Au contraire, taper sur eux ne peut qu'apporter des voix venues de l'extrême droite. Deux poids, deux mesures. Même constat récemment lors de la « prise de la Sorbonne » par les CRS. On a insisté sur l'action immédiate et efficace du ministre de l'Intérieur qui a dirigé

à distance, devant la presse embarquée dans son avion, les opérations pour déloger les quelques étudiants qui occupaient les bâtiments. On a montré les détériorations causées, sans commune mesure avec ce qui s'est passé dans le cas des manifestations de viticulteurs. Il y a eu des arrestations. Y en a-t-il eu dans l'Aude et l'Hérault ? Deux poids, deux mesures. On pourrait aussi com-

parer avec l'opération d'arrachage des plants transgéniques et les condamnations qui ont été prononcées contre les « faucheurs volontaires ». Deux poids, deux mesures. Nous vivons une drôle d'époque où un ministre passe son temps à se fabriquer une stature présidentielle, ici et à l'étranger. Il abuse des moyens complaisamment mis à disposition par les médias, cependant que le Premier ministre donne l'impression de force d'être peu aidé par de mauvais seconds rôles ! Je ne vois pas comment une telle situation pourrait se prolonger sans dommage pour les deux principaux protagonistes et concurrents (peut-être) de demain ■ Albert Rodriguez, Saint-Julien-en-Champsaur



Le gouvernement manipule faits et chiffres

Il n'y avait pas lieu de provoquer un tel déploiement de forces de l'ordre à la Sorbonne, le samedi 11 mars, à 4 heures du matin, alors que le calme semblait régner ! Le gouvernement, battu aux élections régionales et disqualifié avec le référendum sur la constitution européenne [...] dirige le pays à coups d'ordonnances et de 49-3. Il serait temps qu'il tire les leçons de ses échecs ! Le ministre de l'Éducation nationale, Gilles de Robien, a divulgué des informations

concernant une handicapée qui « a été jetée dans les escaliers » [...]., alors que des professeurs [...] donnent une autre version passée sous silence par l'AFP. Le même Gilles de Robien falsifie les chiffres des universités occupées. Les présidents des universités de Nantes, de Paris-III et de Toulouse demandent au Premier ministre le retrait du CPE. [...] Ce dernier les menace. Messieurs Robien, Villepin, Sarkozy, vous n'obtiendrez rien en voulant passer par la force ■ Gérard Etallin, Saint-Alban-Leyssac

Vandales de la culture contre paysans en colère

Le 11 mars, le journal de 20 heures de France 2 nous a montré les événements qui se sont déroulés au sein de la Sorbonne [...]. Le reporter a parlé des « insurgés, lançant des projectiles divers ». On a vu le ministre de l'Éducation nationale brandir des livres brûlés, disait-il, par des manifestants. S'agit-il d'information ou de propagande ? [...] Chercherait-on à nous convaincre qu'il y aurait en la circonstance d'ineptes vandales irrespectueux de la culture et [...] d'honnêtes citoyens en colère, les paysans par exemple ? ■ Roger Rossi, Longjumeau

[...] On peut regretter un déficit de pédagogie sur le CPE; cela se corrige. Renoncer aux réformes, en revanche, serait fatal à notre modèle social. Ce serait une incorrigible erreur.

[*le Figaro*, 13/03/2006]

Vandales de la culture contre paysans en colère

Le 11 mars, le journal de 20 heures de France 2 nous a montré les événements qui se sont déroulés au sein de la Sorbonne [...]. Le reporter a parlé des “insurgés, lançant des projectiles divers”. On a vu le ministre de l’Éducation nationale brandir des livres brûlés, disait-il, par des manifestants. S’agit-il d’information ou de propagande? [...] Chercherait-on à nous convaincre qu’il y aurait en la circonstance d’ineptes vandales irrespectueux de la culture et [...] d’honnêtes citoyens en colère, les paysans par exemple?

[lettre de lecteur, *Marianne*, 25-31 mars 2006 – les coupures sont celles du journal]

L’éditorial du *Figaro* fait appel à un interdiscours qu’on imagine partagé, donc à des pré-construits culturels qui éclairent les arguments développés par le scripteur. Ainsi en qualifiant les manifestants de *conservateurs*, on attribue au camp “adverse” un éclairage qui d’habitude est donné au journal lui-même, *le Figaro* se revendiquant comme un journal de droite. Mais du même coup, l’argument du “conservatisme” ayant été utilisé pour fustiger “la vieille Europe” (de gauche) qui avait dit non à la guerre en Irak et non encore à l’Europe libérale, on fait appel à ces représentations récemment construites d’une gauche “frileuse” (donc conservatrice), ce dont rend compte l’éclairage donné par des formulations comme *militants de l’immobilisme* (que l’on “montre” à travers le démonstratif qui renvoie à la fois à *porteurs de banderoles* et aux images qu’on en donne à la télévision ou dans les photos de presse) ou par des énoncés comme celui qui les représente en train de s’agripper à *un modèle social remarquable par l’exclusion qu’il engendre*, modèle dû à un *vieux pacte social*, etc. Cet éclairage donné à ceux qui manifestent (anti-libéralisme = conservatisme) permet à l’éditorialiste de déboucher là encore sur une injonction indirecte, masquée derrière des modalités appréciatives (*ce serait fatal, une incorrigible erreur*).

Dans l'orientation argumentative de la lettre de lecteur, on peut observer comment l'éclairage donné par le discours de l'autre remet en question les représentations diffusées par la télévision. L'hiver 2006, il y a eu également en France de violentes manifestations de producteurs de vins qui protestaient contre l'importation de vins étrangers (d'Argentine, d'Australie ou du Chili). On en a peu parlé dans les médias et la justice a été beaucoup moins sévère envers les auteurs des destructions et des incendies provoqués à cette occasion qu'avec les jeunes de banlieue et les étudiants. D'où le titre de l'éditorial du journal des lecteurs de *Marianne*: "Casseurs des villes et casseurs des champs" et le débat qui s'ensuit dans les lettres publiées. Ainsi, dans l'extrait ci-dessus d'une lettre de lecteur, on observe la remise en cause des faits rapportés dans le discours du ministre (*disait-il*) et dans celui du journal télévisé (*le reporter a parlé des "...* "). Cet éclairage du dire des autres permet d'introduire une série de questions qui mettent en cause la reconstruction de la réalité par les médias (*on a vu, chercherait-on à nous convaincre...*). Mais du même coup, il pose que ce sont les médias qui construisent, ou reconstruisent plutôt, les événements et, par suite, la réalité sociale.

Ainsi l'allusion n'est pas qu'un jeu de langage. Et il en est ainsi de l'usage que l'on fait des mots, des constructions, des énoncés au fil des discours qu'on produit et qu'on interprète. L'allusion a une fonction pragmatique, voire argumentative, comme d'ailleurs le choix des désignations et des direx qu'on évoque ou qu'on rapporte.

On a voulu montrer sur des exemples concrets comment certaines formes discursives tendent à éveiller ou réveiller la mémoire des lecteurs et des citoyens ordinaires, qu'il s'agisse de la mémoire des faits, de la mémoire des mots ou de la mémoire interdiscursive dont tout discours est inévitablement porteur, que le locuteur en soit ou non conscient. Les médias jouent à cet égard un double rôle: dans le rappel, la remémoration des discours autres et des événements d'une part, et dans le renforcement de la mémorisation et la construction des mémoires collectives des sociétés et cultures contemporaines d'autre part. Les faits du monde nous parviennent à travers les filtres des discours des médias, images et paroles qui

construisent une réalité sociale supposée partagée des événements, voire les événements eux-mêmes, manifestant ainsi cette intentionnalité collective dont parle J.R. Searle. Mais sans cette exposition aux médias à laquelle on est inévitablement soumis, on ne saurait pas grand-chose de ce qui se passe dans le monde, y compris dans le cercle restreint de sa propre culture.

Comprendre le fonctionnement des discours médiatiques dans toute leur complexité discursive devient alors un garant de l'autonomie du citoyen ordinaire des sociétés actuelles. L'éducation aux médias, comme à toutes les formes d'accès à l'information, donc à la connaissance, s'avère une priorité, en langue étrangère comme en langue maternelle. Or cette éducation passe, pour moi, par une observation construite des images et des discours auxquels on est exposé, une sensibilisation à ce que les mots et les énoncés signifient, compte tenu de ce qu'ils transportent avec eux et qui relève de l'histoire et de la culture, c'est-à-dire de la mémoire ou, plutôt, des différentes formes de mémoire (voir Moirand 2007b). C'est pourquoi j'ai voulu proposer ici une méthode d'observation qui permette de comprendre la construction discursive des événements, méthode que chacun peut adapter à ses objectifs de recherche ou d'enseignement.

Université Sorbonne Nouvelle – Paris III

Notes

- 1 Les listes fournies dans cet article pour illustrer les différents paradigmes observés ne sont évidemment pas exhaustives.
- 2 Pour des raisons d'espace, en version imprimée, on a transformé les listes verticales des paradigmes relevés en listes horizontales, et pour éviter toute ambiguïté avec la ponctuation présente dans certains énoncés, on a séparé les exemples par le signe §. Dans les listes d'exemples, on a conservé les guillemets et les italiques (qui encadrent des paroles rapportées) de l'original (forme imprimée, pas toujours conservée dans la presse en ligne).
- 3 Un logiciel de textométrie comme *Lexico 3*, mis au point par André Salem à l'université Sorbonne Nouvelle – Paris 3 (salem@mhs-paris.fr), permet de relever non seulement les fréquences des désignations repérées pour nommer et caractériser les acteurs mais également des relations avec les mots de leur environnement textuel (*résonance textuelle*). On peut de ce fait opposer la solitude des jeunes de banlieue à l'appui obtenu auprès des parents, des enseignants et des salariés en général par les étudiants qui manifestent, ce qui est inscrit formellement dans les corpus étudiés.
- 4 Ces dernières années en France, les intermittents du spectacle ont manifesté bruyamment (lors de festivals de théâtre, en occupant les studios de télévision ou les salles de spectacle, etc.), contre leur changement de statut. Il y a eu également de nombreuses manifestations de travailleurs migrants "sans-papiers", qui demandent leur régularisation. Ces mouvements sociaux ont fait l'objet de reportages dans les médias, et le fait de prononcer les mots "sans-papiers" ou "intermittents du spectacle" permet de faire appel à des représentations iconiques et discursives inscrites dans la mémoire collective des auditeurs et des lecteurs des médias.
- 5 Dans un encadré intitulé "Les mots pour le dire" (*le Monde* des 13-14 novembre 2005), Ariane Chemin rappelle que si l'expression "violences urbaines" "fait la 'une' de la presse sans guillemets", "elle n'appartient pourtant pas au vocabulaire usuel, mais a été inventée par la police. Elle désigne depuis 1998 la 10e section des Renseignements Généraux de la Préfecture de police de Paris".
- 6 On peut s'interroger sur la fonction de ces euphémismes, tel le mot "crise" qui, selon E. Hazan (2006: 33) fait partie de ce qu'il appelle les *mots-masques*, caractéristiques pour lui de la langue du néolibéralisme, et qui fonctionnent selon lui avec un autre mot-masque, "la réforme, dont on a besoin pour sortir de la crise".
- 7 Cet article, paru dans *Marianne* (24 décembre 2005-06 janvier 2006) et signé par "Olivier Caslin et Chris Wood, à Sydney", fait un parallèle entre les "émeutes urbaines" de Sydney et celles des banlieues parisiennes quelques mois auparavant, alors qu'il s'agit de faits de nature différente, et cela se voit dès le titrage de ces deux pages:

Émeutes urbaines [pré-titre]

Cela ne se passe pas en Seine Saint-Denis

Mais à... Sydney, Australie [titre]

L'Australie vient de vivre des émeutes raciales d'une rare intensité. Et dire que, il y a quelques semaines, la faillite du modèle d'intégration à la française... Reportage [chapeau].

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Comment j'ai appris la littérature: morceaux choisis d'une éducation

FRANÇOISE GRAUBY

Je suis venue à l'enseignement dans les années 80, en France, à l'époque où une certaine *mystique* du professeur régnait encore sur les classes, même si la réalité de l'éducation était bien loin de se conformer à ce rêve très III^e République.

Je suis venue à l'écriture assez tard, en partie parce que j'étais encombrée par une autre mystique, celle de l'artiste, avec son relent romantique, un peu oblatif, un peu sulfureux, qui, contrairement à ce que l'on peut croire, a la vie dure.

C'est de cette double initiation que je voudrais vous parler, enseignement et écriture (un écrivain sur deux est un professeur), étroitement liés par le fil de la langue et aussi parce que l'un et l'autre sont des laboratoires où l'on manipule les substances les plus diverses pour obtenir des composés inédits et parfois explosifs, où nos expériences prennent ou tournent court, où nos déceptions sont heureusement effacées par ces minutes pleines où nous avons l'impression d'être totalement à ce que nous faisons, d'adhérer à notre fonction et d'être enfin arrivés chez nous.

D'abord donc un prof.

La réalité de l'état de professeur ne m'avait pas vraiment effleurée avant de me retrouver face à une classe, en 1981, dans l'Est de la France, une région

de mines et de coronas, qui plus est *memento mori* de la Première Guerre mondiale. Je précise – surtout à l’intention des collègues qui se sont émus de l’aspect sombre des évocations contenues dans mon roman, *Un cheval piaffe en moi* (Grauby 2004) – que tout ceci est vu à travers le filtre d’une narratrice qui a “de grandes espérances” et dont les déceptions sont à la hauteur de l’injustice qu’elle croit qu’on lui a faite en l’envoyant si loin se faire maltraiter!

Je n’insisterai pas sur cette expérience que raconte le roman, parce que beaucoup de jeunes enseignants de ma génération l’ont partagée: les premiers pas dans un métier difficile auquel on vous prépare peu ou mal, la fosse aux lions de l’initiation professionnelle, avec ses déceptions, ses surprises bonnes ou mauvaises, ses étonnements, ses situations tragiques ou drolatiques.

Deux découvertes cependant qu’il faut redire, deux rites de passage que je retiens. D’abord, enseigner est une épreuve *physique*. Rien de plus efficace que le vis-à-vis du professeur et de l’élève mais rien de plus terrible aussi. Le pas de deux peut se transformer en mêlée batailleuse, la danse peut devenir lutte; chacun s’y affronte à mains nues sans objet intermédiaire: pas de ballon comme au rugby mais cette chose impalpable qu’il faut pourtant passer, le savoir.

Il est vrai qu’à l’exception de l’instituteur aimable et pondéré du documentaire *Etre et Avoir*, il est rare de trouver, en mots ou en images, un enseignant heureux. Des propos au vitriol de Jules Vallès (de *L’Enfant* à *L’Insurgé*)¹ au très récent *Festins secrets* de Pierre Jourde (2005), les témoignages font état d’un lourd bilan pour la profession.

Il faut assurer, disent les profs, il faut tenir. Ce qui veut dire: se ronger les sangs, perdre son poids en eau, avoir des insomnies. Enseigner est un corps à corps comme en témoigne ce texte extrait d’un volume de *Corps et Pédagogie* (Vanier 2004: 3):

... sitôt devant la porte de la salle, dans la confusion du couloir, je sens mon corps se durcir, se figer devant l’obstacle, là où il faudrait se détendre, respirer... Mais non, c’est le contraire qui se produit, comme si des signaux

de danger me parvenaient qui me faisaient me tenir sur le qui-vive, en état d'alerte et de vigilance permanentes, dans une quasi tétanisation musculaire et avec du brouillard dans la tête.

On a beaucoup parlé en effet du corps de l'élève, de son apprentissage physique (Michel Serres a écrit là-dessus des choses très belles dans *Variations sur le corps*),² on a parlé des contrôles et des règles auxquels sont soumis les étudiants – on sait que le XIX^e siècle a conçu l'éducation scolaire sur ces témoignages chiffrables que sont la posture idéale de l'élève, les minutieux alignements spatiaux de l'établissement, tout ce que l'historien Georges Vigarello appelle "le geste redresseur" (Vigarello 2001); mais on parle moins du corps du professeur qui est pourtant soumis lui aussi à une relation à l'espace (des lycées bétonnés, dégradés, gris), au temps, au travail, à la hiérarchie, au regard de l'élève, qui forcent à une certaine *tenue* (qui peut être vestimentaire). Bref son corps est tout autant domestiqué à travers un réseau de normes et de codes précis. Cette orthopédie scolaire vaut aussi pour le corps enseignant qui, en étant dans la ligne de mire, doit aussi se soumettre à une autodiscipline, un autocontrôle très intense.

Deuxième découverte: la mission éducative que les études nous avaient laissé espérer, et qui datait d'un autre temps, se réduisait comme une peau de chagrin devant les adolescents rebelles à toute forme d'enseignement.

Le paradoxe était au cœur de la mission: d'un côté, l'idéal éducatif que l'on inculquait aux futurs diplômés de l'université, censés transmettre leurs connaissances dans des conditions optimales – c'est-à-dire demandant aux enseignés silencieux et immobiles (la motricité de l'élève idéal, c'est l'absence de mobilité) de se laisser enchanter par un discours magistral entrecoupé d'interventions bienveillantes – , de l'autre, la réalité, le *gardienage*, que les jeunes enseignants étaient amenés à faire et le travail social auquel ils n'avaient pas été préparés.

La meilleure façon d'illustrer cette ignorance est encore d'évoquer la vision que nous avons de la classe, qui était loin de se conformer à la réalité – que l'ouvrage collectif de Pierre Bourdieu, *La Misère du monde*, tente

de rendre en dressant le tableau mélancolique du “mal d’Ecole” et dont est tiré le passage suivant:

Finis les temps des cartables de cuir, des vêtements d’allure austère, du respect accordé aux professeurs [...]: la résignation désenchantée, déguisée en nonchalance désinvolte, se marque dans l’indigence affectée de l’équipement scolaire, le dossier tenu par une ficelle ou un élastique que l’on trimballe nonchalamment sur l’épaule, les crayons feutre jetables qui remplacent le stylo à plume de prix offert [...], elle exprime aussi la multiplication des signes de défi à l’intention des enseignants, comme le walkman que l’on écoute parfois jusque dans la salle de classe ou l’habillement, ostentatoirement relâché, et souvent recouvert de noms de groupes de rock à la mode, inscrits au stylo à bille ou au feutre, qui veulent rappeler, au sein même de l’Ecole, que la vraie vie est ailleurs. (Bourdieu 1993: 603)

Ma perception de l’élève tenait plutôt de celle de la pâte à modeler ou du caoutchouc: mou, malléable, simple d’aspect et ductile, sorte de pâte universelle faite pour répondre à toutes les sollicitations. C’est oublier que, comme le mot, utilisé en principe pour produire une signification conforme à la définition répertoriée par le dictionnaire, une classe est toujours occupée à devenir autre chose que ce qu’elle est. Elle retire l’échelle pendant que, clown, on tente de s’accrocher au pinceau ou à la craie. L’acrobatie n’en est que plus surprenante: on croyait être encore au sol, on est déjà dans les airs. Constat désolant et risible à la fois: on ne possède jamais ce qu’on désire, les choses en engendrent d’autres et s’occupent à tout ce qu’on voudra sauf à être elles-mêmes. Constat plus heureux: si elles s’échappent, c’est que le professeur (et l’écrivain) ne sont plus alors ce gaufrier en acier inoxydable dans lequel on se contente de verser la pâte. C’est au cœur du multiple et de la redite qu’il faut chercher l’un, pour fabriquer du neuf avec de l’ancien et faire “frissonner la différence” comme dirait élégamment Barthes (1994b: 342).

En attendant de faire frissonner quoi que ce soit, les aspirations éducatives à la fois ouvertes (les diplômes et la terre promise sont à l’horizon) et fermées (ils reculent au fur et à mesure qu’on avance) de l’école apprenaient surtout

aux jeunes toutes les variations du mot "impasse". La sélection, d'être mentionnée comme absente et révolue, prenait plus de force. Surtout, il fallait en *interroger la pratique et en questionner la philosophie*.

En fait de préparations et de pédagogie, le roman de Pierre Jourde, *Festins secrets*, fait l'inventaire des stages d'initiation pour jeunes professeurs avec leur arsenal de notions vagues, où s'apprennent :

plutôt que la chose enseignée, la manière de l'enseigner. Plutôt que la manière de l'enseigner, l'enseignement de la manière de l'enseigner. Plutôt que l'enseignement de la manière de l'enseigner, des réunions organisant l'enseignement de la manière d'enseigner, et suscitant le développement d'une administration chargée de planifier les réunions sur l'enseignement de la manière d'enseigner, et ainsi de suite. (Jourde 2005: 378)

Ce roman, qui se passe dans une petite ville grise imaginaire baptisée Logres (!), va très loin dans la critique du système éducatif français: "Tu les feras tous passer de classe en classe, les sages et les crapules, les travailleurs comme les fainéants, les brillants avec les analphabètes" (Jourde 2005: 290-291) se lamente le jeune professeur.

Nous non plus, nous ne corrigeons plus de copies mais *nous émettions des suggestions pédagogiques non directives pour dédramatiser l'évaluation*, c'est-à-dire que nous devons trouver d'autres façons plus douces ou plus sournoises de faire comprendre à ceux que l'Ecole ne voulait pas, qu'ils ne voulaient pas de l'Ecole.

Dans cette région minière, avec un père souvent au chômage, la plupart des élèves, se jouant de toute logique, mimaient la possibilité que la fiction soit aussi la réalité: ils voulaient être, comme Platini, footballeurs, et passaient maîtres dans tous les exercices funambulesques pour se soutenir dans un monde à l'envers. Le lien entre le présent et le futur, la réalité et le rêve semblait s'être rompu comme en témoignaient des projets ambitieux, sportifs ou artistiques, complètement décrochés du présent et immédiatement démentis par lui. Destruction créatrice ou création destructrice des laissés pour compte à partir de matériaux de récupération puisés dans le terrain vague de la culture.

Tous les adolescents en effet, “qui ne savent encore/ce que veut leur poitrine qui est comme si elle allait éclater”, pour citer ici le poète Henri Michaux (1992: 12), développent leur propre mémoire corporelle, sont durablement impressionnés et modifiés par cette “connaissance par corps” du savoir, les conditionnements, les injonctions. Si j’ai mis 25 ans pour trouver les mots et la forme pour parler de cette époque, c’est que d’autres idées inculquées à l’adolescence sur la culture et la littérature ont plombé mes propres chaussures, m’ont marquée de représentations mythologiques littéraires défraîchies dans lesquelles j’ai essayé, en poussant et forçant, de faire rentrer mes formes.

Il n’y a pas sans doute de lieu plus propice à la mythologie scolaire que la création, qui est une source quasi inépuisable de stéréotypes, dont certains sonnent si juste qu’on peut à juste titre se demander où commencent l’autoreprésentation et la pose et où finissent l’extase et l’oubli de soi.

C’est dans un panorama somme toute limité: des hommes morts qui “tentent de faire passer leurs genoux couronnés pour les héritiers présomptifs des trônes de France et d’Espagne morts en bas âge”, selon l’expression savoureuse de Chevillard (1988: 53), que j’ai appris la littérature. Or, si, comme on le pense, on ne peut commencer à écrire sans se prendre pour un autre – on copie un rôle, puis un art –, il m’aurait suffi, ne reculant devant aucun sacrifice, de louer une cape et une chemise à jabot.

Il n’y a pas si longtemps, la littérature était encore considérée non seulement comme une institution si sacrée que vouloir y prendre part aurait été comme soulever un bloc de pierre avec un casse-noisettes, mais encore comme étant le fait d’artistes assimilés à des travailleurs en chambre, disposant eux aussi d’un instrument spécial, sorte de tour de potier, sur lequel ils moulaient leur matière plastique à eux: la forme, d’où sortait une figurine pétrifiée et colorée.

Avant le XIX^e siècle en effet, les produits de l’art semblaient surtout tomber des arbres. Rousseau avait écrit le “Discours des Inégalités” alors qu’il était assis dans une forêt, c’est donc que la production littéraire

était due à l'heureuse rencontre d'un homme et d'une nature qui parle à tous moments, comme l'alliance spectaculaire d'un habitat céleste et d'un habitat terrestre. Tout ceci renseignait sur une certaine idéalité de l'art: ces moments venaient confirmer qu'un âge d'or de l'art avait existé, où les trouvailles se cueillaient au bord des routes avec la même facilité que les fleurs et les fruits. A l'écrivain moderne seraient réservées les fatigues du labeur, aux autres, l'illumination de Newton au milieu de son verger de pommes.

Avec l'arrivée du XIX^e siècle industriel, tout se compliquait. La littérature ne générait plus que des corps perçus sur le mode pathétique, penchés sur le bureau et la plume, recourbés sur le travail comme des escargots; des corps difformes, bigleux, tuberculeux, cul-de-jatte, enfermés dans des monastères invisibles, vite emportés par le moindre coup de vent et le moindre microbe. On nous rappelait que la création était souffrance, en citant la phrase célèbre de Flaubert:

Les personnages imaginaires m'affolent, me poursuivent, – ou plutôt c'est moi qui suis dans leur peau. Quand j'écrivais l'empoisonnement de Mme Bovary j'avais si bien le goût d'arsenic dans la bouche, j'étais si bien empoisonné moi-même que je me suis donné deux indigestions coup sur coup, – deux indigestions réelles car j'ai vomi tout mon dîner.³ (Flaubert 1991: 562)

De ce labeur étaient forcément exclus une infinité d'actes et en particulier le corps. Moi, je cherchais les muscles, les mouvements corporels, ceux de la griffe, de la glotte et des viscères, une projection du corps des artistes, on ne me donnait que des corps embaumés, sous la forme des *morceaux choisis*.

J'ai en effet connu comme bien d'autres la littérature par petites portions, des bouts de textes crénelés, délavés, ersatzés et surtout, momifiés. (Heureusement une critique plus tactuelle et sensuelle viendrait un jour nous apprendre la portée "du geste par lequel ce corps humain a créé de la littérature", comme dira Roland Barthes (1993: 521) et aussi que "la littérature n'est au fond que le nom stable d'une fuite incessante de concepts, de formes, d'expériences" (Barthes 1994a: 981), dont toutes ne sont pas tragiques ou morbides.)

Le *Lagarde et Michard*, créé en 1948, 20 millions d'exemplaires vendus, existe aussi en braille et cédérom – il y avait aussi le *Chassand-Séninger*; pourquoi les professeurs s'y mettaient-ils à deux? “Probablement que ça doit être dur” propose Raymond Queneau (1965: 51) – était alors le reliquaire en cinq volumes funèbres et baroques que l'on utilisait et c'est dans ses pages et ses illustrations que j'ai appris la littérature. Reliquaire ou plutôt livre de cuisine, puisque Messieurs Lagarde et Michard visaient à transformer la matière littéraire par des opérations multiples et vaguement policières telles que le désossement, l'équarrissage, l'évidage et la cuisson, produisant des juliennes de textes et des ragoûts de poèmes. Tenant bien en main les rênes sauvages de la littérature dans laquelle ils pratiquaient des coupes hygiéniques (toutes les maîtresses de Musset étaient des “consolatrices”, toutes les femmes des muses, et Rimbaud un compagnon de route de Verlaine, avec qui il avait visité Londres et parcouru à pied la Belgique), ils préféraient présenter sur un plateau l'entremets Marivaux, le pot-au-feu Zola et les fruits de mer surréalistes (moules Breton, patelles Aragon, huîtres Apollinaire).⁴

Ainsi commençait une longue épopée artistique, le classement des auteurs par ordre nutritif: les produits de consommation courante (Balzac, Hugo, Zola), les raffinés (Marivaux, Beaumarchais), les indigestes (Chateaubriand, Proust) et les croûtes (George Sand, Anatole France). La littérature se consommait par une ingestion lente et parfois douloureuse: il y avait ceux qui glissaient tout seuls et procuraient le bien-être qui suit les bons repas, ceux qui ne passaient pas, ceux qui donnaient des allergies ou même des empoisonnements (voir Flaubert). Mythologiquement, la nourriture était encore affaire d'hommes, nous en étions les cuisinières ou les servantes.

C'est ce classement-là en tout cas que nous retenions, traversant les siècles, les écoles, les styles: isolés, attendris, lubrifiés, les textes, coupés en morceaux comme de grandes tartines, étaient encore affublés de la croûte d'un titre. *Germinal* devenait “Du pain! du pain!”; *Le Mariage de Figaro*: “Il pleut des soufflets, Figaro”; *Le Rouge et le noir*: “Julien tire sur Mme de Rênal”. Ils étaient aussi garnis d'une salade: les photos des “sites” littéraires. Site stendhalien, site balzacien, site flaubertien, on était priés de découper, dans le paysage normand, la silhouette de Mme Bovary (saura-t-on la trou-

ver?), de reconnaître dans la douceur angevine, du Bellay ou Ronsard, dans les vallons herbus de la Suisse, le promeneur solitaire en train d'herboriser.

En fait d'analyses, on s'appliquait surtout à faire du remplissage et à paraphraser, ce que Messieurs Lagarde et Michard nous autorisaient en nous mettant gentiment sur la piste. Ils nous indiquaient ce qu'il fallait admirer, comme un guide touristique qui recommanderait plutôt le chemin qui longe la côte que la route de l'intérieur. Il fallait s'arrêter là, prendre une photo ici, apprécier le panorama et goûter absolument les spécialités de tante Arlette. C'était le pittoresque, la technique, la maîtrise, la poésie pure, le tout relevé d'italiques qui marquaient la minute sacrée et signalaient le recueillement. "Dites comment", "montrez en quoi", "appréciez cette idée", "étudiez cela", on ne se faisait pas prier, on trouvait nous aussi que les derniers vers avaient une valeur plastique, que l'inspiration s'élargissait et que l'impair était musical!

Nous adoptions à cet égard le même jugement très XVII^e siècle sur les écritures déviantes ou baroques, populaires ou précieuses, ainsi qu'une perspective historique découpée en cadres clos, sorte de petites scènes où des mannequins de cire, en manchettes et perruques, s'agitaient en cadence quand l'éclairage les tirait de leur nuit. Le XVIII^e siècle n'était que vivacité, esprit, légèreté, le XIX^e siècle plus pesant, plus grave, plus lacrymal aussi, répondait aux images normatives du mouvement du siècle. On pourrait signaler aussi, comme n'ont pas manqué de le faire certains critiques, le côté classico-centrique des anthologies qui rassemblaient sous l'égide et le rayonnement d'un roi ou d'un empereur: François 1^{er}, Louis XIV, Louis-Philippe, Napoléon III, etc., toute la littérature d'une époque.

Comme des vestales – c'était un lycée de filles – on nous chargeait de veiller à la flamme de l'alexandrin classique, écrit dans un si pur langage que personne n'osait plus l'utiliser. Combien de fois d'ailleurs ne nous présentait-on pas des jeunes vierges hellènes, romaines, carthaginoises, médiévales (plus près de nous, Anne Franck), sacrifiées à l'ambition d'état? Leur mort

était le seul espace politique qu'il était légitime d'habiter: Iphigénie, Eryphile, Electre, Antigone, Jeanne la Pucelle, Salammbô et même Virginie qui se noyait tout habillée. Tous nos livres étaient pleins de filles mortes avant l'âge, emportées dans un flot de belles phrases que l'on nous faisait, en prime, apprendre par cœur:

Je saurai, s'il le faut, victime obéissante,
Tendre au fer de Calchas une tête innocente,
Et, respectant le coup par vous-même ordonné,
Vous rendre tout le sang que vous m'avez donné. (Racine 1933: 57)

SCENE IV.

– La prière d'Iphigénie: *a)* Comment est-elle composée ? *b)* Quels sentiments Iphigénie y exprime-t-elle ? *c)* Comparez cette prière à celle qu'Euripide a mise dans la bouche de son héroïne. (Racine 1933 : 85)

Dans cette suite culturelle en enfilade, qui assimilait parfaitement les artistes à des Pères engendrant des Fils, pour qu'ils puissent dépasser les uns et tuer les autres – “moyennant quelques “sauts” opérés de temps à autre par le génie” (Barthes 1994a: 981) – ,⁵ leurs livres à des enfants et la création à un enfantement douloureux, j'arrivais malgré tout à jouir du nappé, acceptant de traverser les étages, d'entrer dans l'intertexte, mais le prix que j'avais à payer était celui-ci: non pas l'*aphanasis*, c'est-à-dire la perte du désir, dont parle Barthes à propos de l'enseignement de la littérature (à qui il semble impossible d'introduire le plaisir dans la classe)⁶ mais la transcendance, la hiérarchie de cet univers à la fois enchanté et imprenable – puisqu'une pensée théologique réglait l'ouverture ou la fermeture de ces tombes d'auteurs, dont aucun, qui plus est, n'était féminin. (George Sand et surtout Colette, c'est par d'autres exercices qu'on les connaissait: la dictée-questions. Leur style n'était pas digne de figurer au panthéon mais leurs participes passés aux accords tortueux, si. Leur mérite, s'il existait, était niché dans leur grammaire.)

Quant aux vierges mentionnées plus haut, nous ne conserverions plus d'elles “que le souvenir de leur supplice” comme le rappelle un des

protagonistes de *La Nouvelle Justine* de Sade (1978: 510), avant de graver sur les fesses de Mariette et d'Octavie le genre de supplices auxquelles elles sont condamnées (arracher les dents et brûler les tétons).

Ces anthologies ne répondaient à aucune de mes questions pratiques, à la fois triviales et vitales, si élémentaires qu'on omet souvent de les poser: qu'était-ce donc que ce mystère, *écrire*? Est-ce pondre régulièrement une page? Noircir un cahier de brouillon le soir après le lycée? Relire avec un stylo rouge? (Un écrivain est-il nécessairement un professeur? Un critique? Un copiste?) Annoter, gribouiller dans les marges, coller des papillons aux quatre coins de la feuille? Les reproductions des manuscrits que nous laissaient voir les anthologies étaient des feuillets raturés, surchargés, grisâtres comme de la cervelle écrasée – brouillons de Flaubert, jamais épuisés, brouillons de Proust, surcollés. Le seul travail qu'on voyait s'accomplir était encore une fois celui de la tête, savamment décanté par un processus de filtrage, glissant directement sur le papier.

Plus généralement, pouvait-on écrire n'importe quand, n'importe où? Griffonner sur des carnets debout dans le bus? Noter des bribes de conversation, surprendre des dialogues dans la rue, s'asseoir sur un banc, aveugle au défilé des passants, pour écouter seulement la petite musique qui coule de ses oreilles ?

Et fallait-il fumer? Je voyais, avec les premières photos d'artiste, l'arrivée en force de ce substitut du stylo, la cigarette. Sartre avec ses yeux bigles et sa clope. Barthes avec sa clope. Le tabac était-il une condition de l'écriture? Sans les vapeurs de l'alcool, les taches de nicotine, les hallucinations des psychotropes, un livre pouvait-il s'écrire, un écrivain, naître? On comprenait que l'écriture était aussi ça, il fallait l'entretenir ou la soutenir avec des mélanges de préférence chimiques pour en dénoncer le caractère psychotique, plutôt que de l'arabica, passé de mode.

Pourquoi je ne pouvais pas être écrivain? Cela sautait aux yeux: ma foi n'était pas assez vaillante et mon foie ne l'aurait pas supporté. Caisses de vodka ouvertes à 10 heures du matin, ballots de Gauloises, tablées d'amis

beurrés, nuits caféinées passées à écrire fébrilement, ce régime-là, celui de Bukowski, de Sartre, de Genet, m'aurait enterrée au bout d'un mois, ensevelie sous des litres de bile régurgitée, estomac retourné, jambes flageolantes – pourquoi marcher quand on peut ramper? – j'aurais claqué des dents et des os, cervelle en bouillie, avant de claquer tout court.

Au fond, c'était la bonne vieille figure de l'écrivain maudit que je réactivais, en lui ajoutant des hantises plus contemporaines. On pourrait dire que je dépensais plus d'énergie à me conformer à l'idée exaltée que je me faisais de l'écrivain qu'à, tout simplement, écrire.

Aujourd'hui encore, contrairement à ce qui se passe dans les pays anglo-saxons, trouver en France des ouvrages pratiques, des guides de l'édition ou des ateliers d'écriture créative s'avère très difficile (alors qu'on sait qu'existent des moyens franchement techniques de faire “tenir” une œuvre, de faciliter l'écriture). Comme le signale Nathalie Heinich dans son ouvrage, *Etre écrivain* (2000), l'écriture est encore faiblement investie comme une technique spécialisée susceptible d'un véritable apprentissage, comme la peinture ou la musique, et l'appréhender comme une entreprise rationnelle va à l'encontre des idées reçues culturelles qui font toujours de la singularité et de la solitude, de l'inspiration et du mystère les conditions de la création. Il est assez peu fait mention par exemple du dialogue qui s'instaure avec les lecteurs et les critiques, qui peuvent aussi mouler, modifier, modeler la matière littéraire et qui montrent que toute œuvre est nécessairement “collective”. Prenez par exemple cette phrase de Claude Simon qui, tout en refusant la transcendance, en profite pour exhausser le travail au rang de nouvelle valeur:

Ah, la transcendance, hein? C'est une illusion romantique, l'inspiration. Si l'écrivain est inspiré, ce n'est donc pas lui qui écrit. Au fond, je trouve même cette idée humiliante pour notre corporation. C'est tout simplement un travail, son œuvre, son ouvrage. Regardez un manuscrit de Balzac, de Proust: on n'y voit que du labeur, *la solitude acharnée du moine*, on y voit de quelle façon un auteur est travaillé par l'écriture autant qu'il la travaille.⁷ (Simon dans Ezine 2005: 62)

Ce travail-là – celui de l'artisan qui extrait l'art de la matière brute – ne sous-entend-il pas quelque noblesse pauvre et héroïque? Un sacerdoce encore pénétré par un sacré qui n'ose plus dire son nom? (Le mot même de "corporation" est symptomatique d'une sorte de compagnonnage des Lettres françaises.) On pourrait y lire une tentative de rationalisation de nos mondes séculaires: on exige désormais de l'écrivain soit de remplacer le génie par le travail, soit d'assumer les deux aspects, la possession sacrée et la réserve laborieuse, artisanale, grégorienne.

Quant au monde de l'édition, toujours prêt à entonner de nouvelles variations sur la vieille mélodie conservatrice de l'Art, il est encore habité par de profonds conformismes. Les prix et les événements littéraires se fabriquent "avec de vieux poncifs, de vieux fonds de sauce réaliste" comme l'affirme l'écrivain et critique Pierre Jourde, qui ajoute que si "nous sommes libres, dans la France du XXI^e siècle, de faire beaucoup de choses [...] une des plus risquées est de critiquer Philippe Sollers" (Jourde 2002: 78)⁸ – phrase qui valut, comme un fait exprès, à son auteur, la menace d'un procès.

L'indétermination constitutive à l'état d'artiste fait qu'il oscille entre artisanat et vocation, entre démocratie et élitisme, les deux ayant été réactivés en partie par la génération qui a connu la double et contradictoire exigence de l'enseignement, à savoir: l'égalité des chances, la démocratisation de l'enseignement, et la même exigence conservatrice et subtilement hiérarchisée d'authenticité et d'individualité. (Je trouve intéressant qu'on retrouve là les mêmes contradictions.) Car la représentation charismatique que reproduit l'institution scolaire avec son culte du génie accessible seulement à quelques âmes prédestinées, n'est octroyée par cette même institution, sous couvert d'une barrière invisible – ceux qui sont touchés par la grâce et ceux qui en sont dépourvus – qu'à des élus. L'art y est en effet largement ouvert à tous et pourtant strictement réservé à quelques-uns.

Roland Barthes a sans doute le mieux signalé cette ambiguïté constitutive dans un texte célèbre de *Mythologies*, "L'Écrivain en vacances", montrant qu'il ne peut justement l'être (en vacances), puisque tradition-

nellement dévolu à la Muse, il est donc, même en pyjama ou à la plage, perpétuellement *au travail*:

[L'écrivain] concède sans doute qu'il est pourvu d'une existence humaine, d'une vieille maison de campagne, d'une famille, d'un short, d'une petite fille, etc., mais contrairement aux autres travailleurs qui changent d'essence, et ne sont plus sur la plage que des estivants, l'écrivain lui, garde partout sa nature d'écrivain [...] comme Louis XIV était roi, même sur sa chaise percée. [...] Le solde de l'opération, c'est que l'écrivain devient encore un peu plus vedette, quitte davantage cette terre pour un habitat céleste où ses pyjamas et ses fromages ne l'empêchent nullement de reprendre l'usage de sa noble parole démiurgique. (Barthes 1957: 30-31)

Depuis Sartre, partisan inconditionnel du mythe du créateur en littérature (Bourdieu & Wacquant 1992: 108),⁹ aux auteurs versés dans une option plus mécaniste et ludique, comme Raymond Queneau et les Oulipiens, en passant par les sociologues, qui, tel Bourdieu, menacent l'idée même que les créateurs se font d'eux-mêmes et de leur singularité en montrant qu'ils sont, comme tout le monde, un produit de l'histoire et de leurs conditionnements sociaux, il semblerait que, depuis la mort de l'auteur annoncée par Barthes et Foucault dans les années 60 (Barthes 1994c: 491-495), il n'y ait jamais eu autant d'autoreprésentations de l'artiste, comme si son empire se renforçait à mesure de l'effroi que provoquerait sa perte, comme si l'enchantement artistique résistait à l'anéantissement en transposant magiquement les vieux rituels à la gloire de l'art et de l'artiste. Ce pouvoir-là préside encore à l'acte magique de la *transmutation* – comme l'a démontré Marcel Duchamp – du bidet en œuvre d'art, dans lequel d'ailleurs, il n'y a pas si longtemps, un autre artiste interventionniste, Pierre Pinoncelly, a osé uriner; il lui en a coûté 214 000 euros de dommages et intérêts et trois mois de prison avec sursis.

Paraphrasant Baudrillard, on pourrait se demander si l'artiste aurait droit à une existence interminable “semblable en cela aux services secrets, dont on sait qu'ils n'ont plus depuis longtemps de secrets à voler ou à échanger, mais qui n'en fleurissent pas moins, en pleine superstition de leur utilité, et en défrayant la chronique mythologique” (Gaillard 1996: 49).

Sans doute avons-nous besoin de sentir peser au-dessus de l'œuvre cette ombre sans laquelle peut-être notre plaisir de lire ne serait pas entier.

Aujourd'hui, dans mon corps présent, les mythes entretenus par les morceaux choisis n'ont plus cours, et pourtant chaque fois que je rentre dans la littérature, je le fais par le vestibule de mon savoir adolescent, et j'entends souvent dans ce que je dis et j'écris l'écho de ces enseignements. "Est-ce que la littérature peut être pour nous autre chose qu'un souvenir d'enfance ?" demande Roland Barthes (Barthes 1994d: 1241).

Sortir de ces mythologies prend du temps et de la pratique car, comme l'héritage que l'on a renié et auquel on finit toujours par revenir, enrichi certes d'autres expériences, on n'oublie jamais ce qui s'est inscrit à notre insu, à l'âge où la mémoire se forme, jusqu'à faire partie intégrante du corps. Où cela est-il rangé? Dans quelle région du corps et du langage? Dans le domaine du corps, la seule exactitude, la seule *scientificité*, c'est la métaphore. Une mémoire s'est constituée, que l'on ne pourra plus effacer et tout ce que l'on fait contre elle, c'est pour elle. Que je le veuille ou non, le *Lagarde et Michard* sera toujours mon arrière-pays, avec son réseau d'excursions, de visites et d'escales gastronomiques, la soupe dans laquelle j'ai mariné.

Dans *Variations sur le corps*, Michel Serres fait l'éloge de ses professeurs de gymnastique car, dit-il, "nul professeur assis ne m'apprit le travail productif, le seul qui vaille" (Serres 1999: 44), mais il admet cependant que son corps d'élève a tout de même été formé, "ruminé" dit-il, par telle fable de La Fontaine apprise par cœur et à laquelle il ne comprit d'abord rien: "Je compris passé quarante ans ce que j'avais appris par cœur à six et n'aurais rien compris si je n'avais d'abord appris sans comprendre, si je n'avais pas pris la leçon telle quelle" (Serres 1999: 103). Il conclut par cette belle formule: "Nous absorbons de l'ombre autant que des lueurs et la connaissance tient, en somme, dans un travail constant aux limites de ce clair-obscur". Enseigner signifierait alors accepter de laisser le corps s'appropriier à notre insu le savoir et toutes ses mythologies qui s'enfoncent, changent, se perdent, meurent ou s'épanouissent.

Mais, pour terminer, n'éludons pas la question que je me posais à l'adolescence: qu'est-ce qu'un écrivain aujourd'hui? J'ai beaucoup cité Roland Barthes, sans doute parce que c'est un des premiers à avoir dit qu'un écrivain était tout simplement "quelqu'un qui éprouve quelque jouissance à écrire et à reconduire ce plaisir" (Barthes 1994b: 338), c'est-à-dire au fond un amateur.¹⁰ Mais je laisserai à Eric Chevillard et à Pierre Jourde le soin de répondre. Grâce à ces auteurs, il me semble que l'écrivain se présente comme la matière plastique que j'évoquais au début, une figurine moulée par l'écriture et par ses lecteurs: quelque chose qui combinerait les vertus du plastique, du plasticien et de la plasticité.

Chevillard, dont chaque roman contient en abîme un manifeste littéraire, s'en prend de façon humoristique au mythe de l'écrivain qui déballe, par garantie d'authenticité, sa confession et ses viscères, qu'il baptise "l'écrivain-tripier". Je ne résiste pas au plaisir de vous dire ce qu'il en dit:

Je ne voudrais pas être un rabat-joie, mais il serait temps d'en finir avec ce mythe du poète et du sphinx déchiffrant l'énigme du monde et de soi réciproquement dans leurs prunelles phosphorescentes [...]. Par ailleurs, je sais bien que ce mythe du poète et du sphinx a vécu. Vieil attelage d'un temps révolu. Je me demande s'il reste encore des chats. Le théâtre de l'écrivain était un peu dérisoire, encombré de rituels et d'accessoires. Aujourd'hui, c'est autre chose, l'écrivain sort ses tripes et les met sur la table (huit mètres), si vous êtes grand vous aurez peut-être la chance de le voir derrière ce tas d'entrailles, dressé sur la pointe des pieds, qui agite la main et se montre du doigt. [...] Il va falloir me ravalier tout ça, mon ami [...], cette grande longueur d'intestins, allez, les trois premiers mètres sont les plus pénibles, après ça coule tout seul. Goûte un peu ce que tu prétendais nous faire gober. Surtout ne mâche pas.

Aspire. Avale tout rond. Ce n'est pas bon? Je m'en doutais, ni très ragoûtant. C'est un gros tas gluant puant. C'est de la merde. Allez, allez, rembobine, remballe. Plus que deux mètres. On en voit le bout. Les mouches qui sont dessus, c'est selon ton goût. Il y en a des vertes et des bleues, on dirait des yeux. Ainsi tu auras été lu un peu. Un mètre encore. C'est bientôt fini. Ah, ce fut plus vite vomi. [...] Voilà, c'est bien.

Essuie tes lèvres. Va t'allonger. Laisse-nous. Et si un jour à nouveau tu éprouves le besoin de te répandre, casse-toi plutôt la tête. Les circonvolutions roses de ton cerveau, on s'en réglera peut-être. (Chevillard 2002: 73-74)

Quant à Pierre Jourde, dans son pamphlet *La Littérature sans estomac*, qui se régale d'écorner les auteurs contemporains avec beaucoup de verve et de redire au passage quelques vérités, il se moque des artistes à transgressions scolairement programmées et de "la bonne vieille figure romantique de l'écrivain", ici en la personne d'Olivier Rolin:

En parlant de l' "étrange fureur" de l'écrivain, de son côté "dérangé", "pas rangeable", [...] Olivier Rolin ignore superbement que le pas rangeable en question, de nos jours, exerce généralement le métier de professeur, reçoit un traitement de l'Etat, rembourse le crédit de sa maison, inculque les beautés de la grammaire à des adolescents et puis leur décerne le baccalauréat, touche des droits d'auteur, prononce de temps en temps de belles conférences où, devant un parterre admiratif de notables et de dames mûres, il se drape dans la fureur et la barbarie. L'auditoire bien entendu, loin de huer le dérangé, applaudira. Suivra un vin d'honneur. (Jourde 2002: 159-160)

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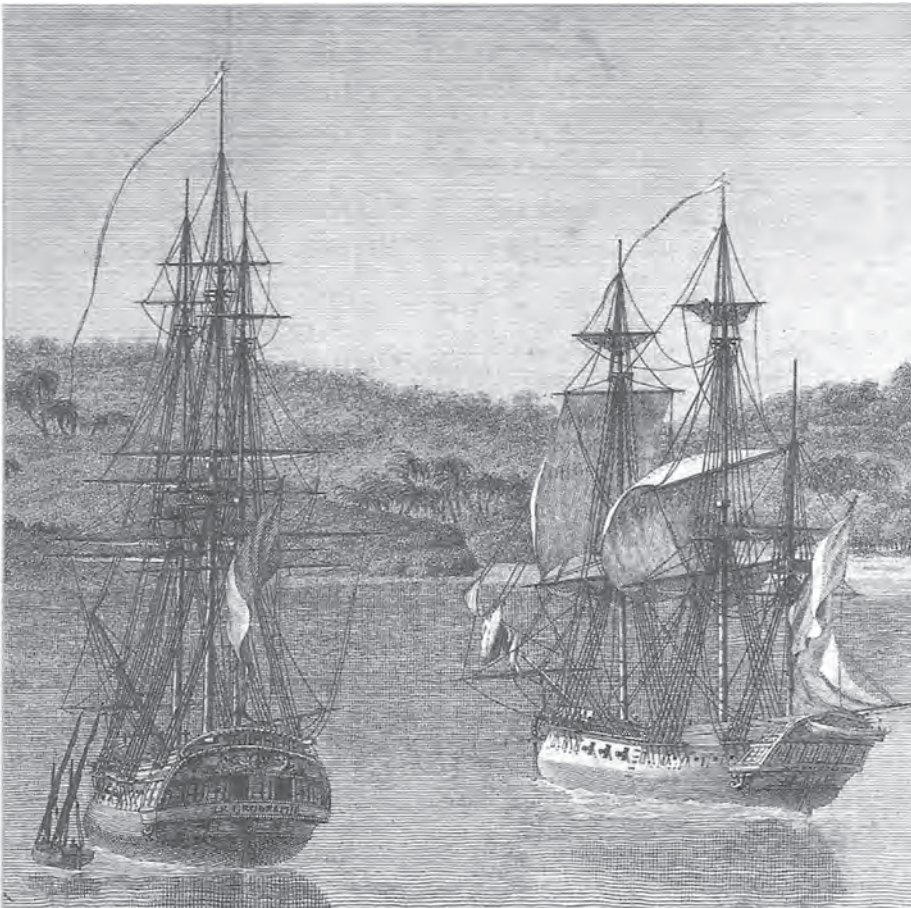
Notes

- 1 La trilogie de Jules Vallès, *L'Enfant, Le Bachelier, L'Insurgé*, (1878-1879) raconte les aventures de Jacques Vingtras, des bancs de l'école primaire aux barricades de la Commune.
- 2 "En souvenirs incarnés, en données devenues des programmes, là gît notre première base cognitive" (Michel Serres 1999: 104).
- 3 Gustave Flaubert, 1991 "Lettre à Hippolyte Taine", 20 novembre 1866, *Correspondance*. Paris: La Pléiade, t. III, p. 562.
- 4 On se souvient peut-être de cette publicité des années 80: "Mon plaisir, c'est Baudelaire – Mon jambon, c'est le Baron", et la facétie d'un journaliste qui suggérait de faire imprimer *Les Fleurs du mal* sur les tranches: "Vous prendrez un 'Albatros' beurre ou un 'Spleen et Idéal' cornichons?" demandait-il. Voir Marie-Odile Briet, Valérie Hénau, Francois Reynaert (1989: 141).
- 5 Rappelons que Victor Hugo s'était ainsi de lui-même assigné la quinzième place – après Shakespeare – dans une dynastie littéraire de son invention commençant par Homère.
- 6 Incompatible avec les impératifs de travail, la seule façon de contourner le problème aurait été de demander à chaque élève de "faire son livre" (Barthes 1994b: 341).
- 7 Claude Simon, cité par Jean-Louis Ezine (2005: 62). Souligné par moi. Pourquoi de toutes les qualités nécessaires à l'écriture, la mythologie créatrice ne retient-elle que celles qui valorisent le silence, la singularité, la cérébralité?
- 8 Journaliste et écrivain tout puissant, Philippe Sollers a pour "organe officiel", *Le Monde des Livres*.
- 9 Le "projet originel" de Sartre, rappelle Bourdieu, est "cette sorte d'acte libre et conscient par lequel le créateur s'assigne son projet de vie" (Bourdieu & Wacquant 1992: 108).
- 10 "Plus que bien d'autres activités, et mieux encore sans doute que les autres activités de création, l'écriture autorise le maintien acceptable d'une indétermination identitaire, qui a ceci de paradoxal qu'elle est suffisamment stabilisée – dans sa capacité à s'installer dans la durée, et à investir des façons d'être relativement standardisées – pour ne pas entraîner une incertitude de soi, voire une désagrégation de l'identité, qui rendraient invivable ce refus de toute soumission à un modèle extérieur, niant le sujet dans ce qu'il est", résume Nathalie Heinich (2000: 88).

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Historical Explorations



The Inaugural Frank Horner Lecture

Frank Horner (1917-2004)

When Frank Horner passed away in July 2004, it was at a time of renewed research interest both in the early French exploration of Australia and the achievements of the Baudin expedition, the very interest that he had been so influential in awakening. In July 2006, when planning a major series of public lectures to coincide with the three conferences of French language and culture that were to take place at the University of Adelaide, the organizers, in consultation with Frank's family, considered this an opportune moment to pay homage to his pioneering work by inaugurating a series of scholarly public lectures in his name. It is to be hoped that this lecture series will, over time, establish an even greater public awareness of the French contribution to the reconnaissance of the Australian continent and thus perpetuate Frank Horner's singular legacy, as summed up by his two major works:

(1987) *The French Reconnaissance: Baudin in Australia, 1801-1803*. Carlton, Vic.: Melbourne University Press

(1995) *Looking for La Pérouse: D'Entrecasteaux in Australia and the South Pacific, 1792-1793*. Carlton, Vic.: Melbourne University Press.

The Inaugural Lecture (10 July 2006)

In the light of recent celebrations of the Baudin bi-centenary, it was deemed of great public interest to focus upon the subject of Frank's first study in the inaugural lecture: the Baudin expedition to Australia (1800-1804). Furthermore, to designate a speaker who was the expedition's eminent specialist within the Australian scholarly community was not problematic.

The Lecturer: Professor Margaret Sankey, McCaughey Chair of French, University of Sydney, FAHA, Off. P. Acad.

As the author of many scholarly publications on the Baudin voyage, as well as the principal organizer of a major international conference at the University of Sydney in 2002 and the leader, since 2005, of an ARC-funded project to rewrite the expedition's history, Professor Margaret Sankey was an obvious choice. Margaret's work on this particular voyage springs from her specialist knowledge of the history of ideas and mentalities in France, with particular reference to the early modern period and the scientific revolution. She has focused particularly upon French notions of Terra Australis, through her research on the writing of Abbé Paulmier (1663-1664) and other French explorers, including d'Entrecasteaux, Nicolas Baudin, and the naturalist, François Péron. The following are her major publications related to the French exploration of Australia:

(2006a) (ed.) *Mémoires touchant l'établissement d'une mission chrestienne dans le troisième monde. Autrement appelé, La Terre australe, Méridionale, Antartique, & Inconnuë* de l'Abbé Paulmier. Paris: Champion.

(2006b) The English translation (1809) of the *Voyage de découvertes aux Terres australes* of François Péron: the politics of discovery in early nineteenth-century France and England. In Rivière, M-S. & Issur, K. (eds) *Baudin-Flinders dans l'océan Indien. Voyages, découvertes, rencontre / Travels, Discoveries, Encounter*: 195-216. Paris: LHarmattan.

(2005) French Representations of Sydney at the Beginning of the Nineteenth Century: the Subversion of Modernism. *Literature & Aesthetics, The Journal of the Sydney Society of Literature & Aesthetics* 15, 2: 101-108.

(2004a) With Peter Cowley and Jean Fornasiero. The Baudin Expedition in Review: Old Quarrels and New Approaches. *Australian Journal of French Studies* XLI, 2: 4-14.

(2004b) The Aborigines of Port Jackson, as Seen by the Baudin Expedition. *Australian Journal of French Studies* XLI, 2: 117-125.

(2003) The French and Terra Australis. *Arts: The Journal of the Sydney University Arts Association* 25: 26-64.

(2001a) The Baudin Expedition in Port Jackson, 1802: Cultural Encounters and Enlightenment Politics. *Explorations* 31: 5-36.

(2001b) L'Abbé Paulmier méconnu: le mythe et l'histoire des Terres australes en France au dix-septième et dix-huitième siècles. In Kirsop, W. (ed.) *Studies in Eighteenth Century French Fiction in Honour of Angus Martin*. *Australian Journal of French Studies* XXXVIII, 1: 54 -68.

(2001c) Est ou Ouest: le mythe des terres australes en France aux XVII^e et XVIII^e siècles. In Issur, K. & Hookoomsing, V. (eds) *L'Océan Indien dans les littératures francophones: pays réels, pays rêvés, pays révélés*: 13-26. Paris et Réduit: Editions Karthala et Presses de l'Université de Maurice.

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(1995) Where was Gonneville's land? Did the French Discover Australia? The Abbé Paulmier's *Mémoires touchant l'établissement d'une mission chrestienne dans le troisième monde. Autrement appelé, La Terre australe, Méridionale, Antartique, & Inconnuë*: the French and the Terres australes. In Jack, S. (ed.) *Papers from Columbus 500: Retrospect and Prospect*. *Parergon, Bulletin of the Australian and New Zealand Association for Medieval & Renaissance Studies, New Series* 12, 2: 115-126.

(1991) La mission impossible: l'abbé Paulmier et les Terres australes. In Merry, B. (ed.) *Essays in Honour of Keith Sinclair*: 35-47. Townsville, James Cook University: Capricornia Monographs.

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(1989b) F-A. Péron et l'écriture de la science. In Dommergues, A. & Nedeljkovic, M. (eds) *Les Français et l'Australie: Voyages de découvertes et missions scientifiques de 1756 à nos jours*: 121-133. Le Havre / Université de Paris X.

(1988) F-A. Péron et l'écriture de la science. *Cahiers de sociologie économique et culturelle* 9: 37-46.

In her lecture, which draws upon the research she is conducting within her current ARC project, Professor Sankey chose to focus on the journals from the Baudin expedition and what it means to write a travel narrative in an age where scientific expeditions had become a key element in the quest for knowledge and national prestige.

Writing and Rewriting the Baudin Scientific Expedition to the Southern Hemisphere, 1800-1804¹

MARGARET SANKEY

*I am greatly honoured to have been invited to give the first Frank Horner Memorial lecture. I have been working on the Baudin expedition for many years, since 1987, and Frank Horner's wonderfully lucid, scholarly book has been my bible and guide, as it has been, and continues to be for so many other scholars in the field. I can say that the present flowering of work on the expedition would not be possible without the firm and enduring foundation stone of *The French Reconnaissance*, which I am pleased to record, has now been published in French translation² and which it is hoped will make Frank's contribution more widely known amongst scholars in Francophone world who are working on early French exploration.*

The Baudin scientific expedition was commissioned by Bonaparte, then First Consul, to explore the Southern Hemisphere and visit Timor and New Holland. It left Le Havre on 19 October 1800 under the leadership of Nicolas Baudin in charge of the *Géographe*, and Emmanuel Hamelin, captain of the *Naturaliste*. Baudin died on the return journey in Mauritius and the *Géographe*, captained now by Pierre-Bernard Milius, arrived at the port of Lorient on 24 March 1804, the *Naturaliste* having arrived at Le Havre on 7 June 1803.

We, a team consisting of Jean Fornasiero, John West-Sooby and myself, together with a Belgian colleague, Michel Jangoux, received an ARC Discovery Grant in 2005 to write a new history of the French expedition. Our project is entitled “The Baudin Legacy: A New History of the French Scientific Voyage to Australia (1800-1804)”. When I started writing this paper, my intention was to give an overview and establish a typology of the journals of the expedition in the context of the following research project. We argued in our application that the contributions of the expedition to the history of Australia, notably in the areas of exploration, and in the natural sciences, cartography and anthropology, had not received recognition commensurate with the vast quantity and the nature of the material generated by the expedition. This was due both to the negative reception of the expedition on its return to France, without its commander, and to the negative propaganda surrounding Baudin. Certain naturalists and officers, such as Bory de Saint-Vincent, Pierre-Guillaume Gicquel and the Freycinet brothers, Henri and Louis, had gone out of their way to publicize their criticisms of the captain, and the author of the official account of the voyage, François Péron, an inexperienced but enthusiastic young naturalist, had lost no opportunity for belittling Baudin.

These circumstances called for the telling of the other side of the story, Baudin’s side – revealed in his journals, and also in other writings, such as letters and various reports – , and also for a closer examination of the writings and journals of the other participants in the expedition as an aid to understanding the Baudin-Péron polarization. Going beyond such oppositions, these other records are likewise a rich source of complementary knowledge about the expedition. Locked away in these writings is a wealth of material that we and our team of research assistants are in the process of transcribing, translating and analyzing.

The task of locating and identifying the journals has proven to be difficult enough but it has also become obvious that the variety of written material provides a mosaic of interlocking bites of related information, which in turn bears on the other material amassed by the expedition: written and iconographical, as well as physical specimens. This paper will limit itself to

giving an overview of the written material and its title reflects my concern both with the writings of, and the writings about, the expedition.

Following in the path of Frank Horner, our project is fundamentally historical, aimed at giving a balanced account of the expedition, considering both Baudin's and Péron's positions, as well as revealing the other material in libraries and archives. In this paper, I shall be considering the writing(s) that generated the expedition and that it in turn generated. In addition, the more I sifted through the material, the more evidence I found of layers of writing – rewritings of original material on the part of these same players. Sometimes this consisted of the correction of errors made, or other editorial interventions, but sometimes, disturbingly, the rewriting amounted to the reshaping of historical truth, amounting to falsification (Jangoux 2005: 3; Mayer 2005: 102).

Then there is the other writing and rewriting: that of our own, as researchers. Partial, in both senses, histories have already been written and we intend to *rewrite* the history by introducing new material discovered, so opening up new perspectives on the significance of the expedition.

From the late fifteenth century, the European nations began to travel further afield to increase their opportunities for trade and to spread the Christian gospel. Such voyages of discovery were generated through the writing of reports, memoranda and letters, giving information and instructions. Authorities conferring amongst themselves instructed the captain as to the routes to be taken, what was to be accomplished and how things were to be done. Subsequently, voyages were documented at the actual time, and perpetuated in writing. Official accounts, usually written by one person, and mostly published, came to be the public, political and national face of the voyage, legitimizing and historicizing it and giving it meaning through a narrative structure.

The accounts of voyages of discovery in early modern prescientific times, those of Marco Polo, Christopher Columbus, Quirós, Vaz de Caminha (Cabral's voyage), were written to present unknown parts of the world

to a European audience for the first time, thus proving their existence. Sent by European monarchs, these voyagers sought riches and trade – King Solomon’s mines, the gold of Ophir. In the vast, uncharted oceans there was unlimited space for imagining. The accounts of these voyages are often sketchy and on occasion they are political statements, bringing into being and enacting claims to ownership of the new land discovered and described, the actual location of which was not certain.

From the beginning of the seventeenth century, European pre-Enlightenment travel accounts, some written by navigators, some by missionaries, focused on descriptions of the New World (America) and its inhabitants, and on evangelization, colonization and trade. During the eighteenth century, with the development of science and technology, the Southern Hemisphere that had previously interested only the Dutch, Portuguese and Spanish for the purpose of trade, entered into the English and French consciousness. The search for the Great South Land, *Terra australis incognita*, thus entered a new phase at the dawn of the scientific age.

During the European Enlightenment, with the shift in the paradigm of knowledge towards an experimental, rationally-based understanding of nature, the voyage of discovery underwent a dramatic transformation and, with this, the modes of recording the voyage. Pre-scientific contemplation and description of nature was replaced by the wish to become an active agent in the world, both Old and New. The Enlightenment scientist sought mastery over nature, working to systematize knowledge and to appropriate the natural world through measurement and classification, a sister project to colonization.

“Voyager, c’est la philosophie en marche”³ said the French poet Alphonse de Lamartine and the voyage of discovery became part of the Enlightenment project, the ideal way to collect knowledge. The aim of such voyages, both English and French, was to collect new knowledge, but traffic both ways was envisaged: the philosophical travellers were also to dispense knowledge to the inhabitants of the lands visited. The English voyages of discovery, leading to the appropriation of far-flung lands through colonization, carried on board the first scientists: cartographers, as well as

botanists and other naturalists, whose role complemented the main purpose of the voyage. Their job was to map, measure, collect, describe and classify all manner of things and beings: rocks, plants, animals and natives of the places visited.

Recording the knowledge collected was an essential part of the process. All officers were required to keep daily journals, which meant not only that exact records were being kept of the progress of the ship, winds, weather and astronomical conditions, etc., but that there was a plurality of comments on every aspect of the voyage and that the same event was described from several points of view. A dynamic writing space was thus created, permitting a multi-faceted picture of the voyage as well as affording a framework for correction of errors.

The Baudin expedition was the third in a series of French scientific voyages at the end of the eighteenth century, following the ill-fated voyage of La Pérouse, and that of d'Entrecasteaux. It was unusual, in that it contained a high proportion of scientists, or naturalists as they were called, twenty-two spread over the two ships as well as thirty-two officers and 184 seamen. Baudin foresaw that conflicts might arise amongst such a hybrid group of people, and they did. Although the captain had worked with naturalists before, on his trip to the West Indies on the *Belle Angélique*, some of the naturalists in this expedition were quite young and indeed had had no previous experience of long sea voyages and of the discipline, rigours and demands of naval life. The proportionately large number of naturalists was to cause friction since the pursuit of science, from the naturalists' point of view, was sometimes incompatible with the practices necessary to safeguard and protect the ship's complement in unknown and dangerous waters. Added to this were problems on an interpersonal level, crossing the officer-naturalist divide. In these post-Revolutionary times, class distinctions were never far from the surface.⁴ All these tensions, there from the beginning, were to intensify as the voyage progressed and to have important repercussions on the writing and reporting of the expedition.

The expedition's express aim was to gather information about all aspects of the natural world in the Southern Hemisphere. The sailing instructions were provided by Forfait, Minister of Marine, who requested Claret de Fleurieu, Councillor of State and a geographer of the Institut de France, to prepare the itinerary.⁵ Other instructions, adding to those given to La Pérouse, were provided under the aegis of Antoine-Laurent de Jussieu, Director of the Muséum d'histoire naturelle. Georges Cuvier contributed a "Note instructive sur les recherches à faire relativement aux différences anatomiques des diverses races d'hommes" and in addition, Joseph-Marie Degérando, of the *Société des Observateurs de l'Homme*, wrote a pamphlet for the use of the expedition entitled, *Considérations sur les diverses méthodes à suivre dans l'observation des peuples sauvages*.⁶

Collecting information in the context of the scientific voyage was highly collaborative. The naturalists went about their business, which was to further the cause of science, and the ship's company went about theirs, ensuring the effective running of the ships and the transport of the scientists. Such a distinction does not, however, express the complexity of interactions – for example, the activities of astronomy and cartography required the collaboration of both scientists and officers. As well, the aura of the scientific voyage enveloped all the participants and became the common cause. All vied with each other to contribute to the glorious enterprise: for example, Baudin talks in his journal about collecting animal and plant specimens, officers describe in their journals their encounters with native peoples. In addition, the capturing of kangaroos, birds and other wildlife for transport back to France must have indeed been a cooperative exercise, involving all hands. Leschenault de la Tour, one of the botanists, was required to give up his cabin to house a kangaroo.

The written record of the voyage – the representation of events as they unfolded and the information gathered – is voluminous and diverse. What are these writings? Firstly, in terms of hierarchical significance, legitimation and recognition, there is the official account of which the first volume was published in 1807, *Voyage de découvertes aux Terres australes* by François Péron, completed by Louis Freycinet.⁷ Other aspects of the

picture, created by both contrary and complementary voices, are provided mainly by the journals of the expedition, kept by officers and scientists; and the logbooks, recording details of the day-to-day running of the ship, including as well fragments of narrative. In addition, there are numerous reports, letters and miscellaneous notes. To complicate things, many of these documents are duplicated – a report from an officer will appear in the captain's journal, a scientist will copy an entry from an officer's journal into his own, and vice versa, sometimes without acknowledgement of the source. Sometimes the rough copy of a report, existing in isolation from other unrelated papers, will bear corrections from another participant, or sometimes from an unidentifiable source. Thus we have a network of information and a superabundance and redundancy of knowledge, which by its very configuration, offers valuable clues as to the knowledge gathering and constructing processes, as well as providing the elements of the knowledge itself.

The history of the exploitation of these writings illustrates the problems that have surfaced in recent years concerning the reporting of the voyage, and underlines acutely the deficiencies in many of the previous histories of the expedition. As we have already said, the official account of the voyage (*récit de voyage*) was written by François Péron, one of the zoologists, and completed by Louis Freycinet, a sub-lieutenant. This in itself was unusual and problematical. Normally it was to the captain or one of the senior officers that such a task fell, but Captain Baudin had died at the Ile de France on the return trip. Even more problematic was the fact that Péron had become increasingly hostile to Baudin in the course of the voyage, and lost no opportunity in his official account to criticize his captain and besmirch his reputation.

Official accounts of eighteenth-century voyages of exploration were always in the form of a narrative setting out the chronology of the voyage and describing its key events, in terms of the previously agreed aims and instructions provided. Claude Reichler, on the *Centre de Recherche sur la Littérature des Voyages* site, gave the following useful definition of the basic elements of the voyage narrative (*récit de voyage*):

At its origins, there is the narrative of an experience (departure, travel, arrival, encounters, sojourn, excursions..., return, or at least some of these (there may be no return, for example). This criterion differentiates the travel narrative from other stories based on plot (events leading to climax-resolution). A travel account is based on two encounters; the first with a world travelled through, the second with intended or other readers: this double criterion constitutes the heart of the definition. A travel account thus has four elements:

1. Narration (or account)
2. of a journey that has taken place
3. by a traveller
4. to a reader

... The travel account is both a sub-category of travel literature and its constitutive principle.⁸



Charles-Alexandre Lesueur, Frontispiece of the *Atlas of the Voyage de découvertes aux Terres australes*, Paris, Arthus Bertrand, 1824

The travel account, through its completeness in terms of the above elements, is the reference point for those wanting to know about the voyage, and gives a shape and form to the succession of events. As well, it acts as a frame for all the other disparate writings about the voyage. The question, then, of who controls the narrative, of who is telling the story, is a crucial one. It is the storyteller's version that holds sway. It is he who is responsible for what is left in or out, it is his point of view that prevails. The future, successful reputation of the voyage depends largely on this published account, all the more so in the case of the intensely political scientific voyage where the national and the international ramifications of the storytelling are at stake.

That Péron should be the one to write the official account of the Baudin expedition is immediately problematical because of his particular bias against Baudin. The inexperienced young naturalist, chosen by Cuvier to participate in the expedition, was designated as a "trainee zoologist, especially charged with comparative anatomy" and had never before participated in a sea-voyage. But he embraced his work enthusiastically and put much energy into his scientific activities during the voyage. His account clearly reflects both these factors: his exalted conception of his scientific mission goes hand in hand with his systematic denigration of Baudin, whom he fails to mention by name.

It is clear that Péron was certainly not the most appropriate person to have been entrusted with the writing of the official account. As Frank Horner points out (1987: 337), an account of the voyage could have been edited from Baudin's journals and papers, if the will had been there on the part of Fleurieu and Decrès (then Minister of Marine), but such was the negative propaganda against Captain Baudin, with the consequent general assumption that the voyage was a failure, that no attempt was made to do this. It is doubly ironic, then, that if Péron had not persevered in his heroic struggle⁹ to obtain permission to write the account, finally achieving success only in 1806, two years after the return of the expedition, there would have been no official account.

Péron's triumphalist narrative in the *Voyage de découvertes* is about the Enlightenment scientist, with himself as hero and Captain Baudin as villain. It is an uneasy synthesis between the scientific reporting on the one hand, and the chronological narrative of the events of the voyage on the other. It shows a certain naivety from a nautical point of view (Horner 1987: 333) and, compared with the models of this sub-category of the travel writing genre, the accounts of Cook and Bougainville, it is a dog's breakfast of information. It cannot be read as a seamless travel account, because the narrative flow is frequently interrupted by the interpolation of a report, often in relation to Péron's own observations as a zoologist and not necessarily of direct relevance to the immediate chronology of the narrative. In short, Péron does not manage in his narrative to reconcile effectively the experiential with the scientifically descriptive.

In his account, Péron reveals the contradictions inherent in the Enlightenment project. On the one hand he is the champion of the quest for scientific knowledge, on the other his romantic idea of the noble savage colours his views of the native inhabitants of Van Diemen's land and New Holland. Péron's strong nationalistic streak is evident in his admiring and envious descriptions of the English settlement in Port Jackson, where the expedition spent five months (Sankey 1989: 121-133). This account is to be read in conjunction with Péron's report on New South Wales prepared on the return journey for Decaen, the Captain General of the Ile de France, in which he suggests that the main aim of the voyage was to spy on the English.¹⁰ However, apart from Péron's claims, which were later expanded into a *Mémoire*,¹¹ there is no evidence to suggest that the expedition was sent to spy on the English. Indeed, on a scientific level, the English and the French put aside their political differences and cooperation was the leitmotif. I have suggested elsewhere the complementarity between the *Mémoire* and the relevant parts of Péron's *Voyage* narrative – the *Mémoire* providing the main argument and the disjointed voyage narrative providing supporting evidence (Sankey 2001). Péron's ambivalence towards the English thus becomes another subtext of his account and shapes its presentation and publication.

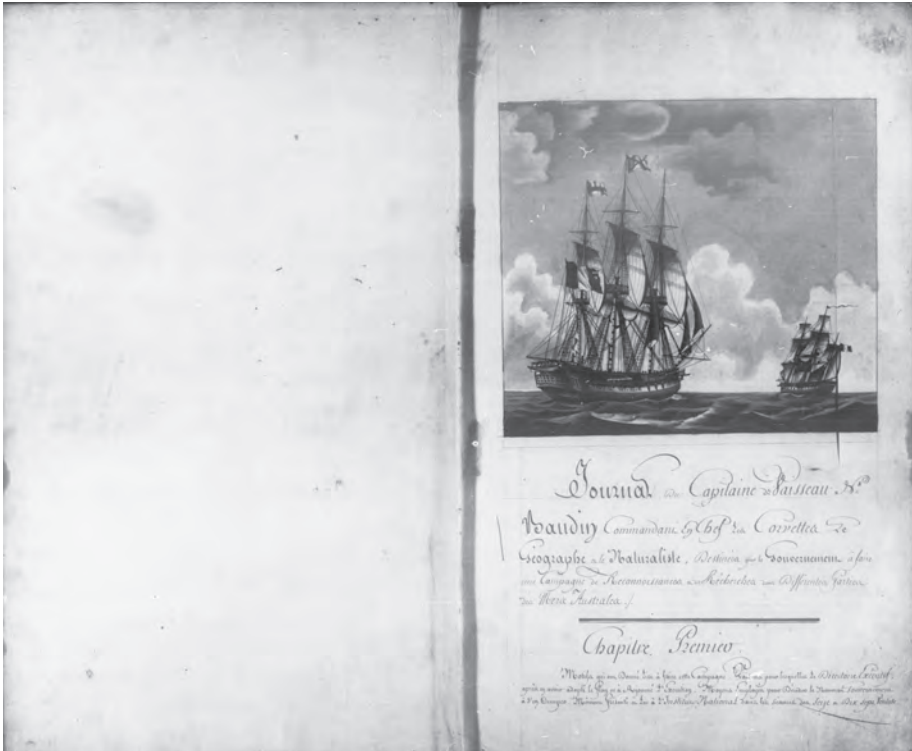
Thus Péron's narrative tells the story from a skewed point of view, actively screening out other material and competing voices. Péron's account is then flawed, and a misleading element in the Baudin expedition story, a rewriting of the aims of the voyage, positively inviting the telling of other stories, not just to complement it, but to contradict and correct, and on occasion to compete with it. We can compare it with the writing of the Bougainville and Cook expeditions, where the Captains' accounts are centres around which the other writings gravitate.¹²

Péron's antagonism towards Baudin, his bias and posturing, have had the advantage of prompting scholars over the last thirty years to seek new angles on the story. First, was the publication of Christine Cornell's trail-blazing translation in 1974 of Baudin's *Sea Journal* (not yet published in the original French but on which Michel Jangoux and John West-Sooby are at present working). This was followed much later by Jacqueline Bonnemains's transcription of Baudin's partial Historical Account, together with most of the images originally in the manuscript (Bonnemains 2000). Likewise, the subsequent resurrection by other scholars of non-published material: Frank Horner (1987), John Dunmore (1965; 1969), Leslie Marchant (1998 [1982]), N.J.B. Plomley (1983), gave new insights into the achievements of the expedition. Before our project began, Jean Fornasiero, Michel Jangoux and John West-Sooby were already engaged in the translation and transcription of the journals of Captain Hamelin and Michel Jangoux had transcribed a large amount of material over a range of journals. I had transcribed and used a variety of unpublished material in research papers.

I will speak about the several categories of unpublished writing: journals, logbooks, reports, letters, miscellaneous notes. I shall then deal separately with the material written after the voyage had ended.

One of the most important categories of unpublished material consists of the journals, the "Journal nautique" or "Journal de navigation", the day-to-day recording of information, mostly written up at the end of each day. According to naval edicts issued in 1689 and 1765, all officers on officially commissioned sea voyages were required to keep a journal, with the captain

having a particular responsibility in this respect. In the case of the Baudin expedition we know that its captain took this aspect of the voyage seriously and inspected the journals of the midshipmen at the end of every month.¹³



Title page of Nicolas Baudin, *Journal historique*, Archives Nationales, Série marine, 5JJ 35
© Archives Nationales, Paris

Baudin, with an eye to the future official account for which he would be responsible, kept his own journal meticulously and we shall return later to his writing. At the end of the voyage the officers were required to hand their journals under seal to the captain as they were considered to be the property of the Ministry. Baudin ordered all the journals to be collected in Mauritius on the return journey. Several are missing and others, such as those of Milius, Bougainville and Boullanger, are in private hands and not readily accessible. In addition, some officers did not complete the voyage and thus did not hand over their partial journals. Nevertheless, a surprisingly large number of the expedition's sea journals, about 23, are extant and

many were first catalogued systematically by Leslie Marchant in *France australe* (1998 [1982]). Some of the journals, those originally in the archives of the Ministère de la Marine, found their way into the Archives nationales in Paris and in the Musée de la Marine. The scientists, too, kept journals, and some of these are to be found in the Archives nationales, as well as in the Muséum d'histoire naturelle in Paris and the Muséum d'histoire naturelle in Le Havre.

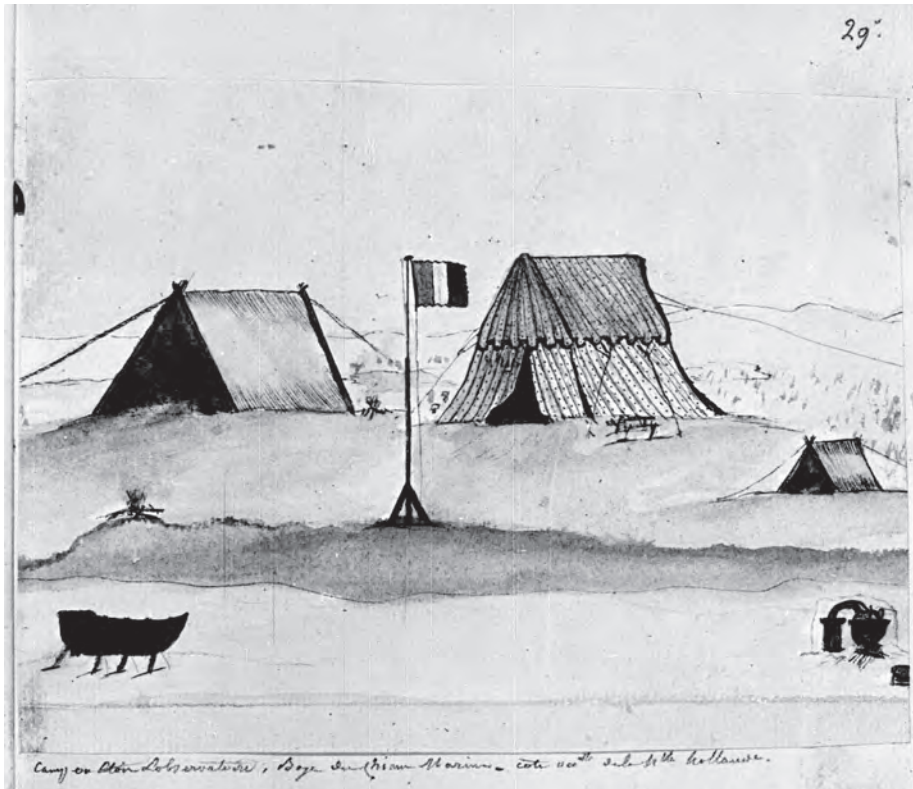
All the journals suffered physically in varying degrees from the conditions in which they were written: imagine the cramped quarters of a late eighteenth-century sailing ship and the depredations of salt water and weather at the time. These artefacts are now more than two hundred years old and have not always been stored in ideal conditions. When I first started looking at the journals in the French Archives nationales at the end of the 1980s, several different documents were contained in one large box. Each time I opened a box, and removed a volume, I was more often than not confronted with a manuscript decaying before my eyes, falling in confetti on the library table, onto my clothes. Gems of information clinging to fragments before oblivion. Fortunately now, most of these records have now been copied to microfilm.

Sea journals are a hybrid genre, bringing together different levels and categories of information. Firstly, they provide a private record but, because of their belonging officially to the Navy, they are also potentially public. The most detailed and substantial of the “journals” were those kept by Baudin as captain. There are two versions of his record of the voyage in the French Archives nationales. The first (Baudin 1800-1803a),¹⁴ of the same format as that of his officers, is his daily sea log in which he recorded in his own hand both technical details about the weather, winds and ship movements and the daily events of the journey. There is also a condensed monthly log. The first journal was begun on the day the ships left Le Havre and its last entry was about a month before the gravely ill Captain died in the Ile de France. This is the journal published in translation by Christine Cornell as *The Journal of Post Captain Nicolas Baudin, Commander-in-Chief of the Corvettes Géographe and Naturaliste* (Cornell 1974).

There exists as well another account (Baudin 1880-1803b), compiled during the voyage by Baudin, using the first journal as a basis. It is a fair copy, a calligraphic transcription written by at least two scribes. Baudin himself referred to it as his “abridged journal” and his “edited journal” (Cornell 1974: 69; 220). This is the work published by Jacqueline Bonnemains under the title *Mon voyage aux Terres australes* (Bonnemains 2000). Frank Horner calls this the *Journal historique* to distinguish it from the *Journal de mer* above, but I find it misleading to talk about it in terms of a journal. It begins before the actual voyage, containing details of the preparations for the voyage. It is a continuous narrative, divided into chapters with summaries at the beginning of each one, and is prefaced by the totality of the documents relative to the commissioning of the voyage and the instructions given to the captain, as well as complete inventories of the supplies carried, the names of officers and the crew, and of the scientists. The chapters cover the different legs of the voyage, interspersed with reports on various matters by officers and scientists. There is a fair copy of the logbook readings also incorporated. This second account obviously aims at providing a complete record of the expedition. Unfortunately it is incomplete, as it lagged further and further behind Baudin’s sea journal as the voyage progressed and it stops after the first visit of the expedition to Timor, on 30 December 1801. Baudin became increasingly ill as the voyage progressed and no doubt he was fully occupied in the running of the ship, which meant that he did not have sufficient time both to maintain his daily journal and to compose the final narrative. In addition, illustrations of natural history specimens were stuck into it but these have since been removed. Jacqueline Bonnemains has painstakingly identified the missing pictures, now to be found in the Lesueur collection in Le Havre, and reproduced most of them in her edition. It would seem likely that this version is the voyage narrative intended for publication on the return of the expedition, the copy text for the hoped-for official account to be published on Baudin’s return.¹⁵

The difference in content between Baudin’s two accounts is consistent with this interpretation: it was in the intimate day-to-day journal that Baudin could indulge his pleasure in being at sea, recording, as well as everyday incidents of life at sea, interesting and sometimes poetic descriptions

of marine wildlife which was obviously his passion. He could also let down his guard and record his private thoughts, but this proved risky if an ill-intentioned officer, such as Gicquel, had occasion to read it.¹⁶ The second account, the public face of the expedition, has fewer such descriptions and concentrates more on the events of the voyage, as well as including reports from the officers and naturalists. Baudin also frankly reveals the problems he was having with his command.



Stanislas Levillain, Sketch of French camp and observatory, Shark Bay, Lesueur Collection,
Muséum d'Histoire Naturelle, Le Havre, 07 009
© Muséum d'Histoire Naturelle, Le Havre

The aim of the officers' journals was to record principally the mechanics of the voyage: the daily running log. In the case of the Baudin expedition, there is a lack of uniformity amongst the journals in their layout and in the information they contain. The journal was usually a standard ruled notebook of navy issue, with on the left hand page columns for registering the

wind, weather conditions and other technical aspects of the voyage. The right hand page was for the officer's observations. Sometimes, however, the notebook used was not pre-ruled and in this case the officer ruled it himself for the measurements and left space at the bottom of the page for his more general comments.

Most officers saw the keeping of a journal as a necessary chore and it needed to be impressed on them that such record-keeping had a point. A letter from his mentor, the eminent cartographer Beautemps-Beaupré, to Gicquel aims to impress on him the importance of keeping a journal:

[...] I advise you to keep a very detailed journal because whatever happens you will have the means of deriving maximum benefit from your voyage.¹⁷

[My translation.]

The officer Saint-Cricq (sub-lieutenant) reflects at the beginning of his journal on its nature and purpose:

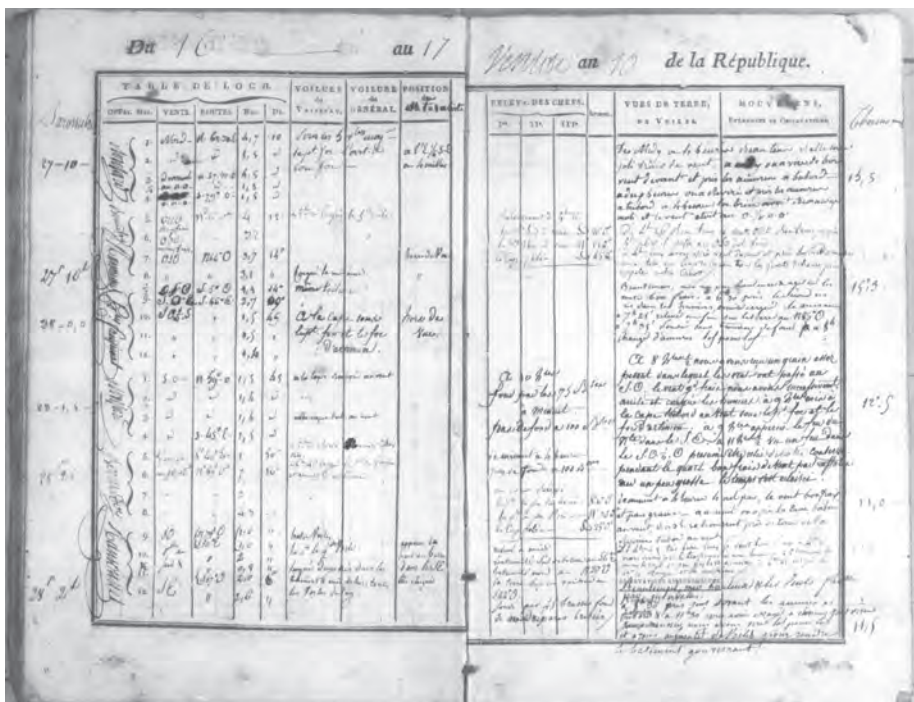
A nautical journal is, I believe, the most boring thing, both to write and to read. However, custom obliges all naval officers on duty to keep one, which is completely useless in my opinion. Indeed, the ship's logbook, kept by the officers, and inspected by the Captain, provides all the details one could possibly want about the navigation. Even the smallest movement cannot fail to be recorded there with the greatest faithfulness, and it is more useful to consult it than individual journals, which can hardly be expected to mention everything it contains.

I should have liked to give a purely historical account of my voyage, but, so as to conform to usage in every way, I include the general nautical details in this account.¹⁸ [My translation.]

There was a certain amount of discretion on the part of the officers as to what they recorded and each journal reflects the individuality of its author. Saint-Cricq talks about how his recording of geographical details conflicts with his astronomical responsibilities. What interests him, however, is to record meticulously details about the places visited and to complete his notes by including transcriptions of those of other members of the expedition.¹⁹ His comments about the nature of his writing show that he was

conscious of the importance of his writing in the context of the scientific mission of the expedition:

I succeeded in making notes on each of the countries we visited. What I learnt about them is reported here with the greatest exactitude. Those of the notes I took myself are totally true, and those that were given to me have been copied with the greatest faithfulness. Accordingly, they appear to me to be of some interest, and, secure in my knowledge, I give them confidently. The only thing I can be reproached with in this respect is that they are badly written, a reproach that will not bother me, because, like most sailors, I have no pretensions to style.²⁰ [My translation.]



Seal of the *Géographe*, Archives nationales, Série marine, 5JJ 25, entry for 16-17 ventôse, an X [7-8 March 1802] © Archives Nationales, Paris

Some officers were content to record merely details of wind and weather, the conditions of the sea, landfalls, with not much else, considering this task as a necessary chore. Other journals, such as that of Saint-Cricq, are rich mines of information about everyday life aboard ship and interpersonal relationships, as well as showing lively interest in the people

and places encountered. The journals thus tend intrinsically to be of unequal value, while collectively affording glimpses of shipboard life, its boredom and tedium as well as its small excitements. Some journals have been kept meticulously for the duration – but these are not necessarily the most interesting; some are quite fragmentary. Some are easy to read, and in some the handwriting is almost impossible to decipher.

Many of the officers took seriously their involvement in a voyage of scientific exploration and on the trips on shore participated in the collection of specimens, and also recorded their encounters with natives. The journals of François-Michel Ronsard (sub-engineer and lieutenant), and the Freycinet brothers are particularly valuable in this regard.

Although most of the naturalists' journals, including that of Péron, are not easy to locate, we can assume that they also kept journals to record their observations and discoveries, according to the instructions they had been given before their departure by the professors of the Muséum in Paris. In their journals they were not required to record the ship's movements and weather, but to report on their specialized scientific areas and on matters of general scientific interest. Some of the savants, such as Charles-Pierre Boullanger, perhaps judged that they were not bound by shipboard regulations and considered their journals as their own property rather than that of the Navy. The writing of the naturalists of the expedition is largely contained in their reports on specific scientific matters.

Nine of the naturalists disembarked at the Ile de France on the forward journey, some because of illness and others finding the voyage too difficult. The scientific disciplines covered were botany (Leschenault, together with gardeners Anselme Riedlé, Antoine Sautier, Antoine Guichenot), geographers (Boullanger, Pierre Faure), geology (Louis Depuch, Charles Bailly) and astronomy (Pierre-François Bernier, Frédéric Bissy), zoology (René Maugé, Stanislas Levillain, Péron) and two artists were appointed to provide illustrations of discoveries (Charles-Alexandre Lesueur and Nicolas-Martin Petit, assistant gunners, replacing the appointed artists who had disembarked at the Ile de France). Several of the naturalists died during the voyage: Maugé, Levillain, Riedlé, Bernier and Sautier. It fell to the zoolo-

gists to focus particularly on the natives of the countries visited, but several members of the expedition gave interesting descriptions in their journals of such encounters, which were a matter of interest to scientists and naval men alike. The journals, scientific and marine, thus contain valuable parallel accounts of specific meetings.

Like the officers' journals, the naturalists' journals often contain information about shipboard life and echoes of the various quarrels that dogged the voyage. They also contain reports on their scientific endeavours, some of which are copied elsewhere. Some, such as that of Stanislas Levillain, contain unexpected surprises, such as competent and detailed illustrations.²¹

The second category of written material consists of the sea logs, the *tables de loch* of each ship, the public face as opposed to the private face of the journals, and the result of a team effort involving officers, helmsmen and crew. The logbooks were the official record of the voyage, kept by the officers of the watch and overseen by the captain. Not all the logbooks of the Baudin expedition are extant and the ones that remain are haphazardly collected in the Archives nationales, often out of order. The watches were usually organized in four-hour shifts and the logbooks provide information over a 24-hour cycle. The logbook was of standard issue and came in several different formats, each one having sufficient pages for a month. Entitled "Officers' Log Tables" [Tables de loch[k] des officiers], these books usually bore on the front cover the name of the ship and the period covered – usually a month. A double page was devoted to each 24-hour cycle. Starting on the left-hand page (verso), there is a sequence of columns of which the headings varied: Officers, Times [Heures], Winds [Vents], Routes, Sea, Sky, Setting of sails [Voilure du vaisseau], Temperatures, Barometer readings, Compass readings, Astronomic observations, Soundings, Latitude, Longitude (measured in two different ways – by the watch and by distances), Views of land and sails [Vues de Terre, de voiles], and more specialized measurements. The last column is entitled Movements, events and observations or historical account [Mouvements, événements, observations or Historique].

The procedure to be followed by the helmsmen on the watch is set out on the first page of the log book of the *Géographe*, dated 8 April 1802, in Ronsard's handwriting. Ronsard was the engineer officer on the *Géographe*. For these instructions to appear so late in the journey implies some dereliction of duty, insubordination or demarcation dispute between the helmsmen and officers that Ronsard was called on to solve. Nevertheless the details are instructive:

The helmsmen's instructions

There will daily be a second-in-command; his shift will begin at the same time as that of the duty officer and will finish at the same time.

The second-in-command will be stationed on the deck and will monitor the winds, tides, and will make a note of all the changes that take place during his shift; a helmsman will be attached to him, beneath his orders, but under no circumstances to replace him.

The night watches will be organized so that there is always a man on watch, and the length of the shifts will be proportional to the number of helmsmen.

[...]

Any man who misses his watch, or who is caught asleep, will be confined for fifteen days and will be on guard three times consecutively.²² [My translation.]

Ronsard also finds it necessary to note that nothing is to be written on the log that is not directly related to its purpose. This was presumably to discourage the inscription of unrelated notes, calculations or doodling, of which there is evidence in several of the logbooks.

The sea logs contain much technical detail, but also other information of a fragmentary nature, conditioned by the nature of the genre: the first and second columns indicate which officer was on duty and when: each officer was on watch for four hours in the 24-hour cycle and signed his name. This fact is useful, in conjunction with the last column containing the officer's comments, for identifying the officer's handwriting – in notes, reports and sometimes even journals, in cases where other means of identification are absent. The last column is a rich source of anecdotal material and, although often left blank, contains on occasion the officer's observations on particular occurrences during his watch and is directly related to

the information contained in the other columns. Sometimes there are comments on unrelated matters concerning shipboard life and fellow officers. This more private information one would normally expect to be consigned to the less public form of the journal, where such information is also to be found. When it appears in this more public space, it can, in fact, become a means of communication, a chat room, as it were, where information is exchanged and grievances aired.

Information may also be gleaned from the logbooks to build up a profile of the personalities of the officers: their meticulousness, method, verbosity, interests etc. Some officers' notes are full to the point of exhaustion, whereas others offer only cursory and minimalist comments.

For readers, going through logbooks is like travelling across the endless Australian landscape, travelling across the sea... Monotonous, repetitious, with occasional discontinuities: sudden glimpses of the new, or the excitement of sighting land. But, for this very reason, reading logbooks gives a sense of the voyage that no other writing can give. Their relentless chronology shows the voyage, rather than telling it. They represent the voyage itself, the many days of "calme plat" opposed to the coastal activities.

Often logbooks do not record experiences after landfall, as one of the main aims of the log is to record the minutiae and mechanics of the actual journey. Sometimes, however, the logbook is continued during that time: for example, the logbook of the *Naturaliste* during the stay in Sydney from 20 July to 11 November 1802.²³ While the information concerning wind and weather is at a minimum, the information about activities and interactions provides a day-to-day picture of the expedition's life in Port Jackson at that time: shipping movements in the Harbour, preparation of the *Casuarina* (the schooner the French had bought from the British), repairs, cleaning the *Naturaliste*, movements of supplies, problems arising. Descriptions of the periods on shore are usually consigned to journals and written up afterwards, sometimes at some distance from the events recounted.

As well as the ships' official logbooks, individual officers also kept their own, with a specific focus: for example, Henri Freycinet kept a separate journal to record his astronomical observations (Freycinet, H. 1800);

Louis Freycinet, kept a geographic journal after being put in command of the *Casuarina* (Freycinet, L. 1802).

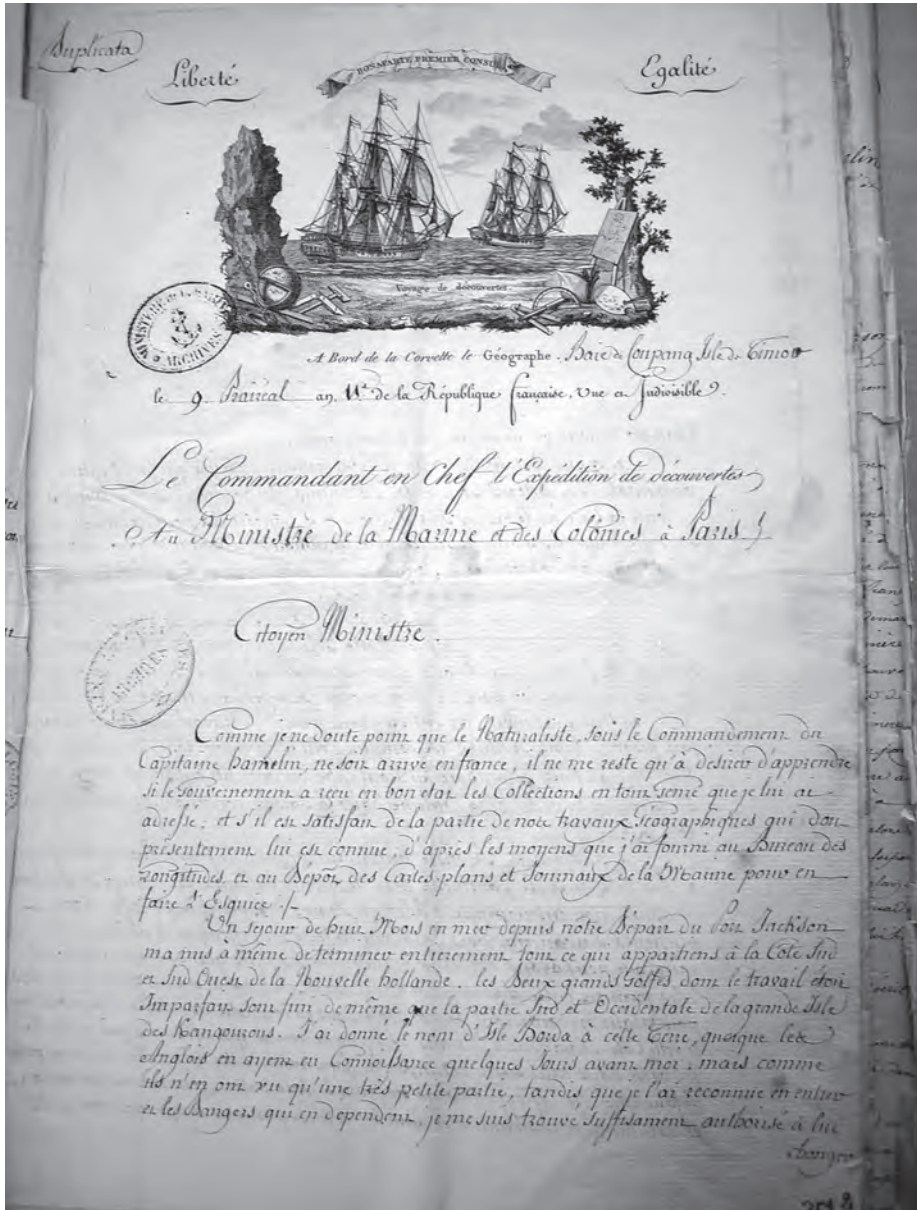
There is considerable variation in the above categories, as is evident from my comments above, and some slippage between the categories. I shall discuss now two other kinds of material, closely related to, but distinct from, the above categories: reports, letters, and what I shall call notes. The material written after the end of the voyage I shall deal with in a separate category.

The third category of written material, then, consists of the reports written by various members of the expedition. Reports are always written in a hierarchical context, sometimes at the request of a superior, but sometimes to inform a superior of facts with which he needs to be acquainted to ensure the smooth running of the machine. Reports lay claim to a certain level of objectivity, stating the facts.

During the voyage, reports were written on all manner of occasion, by both officers and scientists, and submitted to the captain. In narrative and/or descriptive form, the officers' reports deal with various aspects of daily shipboard life (going from the state of the cooking arrangements to the selling of the deceased Maugé's effects). Many of the reports also detail the numerous occasions of reconnaissance of the coastlines in the longboat and on-shore excursions to explore the terrain and search for water. These latter reports are always in narrative form: the officer in charge of the exploratory party usually wrote the report which was then submitted to the captain in question and often incorporated in his journal.

Reports were also written by the naturalists. Some of these are in narrative form, describing the visits made to places along the coastlines and recording their observations of the plants, animals, geological formations. Illustration, as we have said, was an essential component of these.²⁴ Other reports are of observations and measurements made, both at sea and on land and comprise classification and theorization of the knowledge gathered. Both outside and inside the shipboard hierarchy, the scientists' reports legitimated the voyage itself.

The captain himself also wrote reports, regularly sending to his masters in Paris accounts of the progress of the expedition. These documents are at the same time reports and letters, because destined for a particular recipient, and I shall come back to this later.



Nicolas Baudin, Letter to Minister of Marine, dated 9 prairial, an XI [29 May 1803], Archives Nationales, BB⁴ 995
© Archives Nationales, Paris

Other reports, outside the space of the hierarchical heterotopia of shipboard life were also sent: for example, Péron's report to Decaen on the State of New South Wales. A special category of reports is that of the reports made after the return of the expedition to France, and I shall deal with these below.

The fourth category consists of the enormous number of letters generated by the expedition. Letters can be of many different types: letters giving instructions or information, letters the purpose of which is social exchange (thanks, requests, supplication, invitation etc.), letters of complaint, letters of admonition. The Baudin corpus contains all these varieties. The preparations for the voyage are documented in the numerous letters exchanged between Baudin and the authorities responsible for planning and underwriting the expedition. These were on all aspects of the expedition, from the choice of an adequate ship and the itinerary, to the conduct of the voyage and nature of the food and other supplies.

Aboard ship there was a massive circulation of letters, to and from between members of the ship's company, from the captain to officers. Sometimes the letters were instructions by Baudin to his officers. But many letters, written both by Baudin and his officers, were complaints about behaviour and perceived slights and insults. In Sydney there was an exchange of letters between Baudin and Governor King,²⁵ as well as letters from other residents of the colony, the subjects ranging from flowerpots for Mrs Paterson, to a donation to Samuel Marsden's School for Young Males, and requests also to join the French ships (*Correspondance* 1802).

Over the course of the voyage Baudin wrote many reports in the form of fact-filled letters to his masters in Paris, including eight to his friend Jus-sieu, the administrator of the Muséum (Baudin 1800-1803d). The hybrid genre, the letter-report, is best seen in these documents where the personal is balanced with the official.

The fifth category is a grab-bag of the rest of the material, and consists of fragmentary notes, or rough drafts of material which had not reached official or report status and the attribution of which is sometimes difficult to ascertain. There are quite a number of these in the Musée d'histoire naturelle in Le Havre, such as drafts like the Péron report mentioned above.²⁶ Many other fragments reveal extensive correction and rewriting by other hands and these will importantly shed light on the recording of the voyage, how it was written and rewritten by the participants and for what ends.²⁷ For example, one paper discovered by Michel Jangoux contains evidence of Péron's alteration of documents and his attribution to himself of zoological material collected by the chief zoologist, Maugé (Jangoux 2005).

I have included in a separate category, the sixth, the writings about the expedition after it returned to France. This material includes both letters and reports. The aftermath of voyage is no longer part of the dynamics and economy of the voyage itself and the heterotopia of shipboard life, but takes place in a different space, that of the politics and science of the wider European world. That the commander of the voyage was absent meant that there was no guiding hand to ensure the overall supervision of the process and orderly distribution of the material collected.

Many of the documents are concerned with the disposal of the vast quantity of material brought back to France. A list of live animals was presented to the Muséum,²⁸ and there is a letter from Decrès, Minister of Marine to Fourcroy, the director of the Museum, saying that the animals destined for Josephine at Malmaison must be fetched by the Empress's staff.

Jussieu wrote a report on the expedition on its return in 1804 and Cuvier wrote another report in 1806,²⁹ arguing for Péron to be commissioned to write the official account. Traces of the expedition continue to appear in the various reports submitted to the regular committee meetings of the Professors of the Muséum d'histoire naturelle and reported in the minutes (*procès-verbaux*) for several years after the end of the expedition: for example, the enthusiastically received report on the "State and number of crustaceans, arachnids and insects collected during the French expedi-

tion around New Holland, by Messrs Péron, Lesueur and Maugé, naturalists on board the *Géographe*,³⁰ and it is interesting to note that Lesueur, the artist, has here been rewritten as a naturalist.

Another of the sub-categories of the aftermath is that of the letters and reports slandering Baudin, who could no longer defend himself. These are numerous and it is clear that Péron's attitudes were shared by other members of the expedition. Gicquel writes:

M. Baudin n'a aucune qualité ni morale, ni sociale: il n'est ni naturaliste, ni marin! ses cheveux se hérissent de peur au moindre grain, et il effraye tout le monde... Hamelin n'est pas plus marin que lui, c'est un peureux!
(Gicquel 1800-1802)

Other papers from the Freycinet brothers, some read out at the regular meetings of the Professors at the Muséum, are in the same vein.

The Baudin expedition, in its scope and achievements, represents Enlightenment knowledge gathering at its most ambitious: the exhaustive measurement, description and classification of objects of the natural world. In a quantitative sense, its achievements were stupendous: 72, 120 items (including drawings) were brought back to France, providing raw material for future research.

As we have seen, writing and rewriting of the expedition went hand in hand. The vast quantity and variety of the writing generated provides a kaleidoscopic picture of the realities of the expedition. Each piece of writing, from journals to seemingly insignificant letters, provides a fragment of the whole picture but in turn derives it meaning from this picture. One turn, and the pieces present themselves in a new configuration. Recording of the voyage was thorough – the reporting of winds and weather conditions did not leave a wide margin for difference and virtually the same reporting can be found in several different places. Other reports are also to be found in multiple versions or copies: in draft form, in the journal of its author, in the captain's journal or even in that of another member of the expedition, the multiple contextualizations of a report creating different

perspectives on its meaning. Redundancy, then, was an important aspect of this obsessive information gathering: it ensured that a piece of information was not lost, even if individual documents disappeared in the uncertainties of shipboard life. Then, too, importantly there are the multiple descriptions of a particular event, such as an encounter with Aborigines, which provide valuable complementary points of view.

The space of written representation of the Baudin expedition, created by its participants, contains the clamour of many different voices, some stronger than others, but the strongest not necessarily purveyors of the most illuminating information. This space was both cooperative and conflictual: the work of science was one which had captured the imagination of all the participants in the expedition, but at the same time the performance of science as the highest good warred with the daily grind of naval discipline, creating enmities and alliances. These in turn impacted on the way science was done and how its results were reported.

The decentring, rather than overarching, effect of the naturalist Péron's official account, with its bias against the captain and its inadequacies and naiveties in terms of reporting, has had a profoundly negative effect on the reputation of the voyage. Péron, in his official account, wrote himself in, and Baudin, and others, out of history, and this ironically did nothing for the cause of science. Likewise, as we have mentioned above, there is also evidence that Péron's rewriting was extended to the appropriation of at least one other naturalist's material.

This skewing of the picture has invited our re-presentation and re-writing of the expedition, permitting Baudin's voice, as well as many other voices to be heard more strongly. One of our primary aims is to make the journals as well as scientific writing, in the original French and in translation, available for further research by specialists. Our website, which is in the process of construction, will give a new configuration to this material, permitting further rewritings.³¹

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Notes

- 1 My grateful thanks to Jennifer Genion for her invaluable help in the preparation of this paper and to Michel Jangoux for his reading of the paper and his helpful comments and suggestions.
- 2 The translation of Frank Horner's work, by Martine Marin, appeared in France in 2006 under the title of *La Reconnaissance française: l'expédition Baudin en Australie, 1801-1803*. Paris: L'Harmattan.
- 3 "Voyaging is philosophy in motion". My translation. Quoted in Montémont (1847: I).
- 4 For example, it is not at all unlikely that at least some of the antagonism between Baudin and the Freycinet brothers sprang from their very different social origins and the different career paths this implied.
- 5 The cartographer, Jean Buache, also contributed to the Instructions.
- 6 (s.l.n.d) 57p., reprinted in Copans & Jamin (1978: 127-169).
- 7 See Péron (1807). The second volume of the account was begun by Péron and finished by Freycinet after Péron's death in 1810 (Péron & Freycinet 1816).
- 8 "A l'origine, il y a une expérience racontée (départ, traversée, arrivée, rencontre, séjour, errance..., retour, ou du moins certains d'entre eux (il peut ne pas y avoir de retour, par exemple). Ce critère différencie le récit de voyage d'autres récits fondés sur l'intrigue (nœud-dénouement). Un récit de voyage est fondé sur deux rencontres: la première avec un monde parcouru, la seconde avec des lecteurs intentionnés ou non: ce double critère constitue le cœur de la définition. Un récit de voyage comporte ainsi nécessairement quatre éléments:
 1. La narration (ou relation)
 2. d'un déplacement effectué
 3. par un voyageur
 4. adressée à un lecteur... Le récit de voyage est à la fois un sous-ensemble de la littérature de voyage et son principe constitutif." [www.crlv.org/swm/Page_chercheur.php?P1=92, consulté le 18.08.04]
- 9 As Philip Edwards (1994: 10) has so pertinently remarked, voyage narratives are self-serving, and indeed often also political acts.
- 10 The manuscript of the report is to be found in the Bibliothèque municipale de Caen, fonds Decaen, rapport de Péron adressé à Decaen, daté du 20 frimaire, an XII [12 December 1803].
- 11 The report to Decaen was subsequently expanded by Péron into his *Mémoire sur les établissements anglais à la Nouvelle Hollande, à la Terre de Diémen et dans les archipels du grand océan Pacifique* (Péron 1988), in which he gives a plan for the French capture of Port Jackson. The manuscript of the *Mémoire* is held in the Muséum d'Histoire naturelle of Le Havre, Collection Lesueur, ms. 12001, 12002, 12005-1, 12006-1, 12007-1.
- 12 See, for example E. Taillemite's article (1982: 11-15).
- 13 "Je prévins également les aspirants de la Marine de première et de seconde classe d'avoir à me présenter à la fin de chaque mois leur journaux pour les viser", le 30 brumaire, an 9 [21 November 1800] (Baudin 1800-1803c).

- 14 The manuscript journals of the Baudin expedition held in the Archives Nationales in Paris are to be found in the Marine series (5JJ), followed by the number of the journal in question. For example, Baudin's Journal de mer is AN MAR 5JJ 36-40A (Baudin 1800-1803a).
- 15 Rather than simply a personal record for Baudin's delectation, as Jacqueline Bonnemains suggests.
- 16 As was the case with Baudin's remark about the scientists that was decontextualized and divulged to them by Gicquel (Horner 1987: 103).
- 17 "Si vous partez je vous recommande de faire un journal bien circonstancié par ce que dans tous les cas vous auriez un moyen de tirer parti de votre voyage" (Gicquel: 1800-1803).
- 18 "Un Journal nautique est, je crois, la chose du monde la plus ennuyeuse, tant à écrire qu'à lire. Cependant, on a pour habitude d'en exiger un de chaque officier de Marine en Campagne, ce qui est de la plus grande inutilité, selon moi. En effet, la Table de Loch du navire qui est tenue par les officiers, sous l'Inspection du Capitaine, offre tous les détails que l'on peut desirer sur la partie de la navigation. Pas le plus petit mouvement ne peut manquer d'y être porté avec la plus grande fidélité, et on aura plus d'avantage en les consultant, qu'on ne pourrait en tirer des Journaux particuliers, qui ne peuvent guères faire mention de tout ce qu'elle contient
- J'aurais désiré ne donner qu'une relation, pûrement historique, de mon voyage, mais, pour ne pas m'écarter de l'usage, en tous points, j'ai fait entrer dans cette relation, les détails nautiques les moins minutieux" (Saint-Cricq 1800-1802).
- 19 For instance, he includes a copy of Leschenault's notes on Timorese women.
- 20 "J'ai réussi à tirer quelques notes sur chacun des pays que nous avons visité. Ce que j'en ai appris est porté ici avec la plus grande exactitude. Celles de ces notes que j'ai faites moi même, sont de la plus grande vérité, et celles qui m'ont été données sont copiées avec la plus grande fidélité. Aussi, me paraissent-elles offrir quelque intérêt, et les donnés-je avec confiance et sécurité, le seul reproche que l'on puisse me faire à cet égard, étant de les avoir mal écrites, reproche qui me touchera d'autant moins, que comme la plupart des marins, je mets, à mon style, très peu de prétention" (Saint-Cricq 1800-1802).
- 21 On p. 29 of Levillain's illustrations, there is one of the French encampment on Dirk Hartog Island; in the text of his journal there is also a detailed description of the Vlamingh plate discovered in the same vicinity by the French, etc. (Levillain 1801).
- 22 "Service de la timonerie
- Il y aura journellement un second de garde; son service commencera avec celui de l'officier de garde, et finira en même temps.
- Le second de garde se tiendra sur le pont, veillera les vents, les marées, et tiendra note de tous les mouvements qui auront lieu pendant la durée de son service; il lui sera adjoint un timonier, sous ses ordres sauf que celui-ci [ne] puisse le représenter sans aucun prétexte que ce soit.
- Les quarts de nuit seront réglés de manière à ce qu'il y ait toujours un homme de veille, et la durée des quarts sera proportionnée au nombre des timoniers.
- Quand les tire-veilles resteront sur le bord celui qui les y aura mises sera retranché pour 3 jours.
- Celui qui manquera à son quart, ou qui sera surpris endormi sera consigné pour les 15 jours, et fera trois gardes de suite.

Le premier chef est autorisé à laisser un homme à terre chaque jour que le service n'en souffrira pas.

Le présent sera inscrit sur la table de loch de la timonerie. [Signé] Ronsard. Pour copie conforme [Signé, Fortin Lievre].” (*Naturaliste* 1802-1803: logbook of 18 floréal–29 prairial year 11 [8 May-18 June 1803]).

Definition of timonier (“Timonier matelot ou officier marinier de pont chargé de la veille, des transmissions (signaux), du sondage, des relations à la passerelle avec le reste du navire (gabbier tient la barre).” (Lescallier 1830).

23 1 Thermidor 10 to 20 brumaire an 11 (*Naturaliste* 1802-1803). I am grateful to Michel Jangoux for having made available to me his transcription of this section of the logbook.

24 Lesueur and Petit of course provided most of these.

25 These letters are to be found in the *Historical Records of New South Wales* (Bladen 1892-1901). Copies of King’s letters are also to be found in the Collection Lesueur at Musée d’histoire naturelle du Havre, ms. 12036.

26 See note 9.

27 See, for example, “Manuscrit destiné à rédiger le chapitre”, Collection Lesueur, MHNH, ms. 08008.

28 Archives nationales, ms. AJXV592 , 21 germinal an 12 [11 April 1804].

29 This report prefaces the first volume of the *Voyage de découvertes* (Péron 1807).

30 “L’état et le nombre des crustacés, des Arachnides et des insectes recueillis dans l’expédition française autour de la Nouvelle Hollande, par MM Péron, Le Sueur et Maugé, naturalistes embarqués sur la Corvette le *Géographe*”.

31 <http://setis.library.usyd.edu.au/baudin/index.html>.

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Doing it by the Book:
Breaking the Reputation of Nicolas Baudin

JEAN FORNASIERO AND JOHN WEST-SOOBY

When Nicolas Baudin left the Normandy port of Le Havre in October 1800 bound on a voyage of discovery to the Southern Lands, he set out in the expectation of attaining the status of James Cook (Horner 1987: 80; Allorge 2003: 589). Four years later, despite all that had been achieved, his expedition would return to France shrouded in disgrace. It was a dramatic reversal of fortune that was all the more remarkable considering the lofty ambitions that had inspired the voyage's conception and planning, the large amount of money that had been invested in the expedition and, last but not least, the considerable esteem in which its leader had been held. The government response to a voyage deemed to have gone wrong was an eloquent silence, but, if the expedition received little by way of official recognition, its memory was nonetheless preserved – mainly in the writings of the expeditioners themselves, who were anxious to justify their own achievements, and in the reports of their defenders in the scientific establishment, whose own interests lay in providing them moral support. In the years that followed the expedition's return, and far into the following century, such self-interested narratives, which knowingly denigrated Baudin or underplayed his achievements in order to enhance those of their authors, were by far the most influential source of information on the voyage. It is precisely the history of these stories that concerns us here and how the misrepresentations upon which they were based became interwoven

into the history of the expedition to the Southern Lands.¹ It is only by understanding the problem of the voyage's early and unreliable historiography that we can eventually write a full history of the expedition, an expedition that merits much wider recognition as a major event in the maritime exploration of Australia. And a history in which its captain should occupy his proper role and place.



Nicolas Baudin, portrait by Joseph Jauffret (c. 1800), Lesueur Collection, Muséum d'Histoire Naturelle, Le Havre, 06 152
© Muséum d'Histoire Naturelle, Le Havre

Had the commander survived to tell his own story in the first instance and to champion the scientific accomplishments of the voyage, it is entirely possible that both the initial reception given to the expedition and its ultimate reputation could have been different. We know, for example, that Baudin retained his standing and authority with the naval and military establishment in Mauritius on the journey home, where his views on

the expedition prevailed right up until his death (Picard and Paulier 1911: 364). However, his death did mean that the story of the voyage could no longer be told by a narrator with authority and oversight over its multiple aims and achievements. Just as the voyage without its leader lost its sense of purpose and solidarity, so did its official narrative written by François Péron – a text which Margaret Sankey has rightly described as “anecdotal and disjointed” (2001: 23). The captain and the original objectives of his voyage were the principal victims of the loss of the master narrative, since Péron and the other authors of the diverse and partial books about the expedition could not, in their determined promotion of their own achievements, see fit to accord any leadership qualities to Baudin, even though he had both instigated the voyage and ensured the safe return of its collections.² As Ernest Scott said of the treatment of Baudin:

If we had only the Baudin-King correspondence, we should think him not unworthy to be the successor of La Pérouse and Bougainville. If we had only the *Voyage de Découvertes*, we should think him barely fit to command a canal barge. (Scott 1910: 238)

The inconsistencies remained unresolved nonetheless. In continuing to attack the commandant in print (“doing it by the book”, so to speak), each author of a diatribe against Baudin added a layer of print to a concerted textual assault that lasted for well over a century. The layers are indeed many, starting with the biased eye-witness accounts, to which must be added their offshoots in scientific histories and reports, historical narratives and fictional works. Once the story entered into the realm of the great storytellers, such as Jules Verne, it became entrenched as myth. Although historians today are continuing the long process of peeling back the layers of texts that began to accumulate over two hundred years ago, the myths continue to circulate, as myths will do. The task confronting today’s historian therefore remains a daunting one: to provide a credible and disinterested narrative that will effectively counteract and replace the different layers of writing that form such a large part of the voyage’s contentious historiography. Important steps have been taken in constructing such a narrative: the writing of the history of the expedition is now well under way, its many episodes recounted with increasing levels of detail, on the foundation of ar-

chival sources (Scott 1910; Bouvier & Maynial 1947; Faivre 1953; Horner 1987; Ly-Tio-Fane 2003);³ access to Baudin's own narratives has been provided by Christine Cornell and Jacqueline Bonnemains in their editions of his two journals (N. Baudin 1974; N. Baudin 2000). However, if a revised history of the voyage is ever to become as firmly entrenched as the multi-layered story it is seeking to replace, then it is also vital to measure the depth of those layers of text that contribute to maintaining the myth. Only through this understanding will strategies emerge for ensuring that a reliable historical narrative will prevail and extend its reach over the collective imagination. It is with this intention that we broach here the issue of the unreliable written record on the Baudin expedition.

As a prelude to discerning the motivations of the naturalists and the officers who became the expedition's initial storytellers, let us recall the context in which they became unfavourably disposed towards their commander. There is a body of evidence that points to a level of animosity and prejudice before the ships had even set sail (Horner 1987: 65-85; Fornasiero, Monteath & West-Sooby 2004: 11-12). Not only did Baudin not belong to the naval establishment, nor indeed to the nobility, but his recent record of service as a botanical voyager in the employ of the Emperor of Austria, Joseph II, made him doubly suspect (Allorge 2003: 587). His determination to establish discipline, before departure, by setting out strict rules that were to be observed on board the ships did nothing, either, to endear him to the large contingent of midshipmen and sub-lieutenants, many of whom were very young and inexperienced. In fact, Baudin's arrival in Le Havre, where the officers and scientists had gathered in preparation for the voyage, put a rapid and unwelcome end to the party atmosphere that had been developing among them, as one of the midshipmen, Charles Baudin,⁴ would later recount when dictating notes to his family, with a view to writing his memoirs:

La plus grande cordialité s'établit, tout d'abord, entre toutes les personnes de l'expédition, sans distinction de rang ni d'âge, et on nous traita comme des enfants gâtés. C'était encourager une familiarité à laquelle nous n'étions que trop disposés, car peu d'entre nous avaient des notions de discipline et de convenance en fait de service naval. Tout alla à merveille, et dans le plus

aimable laisser-aller jusqu'à l'arrivée du commandant, qui fut un véritable trouble-fête. Chacun voulut d'abord lui sauter sur l'épaule et lui manger dans la main, mais le capitaine Nicolas Baudin ne s'accommoda pas de ces gentilleses, et voulut établir la discipline et la hiérarchie sur un pied convenable. Il devint aussitôt la bête noire, et comme nous étions les plus jeunes, nous ne fûmes pas les derniers à le prendre en grippe. (C. Baudin 1847: 110)

With the benefit of hindsight, and with many more years of naval experience behind him, Charles Baudin could fully appreciate the need to establish discipline among a group of young men, several of whom he acknowledged as being “passablement étourdis” (C. Baudin 1847: 110), but no such understanding was forthcoming at the time, either from him, aged sixteen at the commencement of the voyage, or from his fellows. Tellingly, neither did Charles Baudin finish his memoirs for publication, with the result that even this grudging admission that Baudin's attitude was not entirely unreasonable was never to attain a wide circulation.⁵

The attitude of the scientific staff is not quite so easily attributable to the *a priori* factors that affected the officers, even though they may have been similarly taken aback by the commander's attempts to establish discipline and order on his arrival in Le Havre. During the course of the voyage, though, and also following its return, enmity did manifest itself. As most of the members of the scientific staff had not previously experienced the rigours of long-distance sea travel, rumblings would inevitably result from the material discomfort of ship-board life and from the necessary limits placed on supplies of food and drink. To these privations and constraints can be added the monotony of certain parts of the voyage, particularly the long outward leg from Tenerife to the Ile de France. Indeed, it was during the stopover at the Ile de France that a good number of the scientists, unable or unwilling to endure such conditions any longer, decided to abandon the expedition.⁶ For those who remained, the difficult conditions they would experience during parts of the exploration of New Holland and the limited opportunities to spend time ashore conducting their work would become a further source of frustration. In this sense, Baudin's relationship with his scientists was fairly typical of those that prevailed on most scientific voy-

ages. In fact, it was, in some ways, less fraught than those which blighted the voyages of La Pérouse and d'Entrecasteaux.⁷



François Péron, engraving by Conrad Westermayer, from portrait by J-H. Cless (c. 1804)
National Library of Australia, PIC-AN9814355
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There is, however, a sense in which deeper resentments might be seen to have contributed to the souring of relations between the commander and his group of scientists, and this situation was peculiar to the Baudin voyage. As they went about their work, the savants quickly became aware that their captain was observing their efforts with a critical eye. Baudin may have been only an amateur naturalist, but his experience from previous scientific expeditions meant that he was well informed about the routine work that was to be done on such voyages. Indeed, he took such a keen interest in it that he became a stickler in ensuring that it be regularly done.⁸ In his log-book, which appears to have been freely accessible to those on board, Baudin is both generous in his praise for work well done and frank in his criticism when he judges this to be warranted. Those who bore the brunt of such criticisms from someone who did not have their “credentials” took offense and considered their honour to have been impugned. And, as these feelings emerged and developed, Baudin’s role in instigating the expedition and hence in participating in the definition of its scientific objectives might have become, retrospectively, an additional source of resentment. In such

circumstances, it is plausible to conclude that Baudin came to be perceived as a threat or even as a rival by many of the scientists.⁹ What is clear, in any case, is that the struggle for scientific authority is one of the keys to understanding the hostility of various scientists on the Baudin expedition towards their commander.¹⁰



J-B-G-M. Bory de Saint-Vincent, engraving of 1826 by Tardieu, in F. Cuvier, *Dictionnaire des Sciences naturelles, Atlas*, t. 12, Paris, F-G. Levrault, s.d., p. 23

This is not to suggest, of course, that the journey was completely tainted from start to finish by fraught relationships between Baudin and his scientific staff. Despite some minor irritations and bemusement regarding their behaviour, Baudin's attitude towards the actual work of the scientists during the early part of the voyage was frequently positive, and if quarrels arose it was as much among the savants themselves as between them and their commander (N. Baudin 1974: 46, 64 etc.). It would be some time before more deep-rooted tensions began to emerge. In terms of the scientific mission of the expedition, it was only during the "second campaign", that is to say the period of the expedition that followed the sojourn in Sydney, that relations began to deteriorate to the point where Baudin felt isolated. And this isolation was exacerbated by the untimely deaths during the "first campaign" of those members of the scientific staff with whom Baudin had

an excellent and long-standing working relationship – the gardener Riedlé, for example, and the zoologists Levillain and Maugé, all of whom had accompanied him on his previous voyage to the Caribbean. One other important consequence of the loss of these friends was that few voices were left, following the voyage, to correct the image being forged by those who were bent on denigrating Baudin and casting the expedition he led in the worst possible light.

Although François Péron, the author of the official account of the voyage, which appeared in 1807, is usually considered to have been the chief instigator of the campaign of vilification against Baudin, he was preceded in that role by another scientist from the expedition, Bory de Saint-Vincent, but also by Pierre-Guillaume Gicquel, an officer who had left the expedition at Mauritius and made sure his journal, containing damaging comments about their commandant, was sent back to the Ministry in France (Kingston 2007: 148). The first public phase of the textual assault, however, began in 1804, when J.-B.-M.-G. Bory de Saint-Vincent, an army officer engaged as chief naturalist on board Baudin's consort ship, the *Naturaliste*, published in Paris the celebrated account of his travels entitled *Voyage dans les quatre principales îles des mers d'Afrique, fait par ordre du gouvernement, pendant les années neuf et dix de la République (1801 et 1802), avec l'histoire de la traversée du capitaine Baudin jusqu'au Port-Louis de l'île Maurice*. The section of the narrative dealing with Bory's participation in the Baudin voyage is sprinkled with comments that were clearly designed to damage the commander's reputation. And, as Frank Horner has pointed out (Horner 1987: 126-128), these barbs were also aimed, conversely, at preserving the reputation of Bory himself: though engaged on the expedition as "naturaliste en chef", Bory was still an "officier d'état-major" and his decision to abandon the expedition at the Ile de France could have been viewed in a very dim light if he had not gone to great lengths to paint himself, and the other deserters, as victims of a tyrannical and incompetent captain.

Not that Bory's observations are always conspicuously hostile, however. The incidents he recounts are, in fact, frequently presented without any particular comment, but it is obvious that they have been carefully

selected to show Baudin as ill-tempered or inept. On one occasion, when the two ships have brought to in order to exchange information, a poor manoeuvre on the part of the helmsman on the *Naturaliste* almost leads to a collision. The commander is understandably not too pleased at this near miss, but Bory's account of the incident highlights Baudin's anger while subtly minimizing the danger, thereby suggesting an over-reaction on the captain's part:

Cet événement, qui n'eut d'autres suites fâcheuses que de nous faire éloigner pour ne plus nous approcher que rarement, donna sans doute beaucoup d'inquiétude au commandant; monté dans les haubans d'artimon, je le distinguai très-bien sortant de sa dunette avec humeur, il jeta son chapeau par terre, et lui donna deux coups de pied. (Bory 1804: 83)

What this passage also points to is that Bory, who travelled on the *Naturaliste*, under the command of Emmanuel Hamelin, could only observe Baudin from a distance, except when in port. Many of his impressions relied heavily on hearsay and rumour.

Bory's criticisms are not limited to his commander's character, however; he understood that, in order to discredit Baudin, he also needed to take aim at his professional and intellectual capacities. The commander of a voyage of scientific discovery inspired by Enlightenment ideals and sponsored by the great scientific figures of the day was expected to be a man of intellectual substance, as well as a skilled and hardy navigator. Mischievous anecdotes, such as that relating to the compass needle, were designed to undermine Baudin's reputation on both of these fronts. The story, which Frank Horner describes as "one of the longest-running flat jokes in modern history" (Horner 1987: 106), is now well known, but it is worth reproducing Bory's account of the incident as it provides an excellent illustration of the subtle narrative techniques he employs to criticize his captain while presenting himself as a neutral and disengaged observer:

Un astronome habile, de l'expédition, m'a raconté, un jour que nous causions des craintes que l'attraction des deux navires causait au commandant, un fait assez particulier, dont des officiers m'ont assuré la réalité; assertion d'ailleurs inutile, parce que la personne dont je tiens l'histoire, est un

homme d'honneur. Ayant besoin d'une aiguille aimantée, pour remplacer celle d'un compas de variation qui avait été dégradée, l'astronome s'adressa au commandant, qui en avait plusieurs dans un tiroir de son secrétaire d'acajou. M. Baudin, qui ce jour-là était de bonne humeur, l'engagea à entrer dans sa chambre, et fut chercher la boîte aux aiguilles magnétiques. L'humidité de l'air y avait pénétré, et l'acier se trouvait un peu rouillé, la vertu de l'aimant paraissait sensiblement amoindrie. Comme l'astronome se désolait de ce contre-tems: "Que voulez-vous?" lui dit, pour le consoler, le capitaine; "toutes les fournitures que fait le gouvernement, sont de la plus grande mesquinerie: si l'on eût fait les choses comme je le désirais, on nous aurait donné des aiguilles d'argent au lieu d'acier!" (Bory 1804: 131-132)

Anyone familiar with Baudin's sea log would be well acquainted with his sardonic sense of humour (West-Sooby 2004); but in quoting the commander's words without further comment, Bory is clearly inviting the reader to conclude that Baudin was unaware that silver needles have no magnetic properties. Furthermore, Bory adopts here a narrative strategy that he frequently uses when proceeding to denigrate Baudin, and which consists of reporting what was told to him by another person who is presented as having some authority or as otherwise respectable and honourable. In this way, he gives credence to the criticism while at the same time appearing himself as a disinterested observer. In the quoted passage, Bory establishes a contrast between the character of the astronomer, in this case, Bissy, who recounted this anecdote to him, and who is "un homme d'honneur", and that of the commander, whose good humour on this particular day is implicitly presented as being a rare departure from his usual bad mood.

In similar fashion, Bory voices the criticisms made by several (unidentified) members of the expedition regarding the commander's journal – that is to say, his fair copy or "personal journal", which was evidently intended to form the basis of his official account of the voyage, had he lived to complete it, and which contained various scientific reports as well as a large number of illustrations. With respect to the drawings, which were principally the work of Charles-Alexandre Lesueur, the young artist Baudin had engaged precisely for this purpose, Bory has no hesitation in saying how much he admires them, notwithstanding some deficiencies in

their scientific detail: “Pour moi qui venais de voir les objets représentés, et qui avais eu en même tems la prétention de les peindre avec vérité, je fus surpris et confus en parcourant ces chefs-d’œuvre” (Bory 1804: 162). But when it comes to what Baudin has written, Bory again affects a certain detachment, while at the same time recording with obvious malice what was said to him by others (no doubt some of the disgruntled officers on board the *Géographe*):

N’ayant pas osé porter les yeux sur ce qu’il y avait d’écrit dans le journal qu’on me fit voir, je n’ai pas été à portée de juger s’il était vrai, comme le disaient quelques ennemis du commandant, qu’il n’y avait rien de bon que les figures qu’il contenait. (Bory 1804: 162-163)

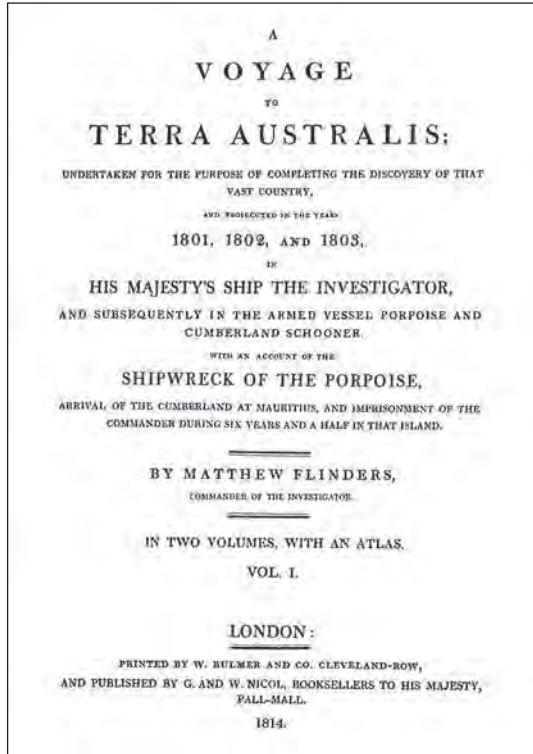
Comments such as these were deliberately intended to undermine Baudin’s intellectual authority over the expedition. Bory’s criticism of the library on board the ships – “la bibliothèque des corvettes était une dérision” (Bory 1804: 8-9) – is to be read in the same vein (Fornasiero & West-Sooby 2002). In order to discredit Baudin, it was insufficient to charge him with tyrannical behaviour or poor seamanship; to dismiss him as responsible for the lack of scientific resources on board was to deliver the definitive blow to his reputation as a scientific voyager.

Not that Baudin would be spared criticism of his professional capabilities as a navigator and a leader of men, however. Bory’s claim that the expedition was “mal dirigée” (Bory 1804: 192) was reinforced and amplified by the litany of accusations that were levelled at Baudin in the official account of the voyage in 1807.¹¹ Bory had set the tone, but Péron’s detailed narrative, which reinforced Bory’s on every point and was written by an expeditioner who had served under Baudin for the entire length of the voyage, henceforth came to be seen as the supreme authority on Baudin’s inadequacies. To repeat all charges here would be superfluous, since Bory’s tale has covered the main types of accusation: from brutish ignorance to incompetence on every level. Péron’s accusations, however, unlike Bory’s, are neither indirect nor subtle, with the result that the captain is shown to be an utter scoundrel, and not simply a pretentious buffoon. As it happens, many of these criticisms – such as the supposedly poor choice regarding the

route taken to travel from Tenerife down to the Cape of Good Hope or the part Baudin is said to have played in the outbreak of scurvy and the extent of its ravages – are so direct and so contextualized that it has been easy for historians to identify the incidents in the expedition's journals and to demonstrate that they are, at best, contentious and, at worst, blatant misrepresentations.¹² Nevertheless, Péron's story of heartless neglect, corroborated by Bory's insinuations, did lasting damage to Baudin's reputation, with the result that the myths persist even today, both in the public domain and, more disturbingly, in specialist circles.¹³

To understand why Péron's criticisms remain influential, let us briefly consider the history of their circulation. Firstly, they were widely repeated within the naval establishment, where, in 1804, upon the expedition's return, Baudin's supporters were no longer in a position to defend him.¹⁴ This situation allowed the coalition of navy officers and scientists to gather strength and thus reinforced the plausibility of Péron's narrative. Moreover, some of the officers would engage in a shared re-writing of the voyage in later years – a re-writing that was fuelled by common career aspirations and a shared desire for revenge, especially in the case of the officer who became co-author of the *Voyage* after Péron's death, Louis Freycinet. Evidence for the longevity of hostile sentiments towards Baudin is also provided by the jottings made by one of Baudin's midshipmen, Hyacinthe de Bougainville, in the margins of his personal copy of the volume of the official account devoted to the hydrographic work of the expedition (*Navigations et Géographie*). This tome, which subsequently found its way to the Special Collections of the University of Adelaide's Barr Smith Library, was in all likelihood consulted and annotated by Bougainville in connection with the scientific voyage he himself would lead in 1824-1826, a voyage which in turn allowed him to re-write himself as a glorious navigator in Australian waters. There is certainly no reference in these marginal notes to Bougainville's own behaviour, which so infuriated Baudin, nor to the disgrace of his early return to France. Several of Bougainville's jottings do, however, refer pointedly if discreetly to the episodes that were most likely to reinforce the myth of Baudin's brutality – the crew's distress on the second visit to Tasmania, for example, or the captain's record on scurvy (Fornasiero &

West-Sooby 2004). As with Bory, the preservation of Bougainville's own reputation depended on permanently sullyng that of Baudin.



However, the blackening of Baudin's name was by no means restricted to the French naval establishment. Péron's account had appeared at a time when travel narratives were all the rage and the market for them was vast; no sooner were such accounts published in one country than translations would almost immediately hit the presses in other parts of Europe. The 1807 volume of Péron's *Voyage*, for example, was published shortly afterwards in English translation, in 1809. Very quickly, then, the stories of Baudin's supposed incompetence reached the English market where they came to the notice of Matthew Flinders, whose rival expedition had encountered the French in Australia in 1802. The aggrieved navigator promptly entered into the controversy posed by Péron's narrative, which, by attributing French names to those parts of the coast first seen by Flinders, was as unreliable in regard to the English captain's achievements as it was to Baudin's. However,

Flinders chose not to attack Péron, preferring to assume that the French scientist's extravagant claims to first discovery of the whole of the south coast of Australia had been forced upon him by the Napoleonic regime and thus excusing him from blame. The wider question of Péron's unreliable narrative therefore escaped intensive scrutiny, even by one who deemed that its inaccuracy had done him a great injustice. As a result, the publication in 1814 of Flinders' *A Voyage to Terra Australis* did nothing to establish a counter-narrative in which Baudin's expedition may have appeared in a favourable light – or even where the French captain himself may have fared a little better than he did in Péron's text. On the contrary, in his justifiable concern to defend his own discoveries and his own reputation, Matthew Flinders proved to be discreetly critical of Baudin. Not only did Flinders subtly reinforce the picture of incompetence and mismanagement that had begun to emerge publicly thanks to the published account of Péron, but, through implication and insinuation, he succeeded in adding to Baudin's growing disgrace.

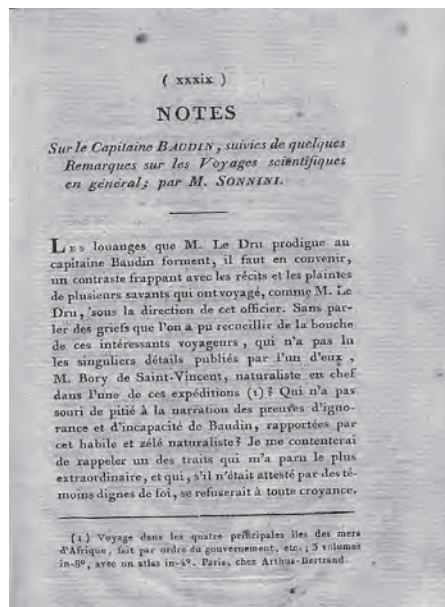
The relevant passages in *A Voyage to Terra Australis* have been highlighted frequently by scholars of the Flinders and Baudin expeditions, although it is worth pointing out that commentators have tended to focus on the decisions and behaviour of Baudin rather than on the motivations of Flinders (Fornasiero & West-Sooby 2005). Given that Flinders was similarly engaged in the business of exploration and discovery, it was almost inevitable that, consciously or unconsciously, he would look critically at the work of his French counterpart. Presenting Baudin in a less than positive light would allow Flinders to suggest, by contrast, how diligently he conducted his own scientific work and how well he managed life on board the *Investigator*. One of the more notable examples of Flinders' implied criticisms is his portrayal of the *Géographe* as a stricken vessel with barely a crew member left standing as she entered Sydney Harbour (Flinders 1814: ch. VIII). This has been demonstrated to be an over-dramatization that is contradicted by the facts and by more impartial accounts of the events (Horner 1987: 238-240). Nevertheless, it reinforced the "colourful" and misleading description of the circumstances of this operation given by Péron in his *Voyage*, which Flinders had of course read, and thereby helped to create

what has proved to be an enduring myth. Similarly, in describing his first meeting with the French commander, in the waters he would aptly name Encounter Bay, Flinders subtly added to the image of Baudin as being discourteous and unworldly – a view that the French officers would no doubt have conveyed to him in Port Jackson. Equally mischievously, Flinders records in his account the disloyal and patently unfair remark made to him in Sydney by Henri Freycinet – “Captain, if we had not been kept so long picking up shells and catching butterflies at Van Diemen’s Land, you would not have discovered the South Coast before us.” (Flinders 1814: ch. X; West-Sooby 2006). Flinders’ implied criticisms of Baudin’s charts and hydrographic practice likewise echo the views of Baudin’s enemies – notably those of the Freycinet brothers, Louis and Henri, whom the English captain clearly frequented during the time both expeditions were in Port Jackson. Because Flinders was seen then – as indeed he is generally seen still today, despite evidence to the contrary – as a neutral and reliable observer, his comments gave credence and fresh currency to the campaign of vilification that was being waged against Baudin.

Such reflections of Péron’s narrative not only contributed powerfully to the destruction of the commander’s good name in France but also provide ample evidence that a campaign of vilification was operating in ever-widening circles. All those who had condemned Baudin to this point, including Flinders, had a personal career interest in doing so. Baudin was rejected by the very group to which he had devoted all his energies: firstly the navy and then the international brotherhood of scientific voyagers. But more was to come. Since Péron acquired increasing influence within the scientific establishment in the years following the expedition’s return, his narrative of the voyage was not questioned by his peers, who definitively cast out from their ranks the once-admired Baudin. The celebrated geographer, Conrad Malte-Brun, for example, in his discussion of the recently published official account of the expedition, repeated without question Péron’s damaging accusations against his commander:

Toutes les circonstances sembloient promettre à cette expédition les succès les plus brillans et les plus fructueux pour les sciences. Mais, hélas! l’esprit de petites intrigues personnelles, cet esprit malfaisant [...] qui retarde tant

de choses utiles et grandes, s'étoit procuré un funeste ascendant dans le choix du commandant de l'expédition de découvertes aux terres Australes. Si l'on en croit les auteurs de cette relation, les intéressans voyageurs qui, à la voix de la gloire, s'étoient élancés dans une carrière périlleuse, s'y voyoient livrés à l'ineptie d'un chef qui négligeoit toutes ses instructions, heurtoit de front les obstacles qu'on lui avoit prescrit d'éviter, ne savoit profiter ni des vents ni des courans, empêchoit même les recherches qu'il devoit favoriser, et, pour comble du mal, immoloit à une sordide avarice ou à une imprévoyance coupable, la santé et la vie de tous ses compagnons.



C-N-S. Sonnini de Manoncourt, "Notes sur le capitaine Baudin", in A-P. Ledru, *Voyage aux îles de Ténériffe, La Trinité, Saint-Thomas, Sainte-Croix et Porto-Rico*, vol. 1, Paris, Arthus Bertrand, 1810, p. xxix

On est effrayé de la peinture que le rédacteur de la relation de ce voyage trace des souffrances qu'il a partagées avec les autres membres de l'expédition, tantôt en luttant sur de frêles embarcations contre la fureur des éléments auxquels le chef les avoit abandonnés; tantôt en livrant un combat plus lent, mais plus funeste, à la faim, à la soif, aux maladies qui les assiégeoient. Tandis que le capitaine Cook fit le tour du monde sans perdre plus d'un seul homme, il n'est revenu que *quatre* individus (sans compter

ceux qui abandonnèrent les vaisseaux à l'île de France), sur vingt-trois voyageurs savans, membres de l'expédition aux terres Australes. (Malte-Brun 1809: 121-122)

The loss of several members of the original contingent of twenty-two (not twenty-three) scientific staff was indeed tragic, but the proportion is not of the order Malte-Brun suggests. He does mention the desertions at the Ile de France but does not give the details of how important these numbers were, thus implicitly exaggerating the death toll. Desertions were indeed high: seven of ten scientists from the *Naturaliste* abandoned the expedition at this point, that is to say before the voyage of discovery had really begun, as did three of twelve from the *Géographe*.¹⁵ While it is true that only four of the remaining twelve savants completed the journey, some of them, such as the botanist Leschenault, disembarked at various subsequent ports of call and arrived back in France well after the expedition's return. The actual death toll for the group was six, counting, of course, the mineralogist Depuch, who died at the Ile de France after disembarking from the *Naturaliste* on the journey home. The comparison with Cook is similarly misleading: the great English navigator lost 41 of 94 men during his first Pacific voyage in the *Endeavour*. Finally, it might be noted that Malte-Brun shows no compassion for the commander himself, whose fate was equally cruel.

However, on one count at least, Malte-Brun did not initially incriminate Baudin: he did not accuse the commander of any dishonesty in the attribution of French names to the portion of the south coast of Australia that had been first charted by Matthew Flinders. Since Baudin had been dead for some years before the controversy erupted, this was indeed a reasonable assumption, which could have also been confirmed by looking at Baudin's own charts; in many places, these charts bore very different names from those used by Péron in the first edition of the *Voyage*. Initially, Malte-Brun sheeted home the responsibility for the patently misleading passages in the *Voyage* to Péron himself – even while expressing the opinion that Péron had been subject to political pressures, thus echoing Flinders (Malte-Brun 1814). The fact that Malte-Brun had no good opinion of Baudin but still could not, in all honesty, blame him for the dishonest conduct of Péron towards Flinders is significant, as is his attribution of some blame to Péron,

for whom he otherwise had great admiration. There is clearly an acceptance by Malte-Brun that Péron's narrative is, in this respect, unreliable and that Péron and Freycinet are authors, respectively, of the misleading description and charts of the French discoveries on the south coast. Yet, in Malte-Brun's highly influential work, his *Géographie universelle*, first published from 1810-1829, and updated and reprinted for decades to come, Baudin was subsequently made responsible for all that transpired both on the voyage and in its wake, including its unreliable narrative. It was no longer Péron, but Baudin who was said to have invented the Napoleonic nomenclature of the expedition's charts. In the version of 1845, for example, the following text could be read:

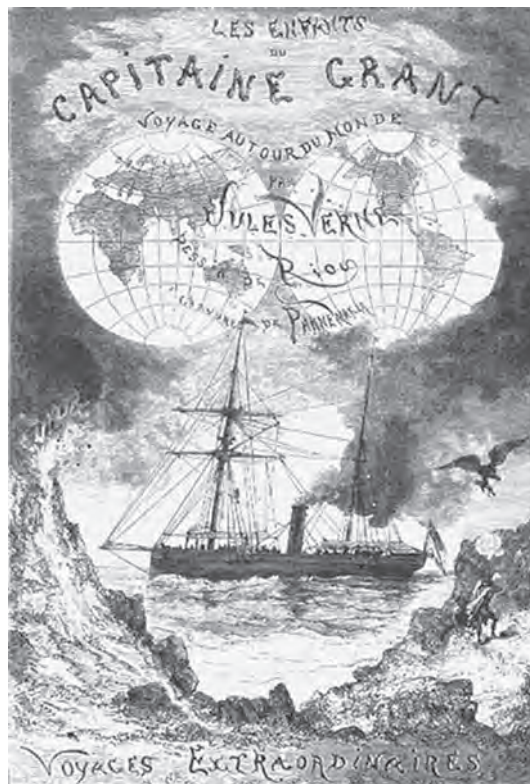
Mais il paraît que n'ayant point eu connaissance des découvertes de Flinders, il [Baudin] s'en attribua quelques unes qui appartenaient au capitaine anglais: ainsi il donna le nom de terre Napoléon à la contrée méridionale de la Nouvelle-Hollande, que Flinders venait d'explorer avant lui.
(Malte-Brun 1845: 277)

With such an authoritative champion, the campaign to undermine Baudin's credibility in the milieu of geographers and cartographers had gained an irresistible momentum; because of Malte-Brun's support, the misrepresentations of Péron, whom the geographer acknowledged as his source (Malte-Brun 1845: 278), would spread more and more deeply into public perception, as well as into the scientific establishment.

The celebrated naturalist Alexander von Humboldt added further fuel to the fire. In 1798, he had been close to Baudin, consulting with him on a daily basis about preparations for the expedition on which he hoped to accompany him (Humboldt 1805: 241). Years later, in the first volume of his influential *Voyage aux régions équinoxiales du Nouveau Continent* (1814), Humboldt recounts the chain of events that prevented him from joining Baudin and his expedition. Circumstances and times had changed; he now joined ranks with the scientific establishment in casting aspersions on Baudin's capabilities as the commander of a scientific expedition:

On préparait alors en France une expédition de découvertes dans la mer du Sud, dont le commandement devoit être confié au capitaine Baudin. Le

premier plan qu'on avoit tracé étoit grand, hardi, et digne d'être exécuté par un chef plus éclairé. [...] J'avois peu de confiance dans le caractère personnel du capitaine Baudin, qui avoit donné des motifs de mécontentement à la cour de Vienne, lorsqu'il étoit chargé de conduire au Brésil un de mes amis, le jeune botaniste M. Van der Schott; mais comme je ne pouvois espérer de faire, par mes propres moyens, un voyage aussi étendu, et de voir une si belle partie du globe, je résolus de courir les chances de cette expédition. (Humboldt 1814: 42-43)



Riou, Frontispiece, in Jules Verne, *Les Enfants du capitaine Grant*, vol. 1, Paris, J. Hetzel, 1867

Once again, the negative view of Baudin presented here does not seem to be based on first-hand experience but rather on hearsay and rumour – this time originating from the court of Vienna.¹⁶ As there had been no trace of such criticisms of Baudin in Humboldt's earlier dealings with the com-

mander, it would seem that his opinion that the expedition was perilous for both science and scientists was reinforced by Péron's account, which he had read (Humboldt 1814: 56-57).

If Baudin had once been on close terms with the likes of Humboldt and Antoine-Laurent de Jussieu, the Director of the Paris Muséum, why did such men not question Péron's tale nor be tempted to spring to the captain's defence?¹⁷ We know that Jussieu, Baudin's scientific patron, had been anxious about the rumours spread by the deserters at Mauritius, and that he expressed the hope in 1803 that Baudin's return would lay these to rest:

Nous espérons que les mauvais bruits sur Baudin, déjà un peu calmés depuis l'arrivée du premier vaisseau, se dissiperont entièrement lorsque lui-même paroitra. (Cordonnier 1965: 138)

The desire to protect the scientific results of the expedition at all costs, given the official indifference to them in times of war, provides one plausible explanation for Jussieu's inability to take a public stance in Baudin's favour once the *Géographe* returned in 1804. There was also the apparent credibility of Péron's story, bolstered as it was by the unanimity of all of the other narratives directed against Baudin. In any case, the solidarity of the naval officers and scientists on the expedition came to be extended to the scientific establishment as a whole – with one notable exception. One of Baudin's scientific companions from his earlier voyage to the Caribbean on board the *Belle-Angélique*, and the mutual friend with whom Jussieu had shared his anxiety about Baudin, André-Pierre Ledru, made a valiant but vain attempt to salvage the commander's reputation.¹⁸ Though he had been forced to withdraw from the voyage to the Southern Lands for family reasons, Ledru had been keen to join the expedition because of his happy and productive experience on the *Belle-Angélique*. In his account of that expedition, entitled *Voyage aux îles de Ténériffe, la Trinité, Saint-Thomas, Sainte-Croix et Porto-Rico* (1810), Ledru was full of praise for Baudin's leadership as well as for his navigational capabilities and scientific commitment. This should have been a timely intervention to help stem the gathering tide of negative opinion, but in asking the renowned botanist-voyager Charles Sonnini de Manoncourt to write a preface to his work, Ledru inadvertently

opened the door for his message of support to be cruelly undermined. In his preface, Sonnini reminds the reader of all the accusations of incompetence and ignorance contained in Bory's account:

Les louanges que M. Le Dru prodigue au capitaine Baudin forment, il faut en convenir, un contraste frappant avec les récits et les plaintes de plusieurs savants qui ont voyagé, comme M. Le Dru, sous la direction de cet officier. Sans parler des griefs que l'on a pu recueillir de la bouche de ces intéressants voyageurs, qui n'a pas lu les singuliers détails publiés par l'un d'eux, M. Bory de Saint-Vincent, naturaliste en chef dans l'une de ces expéditions? Qui n'a pas souri de pitié à la narration des preuves d'ignorance et d'incapacité de Baudin, rapportées par cet habile et zélé naturaliste? (Ledru 1810: xxxix)

Sonnini then goes on to explain that, if Ledru is so generous in his praise of Baudin, it is because his judgment has been clouded by an excess of generosity and a misplaced sense of loyalty. As a result of Sonnini's preliminary remarks, this rare public show of support for Baudin was doomed from the start. This example not only shows that the scientific establishment had effectively closed ranks, but also that the former members of the Society of the Observers of Man had no hesitation in signing up for the campaign. Through Sonnini, and others, we can see that the Observers of Man had definitely rejected one of their own.¹⁹

It is clear, then, that the campaign to destroy Baudin's reputation was highly successful – so much so, in fact, that Péron and his companions had some difficulty in persuading the authorities that it was worth publishing the official account. The solidarity of the scientific and naval establishment had not ensured the desired outcome, since the expeditioners still struggled to make their achievements widely known. Frank Horner is also highly critical of the Paris Muséum, whose strategy of unquestioning support for Péron meant that much of the scientific material from the expedition remained in Péron's hands and escaped their control, with negative consequences for the dissemination of the expedition's results after Péron's untimely death in 1810 (Horner 1987: 369). The expedition was accordingly consigned to the margins of history, where it would languish for some

time as a largely confidential episode in the story of maritime exploration (Faivre 1953: 100). If Baudin's name was evoked at all during the course of the nineteenth century, it was in the most disparaging of tones and Péron remained the authoritative source. Throughout this period, Péron's biographers were the main purveyors of the myths which their subject had helped create; they were relatively numerous and tended for the most part to idealize their subject and, even more seriously, to take him to be a reliable narrator; in any circumstance where Baudin is concerned, this was imprudent, to say the least, and it remains a trap into which Péron's biographers can still fall today (Duyker 2006: 223).²⁰ Similarly, the biographers of Matthew Flinders, throughout the nineteenth and twentieth centuries, have tended to promote their subject as a more worthy leader and accomplished navigator than his French contemporary and to repeat without question some of the charges against Baudin that have no foundation (Scott 1914: 146; Baker 1975: 866; Estensen 2002: 203).

However, the historians are by no means the only category of writers to transmit elements of the mythology. By the time that the voyage attracted the attention of an even wider public than the consumers of scientific reports and travel accounts, the unhappy commander had fallen into the hands of the novelist – and not just any novelist. Jules Verne had come to know of the expedition through Péron's and Freycinet's works. So much so, that the historical narrative that appears under Verne's name in *Les Grands Navigateurs du XVIII^e siècle* (1880) does little more than paraphrase the Voyage. This work is a vulgarization, based upon the stories about Baudin that continued to circulate, rather than an attempt to establish the historical record by consulting forgotten archival sources. It does admittedly give some prominence to the expedition, rather than expunge it altogether from the record of the great French voyages of its time or leave it languishing in the background. Yet this renewed attention did little for the reputation of the commander himself. Instead it revived the old mythology. That Verne should have no particular sympathy for the captain is, however, understandable, given Verne's own friendship with Jacques Arago, who accompanied Louis Freycinet on his second voyage to Australia from 1817-1820. This second-hand connection to the circle of Baudin's enemies also explains

why, in an earlier novel, Verne had himself presented Baudin as somewhat of a buffoon, and worse still, the butt of an English joke. In *Les Enfants du capitaine Grant*, Paganel the geographer (a character modelled on Arago) mentions Baudin as one of the explorers who played a role in Australia's early colonial history. However, his role is quickly clarified, to the patriotic Paganel's embarrassment, as the navigator whose foolishness was responsible for the French loss in the competition between the English and French to colonize Australia:

Savez-vous, Paganel, pourquoi l'Australie n'appartient pas à la France?

- Mais, il me semble...
- Ou, tout au moins, quelle raison en donnent les Anglais?
- Non, major, répondit Paganel d'un air vexé.
- C'est tout simplement parce que le capitaine Baudin, qui n'était pourtant pas timide, eut tellement peur en 1802 du croisement des grenouilles australiennes, qu'il leva l'ancre au plus vite et s'enfuit pour ne jamais revenir. (Verne 1867-1868: II^e Partie, ch. 4)

It is unfortunate indeed for Baudin's reputation that he is presented as a failed leader in a novel which had a major impact in its day, and whose impact continues to operate in the twenty-first century where Verne is still widely read. Even though the mention of the commander in *Les Enfants du capitaine Grant* is a minor incident in a long and eventful narration, it is singled out as a moment of frustration for one of the major characters, who loses a wager as a result. It thus bears testimony to the enduring shame that Baudin inspired in his countrymen in general and his fellow scientists and voyagers in particular.

Moreover, this representation was not to be the last of its kind. Many decades later, in an Australian novel that was also widely read in its day, Ernestine Hill continued in the same vein. In her novel based on the life of Matthew Flinders, Ernestine Hill presents Baudin and his ship in a manner that is so caricatural as to be comical. Her description of the *Géographe*, when Flinders comes aboard, is particularly unflattering:

The deck of the ship was grimy, and she stank. There was a half-watch only, men covered with scurvy sores, swarthy men with matted hair and filthy

clothing. Some of the sailors were cutting up dolphins. They argued in a shrill nasal whining. So hungry they were for the dolphins, they scarce took note of his coming. (Hill 1941: 250)

The man deemed to be responsible for this state of squalor and for the lack of order on board is described as being even more untidy and disorganized:

[A carelessly-dressed officer] led them to the quarter-deck, to a suave elderly man, grey hair greasy on his brow, a face like a very old and very benevolent bloodhound, with the same bloodshot eyes. His uniform was stained and shabby [...].

“Ha! *messieurs les anglais!* Good efening, gentilmen.”

The commodore took a slightly oblique course to usher them into his cabin, a litter of cones, charts, journals, books, dividers, his clothing hanging from half-closed drawers and chairs, smells and stains of wine, and some shrivelled plants in broken pots [...]

He smiled, and poured them a glass of very old *vin de Champagne*. (Hill 1941: 251)

For all of the benevolence and humanity he displays in this episode, Baudin is clearly a negligent sailor, hydrographer, botanical voyager and commanding officer, and, as such, he is certainly not a worthy rival to the young and glamorous Matthew Flinders. As portrayed by Hill, Baudin is just as much to blame as he was in Verne’s novel for the loss in a colonial race, in short, for the loss of Australia to England.

In the final analysis, it is through the amusing anecdotes told by Verne or Hill, anecdotes which encapsulated and condensed the stories circulated over time by Baudin’s enemies and rivals, and repeated by their champions, that we can finally observe the true extent of the damage done to Baudin’s reputation. That a writer of fiction should choose to accentuate the myth rather than seek the truth is understandable – if regrettable in the case of such a contentious history. But what else were Verne or Hill to base their fiction on, if not that contentious history? Indeed, Hill clearly announces her reliance on the work of historian Ernest Scott, who, paradoxically, was one of the first to attempt to get the story as right as possible

(Hill 1941: 467). To Scott, Hill undoubtedly owed a sympathetic character assessment of Baudin, whom she presented as a suave gentleman, although he did remain for her, as for Verne, a figure of fun. Some aspects of the myth are more tenacious than others, especially when mixed with an element of cultural prejudice. It is also a fact that some archival documents were not available to Scott at the time – an important mitigating factor for this conscientious scholar; but for later historians, particularly those following in the wake of Frank Horner, there is no longer this excuse. Given the enhanced public profile enjoyed by the Baudin expedition following the bicentennial commemorations that took place in Australia in 2002, all judgments informed by the misrepresentations of the nineteenth century must be seen as careless or even culpable, and, in any case, as so many missed opportunities to set the record straight.

Conversely, a number of scholarly works, many of them the result of specialized conferences, are attempting to do just that. New books on different actors in the expedition, and not simply the old foes, Baudin and Péron, are currently in preparation, as are new critical editions of texts in which false statements by the eye-witnesses to events of the expedition will no longer go unchallenged, but will stand corrected. Perhaps, too, another generation of novelists will have their say and prove as influential as their predecessors – indeed, there is already in existence a varied body of creative work that is inspired by the revised historiography.²¹ Thanks to multiple layers of new texts, replacing and effacing the old, the myths will eventually be dispelled or assume new forms, and scholarly argument and debate will move to different and higher ground. This, the positive side to the process that we have named as “doing it by the book”, naturally corresponds to the essential aim of the historian, as formulated by the omnipresent Ernest Scott, whose pioneering work is still so relevant today to all of the issues that concern the Baudin expedition and the reputation of its leader. Let us hope that all the new histories to be written will henceforth correspond to the spirit that animated Scott’s own, that is,

not to prove a conclusion formulated *a priori*, but with a sincere desire that the truth about the matter should be known. (Scott 1910: 2)

And, if this proves indeed to be the case, perhaps we shall see more of the qualities of the captain himself, the man described by a fellow botanical traveller as simply “le meilleur de tous et un homme d’honneur” (Ly-Tio-Fane 2003: 63).

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Notes

- 1 See the article of Margaret Sankey, *supra*, for a discussion of the many documents that were collected during the expedition and are still to be systematically classified and incorporated into the historiography of the Baudin voyage, along with the existing narratives about the voyage. In initiating the discussion of how this work is to be undertaken, she has identified and commenced the major analytical task of the ARC Baudin Legacy project.
- 2 In addition to Baudin’s constant leadership in this task, he, on his deathbed, was responsible for preventing the *Géographe* from being taken over by General Decaen at Mauritius and from being immediately dispatched to France without its precious collections. This is made quite clear from Decaen’s correspondence (Picard & Paulier 1911: 364).
- 3 These are the principal histories to commence the task of rehabilitating the reputation of Baudin and his expedition in the course of the twentieth century – many others have made detailed contributions to the task and are listed in a recent overview of the historiography (Sankey, Cowley & Fornasiero 2004).
- 4 Charles Baudin (1784-1854), who went on to enjoy an illustrious naval career, was no relation to Nicolas Baudin.
- 5 Charles Baudin’s memoirs, based on the manuscript in possession of his family, which is now held in the collections of the Archives nationales (C. Baudin 1847), were eventually published in part (Jurien de la Gravière 1888).
- 6 As J. Goy (1995: 19) has pointed out, the defections from the *Naturaliste* were much greater than those from Baudin’s own ship, the *Géographe*, a fact which is somewhat at odds with the usual reason given for the loss of staff, namely Baudin himself.
- 7 See, for example, the chapter entitled “Marins contre botanistes” in Allorge (2003: 441-529).
- 8 One particular incident during the voyage gives a striking illustration of this point. Baudin asks Péron why he has not taken the hygrometer readings that are part of his duties and enquires whether he should entrust this duty to someone else (N. Baudin 1974: 277).
- 9 Baudin himself considered this a plausible reason for the refusal of his scientists to discuss their work with him. He mentioned that they seemed to fear that he would take all the credit for it (West-Sooby 2006: 189-190).
- 10 For a detailed treatment of this question, see Ralph Kingston (2007) and Jean Fornasiero, “Nicolas Baudin, François Péron and the Sciences of Discovery”, in press.
- 11 See Margaret Sankey (2008), *supra*, for a discussion of Péron’s problematic narrative and the reasons why he was an inappropriate choice of narrator for the official account of the voyage.

- 12 On Baudin's navigation in the Atlantic, see Horner (1987: 93-95); on Péron's accusations regarding scurvy, see Horner (1987: 62; 121-122; 189-190; 223), as well as Fornasiero (2006: 173-174) and Guicheteau & Kernéis (1990).
- 13 The fact that Baudin's voyage is still little known in France, for example, has meant that even scholars who are intent on reestablishing its reputation will commit basic errors of fact, but also repeat some of the charges laid against the commander, such as the famous navigational error in the crossing from the Canary Islands to Mauritius (Allorge 2003: 596).
- 14 Because of the Napoleonic wars, Baudin's influential supporters in the naval establishment, such as Linois and Bruix, had other pressing occupations during the years following the expedition's return, namely the battle for the Indian Ocean and the planned invasion of England. Admiral Bruix, under whom Baudin served in the Mediterranean campaign in 1798, himself died in 1805. Furthermore, Forfait, the Minister of Marine who had given Baudin his instructions in 1800 and who had an interest in the expedition's success, had fallen into disfavour and been replaced by Decrès (Horner 1987: 344).
- 15 Included in the number leaving the *Géographe* at Mauritius are the artists Lebrun and Milbert, although the two young artists, Lesueur and Petit, who were hired by Baudin and were not part of the official contingent of savants, effectively replaced them and returned to France on completion of the journey.
- 16 Humboldt's informant was Joseph van der Schott, one of the botanists who were to have accompanied Baudin on a scientific expedition commissioned by the Austrian Emperor. For a description of this episode and the misunderstandings that arose on the part of the scientists when the voyage fell through, see Ly-Tio-Fane (2003: 54-76).
- 17 For a discussion of Baudin's friendship with Jussieu, see Ly-Tio-Fane (1991).
- 18 For a full account of this episode, see Jangoux (2006).
- 19 Jean-Luc Chappey provides another example of the rejection of Baudin on the basis of Péron's narrative by the scientific establishment, including former Observers, in a text published in 1832 and re-edited in 1835 (Chappey 2002: 466, n. 277).
- 20 While Duyker has recorded scrupulously many of the misrepresentations made by Péron, including the case of scientific fraud first noted by Jangoux (2005), he does not always provide counter-evidence or argument for all of Péron's controversial claims against Baudin. A case in point is Péron's accusation that Baudin intended to abandon the scientist in Shark Bay. While there is no doubting Baudin's anger with Péron, nor the fact that he punished the officer who was in charge of the excursion in which Péron once more became lost, there is little to suggest that it was ever Baudin's actual intention to abandon Péron on this occasion. Indeed, there is strong evidence on other occasions of Baudin's determination not to lose or abandon his men (Ronsard 1801-1802: 17-18 par. 9). As the threat of abandonment is a particularly damaging accusation made by Péron and one often repeated by the scientific fraternity (Malte-Brun 1845: 278), it would have been of more than passing interest to express an opinion as to whether Péron could have been correct or incorrect in his assumption rather than simply to qualify Baudin as "the man who would have left him for dead on the parched shores of Shark Bay" and to imply, by omission, that Péron's conviction may be justified (Duyker 2006: 223).
- 21 To name a selection of the works based on episodes from the Baudin expedition or its characters and inspired by the revised history: V. Barker, *Baudin's Last Breath* (2002); A. Jach, *Napoléon's Double* (2007); Y. Boistelle, H. Chabannes, R. Rinsma, *La Malédiction du serpent* (2007).

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Intercultural Encounters



Exploration of the “Other”: Teaching and Learning Socio-Pragmatic Competence through French Film Extracts

COLETTE MROWA-HOPKINS

Introduction

1.1 Anna’s story

I would like to begin with the story of Anna (not her real name); her father introduced her to French at the age of two. Although he was born in Australia, he spoke fluent French and taught her French nursery rhymes and songs. Anna went on to study French at school from reception to Yr 12, and had the opportunity to visit France on several occasions with her family. To most of us, this would seem to be an ideal situation. Yet, in spite of this, Anna disliked French as a school subject and developed a negative attitude towards the French people, but she “hanged on to it” because the subject was easy for her.

In attempting to explain Anna’s dissatisfaction with the language and her attitude towards the French people, two critical factors strike me. Firstly, Anna reported that she had no less than seven teachers of French throughout her years of schooling, and the only one she liked was her Yr 12 teacher. Secondly, she developed her negative attitude towards the French while visiting France with her family. Anna found, in particular, that the people there were “rude” to her. This “us vs. them” reaction is not an uncommon experience among first-time travellers and has now been quite well documented by intercultural researchers and educators¹ who state that

without thorough preparation this first visit in the foreign land does not necessarily foster more open mindedness, or greater tolerance toward others. Very often, the initial euphoria of the anticipated trip overseas that characterises first-time travellers, after a few days, or even weeks, gives way to disenchantment and feelings of psychological stress and alienation.

So what went wrong for Anna? Presumably, throughout her schooling she was exposed to some kind of cultural knowledge but, given her change of teachers, it must be assumed that it was delivered in an inconsistent manner; and although she went on to visit France several times, she must have absorbed the culture there from an outsider's perspective, through the filter of her Australian culture mind set. Furthermore, she lacked self-motivation as I suspect that her father's love of French must have been more or less imposed upon her. In brief, her early experience with the language had not prepared her to embark on a personal journey of discovery of the French from an insider's perspective. As a result she lacked the personal desire to do so.

1.2 What is socio-pragmatic competence?

In recounting Anna's story, I wish to make the point about a crucial element which I suspect had been missing in shaping Anna's learning experience – that is, the socio-pragmatic competence that is acquired naturally by native speakers through early socialisation, and that is assumed to be transferred directly by the learners when they learn a second language. Pragmatic competence is generally defined as “the ability to bridge the gap between sentence meaning and speaker meaning in order to interpret the indirectly expressed communicative intention” (Jung 2002), and has mainly been concerned with the study of speech acts. For our purpose this competence may simply be defined as the ability to recognize and interpret the subtle ways in which people convey their attitudes through their speech and behaviour. Language learners not only need to learn the correct words and forms of the language but also the discourse and non-verbal strategies that speakers use to convey their meanings in specific contexts. The social aspect of this competence concerns the knowledge of the socio-cultural norms and rules regulating communication between individuals belonging

to different social groups, or cultures, as well as the ability to recognize the clues that give them away, and these are most often expressed non-verbally. Without this knowledge, like Anna, we fail to interpret the speakers’ intended meaning and tend to develop negative evaluations of the “other”.

As evidence of this you may yourselves have observed the high involvement style displayed by the French in social interaction that may come across as aggressiveness and lack of consideration for others. Australians, on the other hand, do not display such high involvement in conversation, on account of the tacit rule which requires the need to pay attention to the feelings and need of other co-interlocutors. Tacit rules such as these have been highlighted by Christine Béal (1992) in a study she conducted in a Melbourne firm where French and Australians work together. She found that cross-cultural misunderstandings resulted from a lack of awareness of each other’s norms of interaction. The directness of the French in stating their opinions, for example, conflicted with the Australians’ evasiveness about disclosing their true feelings. Each group perceived the other as inconsiderate or insincere. This kind of socio-pragmatic competence is rarely taught in foreign language classrooms mainly because we are not aware of it; as we are immersed in our own culture, conditioned by it, we lack total objectivity. It is only when we experience the “other” cultural environment that we begin to perceive what makes us distinctive or different.

1.3 Methodological issue

An overview of scholarly research (Kramsch 1993; Lo Bianco & Crozet 2003; Moran, 2001) rightly indicates that foreign language classes present a unique potential for strengthening intercultural education because culture is embedded within language. In spite of recent interest in Intercultural Communicative Competence (Byram 1997), socio-cultural understandings, or Intercultural Sensitivity (Bennett 1993), there are problems which defy methodological understandings in the way such competence is meant to be taught and, more importantly, evaluated and assessed in pedagogical settings. Looking at cultures in foreign language classrooms is still mainly being addressed from the viewpoint of cross-cultural comparisons, i.e. comparing and contrasting French and Australian cultural behaviours.

However, the authors mentioned above have also indicated that this level of understanding is not sufficient to change our perspective and, furthermore, by highlighting differences rather than similarities, and accentuating the exoticism of the “other”, this approach can result in a conflict view of culture (O’Dowd 2004).

Although it has been possible to specify some components of intercultural competence, such as behavioural flexibility, openness, adaptation, emotional resilience, empathy, tolerance, and integration of difference,² some authors (Kasper 1997) are questioning whether it is at all possible to assess such human characteristics, or even if it is realistic at all (Cryle 2002), as these capacities are intimately linked to the individual’s personality and may best be achieved through extended stays in the target language country. Still, one of the most challenging areas of language teaching concerns the ways in which we can enable our learners to be fully functional in the target language culture, and this is the focus of our research interest.

1.4 Purpose of this presentation

My present purpose is to present teaching and learning materials designed to raise learners’ awareness of the socio-pragmatic aspect of culture, and more specifically with the aim to help learners develop emotional readiness to deal with their new cultural environment. Moreover, the learning activities that I am proposing are intended to develop attitudes and strategies which will enable learners to adapt to a French-speaking environment, as well as encourage a more reflective approach about their own culture. These activities are based on film extracts of semi-authentic interactions between native speakers which have been specially coded to demonstrate verbal and non-verbal pragmatic strategies used in different contexts. These materials are used as a basis for analysis and discussion, and are meant to be used as complementary material to the teaching of other cultural content.

Before proceeding any further, I would like to briefly explain the framework that supports the materials which arose out of a cross-cultural study on the management of emotion communication undertaken conjointly with an Italian colleague, Antonella Strambi.

2 Theoretical framework

The ideas for the teaching materials that we have jointly developed in Italian and in French draw directly on a collaborative research project about the socio-pragmatic aspect of culture involving feelings and affect among three cultural groups, namely Anglo-Australian, French and Italian. The broad aim of the larger scale study is to identify the socio-cultural norms which regulate the sharing of negative emotions among these three groups. This assumes that the process of emotion communication follows some prototypical patterns that vary from one cultural group to another, in other words that it is possible to identify some emotion scenarios that are culture-specific. This is evidenced by the different social expectations of behaviour which can be witnessed in cross-cultural situations when the rules are broken by individuals from a different group.³

2.1 Why emotion?

Empirical studies of conversations in the Australian workplace suggest that there may be significant discrepancies between the socio-cultural norms regulating emotion communication through non-verbal behaviour among Anglo-Australian, French and Italian groups (Béal 1992; Carroli *et al.* 2003). The importance of non-verbal behaviour which plays a crucial role in the communication of information about interlocutors’ personality, beliefs, values, and social status has been highlighted by many authors (Birdwhistell 1970; Mehrabian 1972; Lazarus 1991). However, facial expressions, gestures and voice modulation not only convey information about the emotional state of the speakers, but they also have a regulative function in conversational exchanges, in so far as they set in motion processes of adaptation and strategies of negotiation, in other words, they are voluntarily used by the speakers to achieve specific effects (Kerbrat-Orecchioni 2000; Fielher 2002). Emotion regulation, in particular, has been identified by Matsumoto *et al.* (2004) as an essential construct involved in intercultural adjustment. As well as the norms and rules regulating these displays between the interlocutors involved in various communicative situations, of particular significance for this project are the interactional effects of emotion communication as they reflect phenomena of evaluation and adjust-

ment. In a French language classroom, highlighting understandings such as these can increase learners' willingness to make contact with people from the target culture and relate to them positively as they come to understand their pattern of communication from within the target language culture.

2.2 Strategies identified in emotion communication

In our study we have focused specifically on the disclosure of anger because the communication of strong negative opinions and feelings generated by anger is considered face-threatening (Holtgraves 1990), and particularly risky among friends, as it may cause conflict and even compromise relationships (Ricci-Bitti & Scherer 1986). In response to *face-threatening acts* (FTAs) the strategies we have identified make a distinction between engagement and non-engagement. Within non-engaging strategies, we distinguish between

- **ignoring**, when the recipient of a FTA decides not to acknowledge the disclosure – this can be viewed as an attempt to neutralize a potential source of conflict
- **deflecting**, in which the recipient considers the disclosure as non-threatening and uses humour to deflect the situation; for example, in many scenes of the French and Italian films that we analysed, the recipient of an anger outburst tries to “lighten up” the situation by making ironic comments in an effort to defuse a potential source of conflict. Irony and teasing are ways of minimizing the risk of open conflict which are most often expressed through non-verbal means, and are thus more likely to be misinterpreted in cross-cultural exchanges.

Within the engaging strategies, responses differ by their degree of intensity, ranging from mild irritation, cold to hot anger, and include other negotiating strategies such as

- **analysing** through which the disclosure is identified as problematic, either due to intensity or type of feeling communicated; for example, character B invites A to explain or reframe by typically raising eyebrows showing surprise or puzzlement

- **calling into question**, if the manifestation is considered inappropriate, character B looks away and shakes head, showing disapproval
- an affiliative strategy which we called **entering**; for example, character B signaling agreement, remorse or sympathy which is accompanied by prototypical nonverbal behaviours such as nodding, looking down or touching other respectively.

For more specific examples of anger scenarios and identified patterns of strategies readers are referred to the two articles mentioned *supra* in note 3.

2.3 Implications

To overcome stereotypical views attached to groups, it has been suggested that learners should develop an open attitude and a flexible approach to the study of foreign cultures by becoming amateur ethnographers (Roberts et al. 2001; O’Dowd 2004), and engaging in participant observation. Techniques such as participant observation and ethnographic interviewing are thought to help language learners uncover the implicit norms and expectancies that people use in interacting and understanding one another (Seedhouse 2004: 37). From this perspective, it is essential that learners look critically at their own culture as well as the target culture.

3 Procedures

The teaching materials that are presented here are still in the process of being developed and subject to be modified and expanded. Their overall purpose is to get learners to recognize cues to emotion communication, and activities are designed to enable students to express their own feelings and respond to interlocutors in ways that are considered acceptable by members of the target group. We suggest that this can be achieved through exposure to a selection of video segments showing [semi-] authentic interactions between native speakers of the target language. Demonstration of how to get an insider’s perspective through the use of such material is made easier with access to films and videos. Although cinematographic techniques of camera position, use of music, etc., can be said to influence

the dramatic interpretation of narrative events to varying degrees of emotional responses, realistic fiction films nevertheless provide the spectators with access to the target language culture through the eyes of members of that culture. Notwithstanding the narrative constraints attached to films or other visual modes of representation, these, we believe, provide a privileged and condensed perspective on a variety of interpersonal situations which otherwise would not be accessible. Furthermore, the use of films allows the researcher to bypass ethical restrictions which apply when dealing with human subjects.

It might still be argued that posed or acted out emotions lack spontaneity and therefore authenticity, this argument can also be applied to other data-collecting instruments used in particular by ethnographers in their attempt to “catch” the behaviour of participants in their natural surroundings. Observation is nearly always an intrusion in spite of the precautions taken by the researcher, and the risk of unease which stems from the sensation of being watched inevitably also influences participants (Archer & Akert 1984; Scherer & Ekman 1982).

One further criticism relates to the intensity of the emotional expression. However, according to Ekman (1986: 74), “posed emotions” still present an advantage for research by the simple fact that they are easier to analyse or record since their expression is deliberately acted out. Moreover, video recordings allow the researcher to study complex behavioural processes in detail by, for example, using rewind, stills, frame-to-frame analysis, and slow motion (Scherer & Ekman 1982). We therefore selected films which, in our opinion, presented plausible situations from our perspectives as teachers of French and Italian practising in Australia and having frequent contact with Anglo-Australians, the dominant cultural group.

3.1 Four phases of learning

The framework supporting the structure of the activities is based on an ethnographic model of learning comprising four phases which can be usefully applied to the development of socio-pragmatic competence. Research

findings (Cohen & Ishihara 2005; Moran 2001; O’Dowd 2004; Steele & Suozzo 1994) suggest proceeding through the following phases:

- an observation and description phase
- an experience phase in authentic situations, or through the medium of authentic material
- an analytical phase involving explanation and interpretation of the implicit values and meanings
- an evaluation phase based on outcomes.

The aim of the first phase is to train learners to recognize what is explicit and what is implicit in the interactions. Through description and recording of emotional states, learners are first brought to relate them to their own previously known patterns with which they identify, and thus establish an outsider’s perspective on the particular cultural phenomenon under study.

In the second phase, access to members of both Australian and the target language culture in the classroom, is made available through films and through ethnographic interviews. In practical terms, students learn to recognize an implied message in a short dialogue: e.g. a polite refusal of an invitation; growing impatience; hidden reproach; the teacher uses multiple choice questionnaires which require entering very brief written answers.

In the third phase, learners are provided with opportunities to identify communication strategies employed and the consequences of such behaviour on the exchange through a process of analysis and discussion. Subsequently the aim is to interpret facts and actions from the previous observations, note patterns, consistencies and inconsistencies, generate hypotheses, and justify them. The teacher must challenge students to express their feelings and intuitions about the culture under study, and lead them to see alternative interpretations so that they are willing to re-adjust their perceptions of their own or of the other culture.

Finally, in the fourth phase, evaluation is carried out in relation to the cultural knowledge acquired through the previous phases. These can be categorized by three kinds of knowing:

- **knowing what** relates to the description phase and refers to the content, i.e. the investigation of an aspect of culture. In practical terms, this is the basis on which the learners expand their world-view.
- **knowing how** relates to the participation phase and refers to practices which help learners develop emotional readiness to adapt to new cultural environments. In practical terms, learners could be involved in activities requiring enactment of strategies they have identified earlier during role-plays. Learners' interactions could be video-taped and then compared to the original video-segment, therefore enhancing self-monitoring and awareness.
- **knowing why** relates to the interpretation phase and refers to the adjustment of perspectives, i.e. how learners' value judgments are transformed into enlightened cultural perceptions. The ultimate goal is to expand one's view from an ethnocentric to a more tolerant perspective towards others.

I would like to develop this last point before providing some practical application of the above procedures in sample activities.

3.2 Cultural perspectives

To identify the perspectives of a culture is often a daunting task because of their tacit nature. However, frameworks have been identified by intercultural ethnographers and anthropologists, that may help language and culture teachers bring these into their students' awareness. According to Moran, cultural perspectives are a combination of "perceptions, beliefs, values, and attitudes" (Moran 2001: 77). It is difficult to perceive each element separately but the table below, adapted from Moran's framework (2001: 77), will help clarify the tacit vs. explicit nature of Australian and French cultural perspectives, using the communication of anger as an illustration.

Table 1

Starting from right to left, at the more explicit level, observations of practices reveal attitudes, often expressed as feelings. The attitudes enclose

values, which may be verbalized as right or wrong, normal or abnormal. Values are closely related to beliefs which are inner convictions of what we hold to be true or not true. Beliefs are based on perceptions which are almost always tacit.

Table 1: Australian and French Perspectives on Anger

	from tacit		to more explicit		
	Perceptions (What we notice or disregard)	Beliefs (What we hold to be true or untrue)	Values (good/bad; right/wrong)	Attitudes (our affective disposition)	Practices (Visible observations)
Australian perspectives	Anger is a negative emotion.	Anger leads to conflict; it can damage interpersonal relationships.	One should control one’s emotions, in particular anger. “It is not cool to make a scene in public”.	Antagonistic Anti-social	Being “aggressive” or “violent”; “putting others down”.
French perspectives	Anger is played out as drama and is an intrinsic part of life.	Anger leads to confrontations; reflects the dynamic nature of life. Showing one’s disagreement can strengthen interpersonal relationships	Not showing one’s emotion is a sign of weakness. People who hold back their emotions are suspected of deceit.	Antagonistic “Provocateur”	Expressing strongly held views. Criticizing others openly.

The last part of this paper focuses on the implementation of this approach. The following practical applications are suggested in the hope that these activities will provide some guidance and stimulation for language teachers who wish to further explore these issues in their practices.

4 A module sample: The use of public space in France

Aims (generic):

- to investigate an aspect of France and compare it to one’s culture (*knowing what*)
- to develop strategies for discovering the practices of another culture and responding to them (*knowing how*)

- to discover the meanings that members of the target culture attribute to their practices (*knowing why*)
- to use this knowledge to reflect upon one's culture and understand oneself.

Learning Outcomes

Students will be able:

- to carry out specific tasks in class or in their own time (*observations of self and others*); report their findings orally or in writing; analyse and discuss their results in class
- to reflect on non-verbal behaviours and demonstrate ability to select appropriate forms of behaviours for a given social situation
- to perform behaviours effectively and accurately through brief exchanges, scripted dialogues, or role-plays enacted in class that reflect the manner of the target culture
- to reflect on both Australian and French cultural perspectives on the use of public space.

Resources

Authentic materials from video footage, film extracts, photographs, the Internet.

Language Knowledge

Mastery of the linguistic forms (*phonology, lexicon, syntax*) appropriate to each level:

- Level 1: Beginners, Yr 8 - 10
- Level 2: Intermediate, Yr 11 & 12
- Level 3: Advanced, University students.

Overview of Learning Activities and Teacher's Role

The teacher prepares a viewing guide for A/V materials that direct students' attention to emotionally charged scenarios. Over several weeks, students record in a notebook observed behaviours (based on a series of interre-

lated film clips, and/or readings, depending on the level) and note their interpretations of them. In subsequent classes, students report to class their observations and teacher directs a general discussion about the individual interpretations that they have reached. The teacher engages the students in cultural exploration by asking them to identify, infer, and develop hypotheses, revise their hypotheses and articulate strategies for managing encounter with cultural differences.

Sample Activities

1 Preparation activities

Word association

What do you associate with the word “public space”? This activity can be done as a brain-storming, or warm-up activity.

Try some free associations

What other words do you associate with the ones on the list below? After you hear the cue word, say the first three free associations that come to mind.

Cue word	Responses
France	
Public spaces	
Community	
Parks	
Australia	
Shopping Mall	
Home	

(adapted from Furstenberg *et al* 1999)

This activity can be done as a survey in class or outside class. Each student is to submit this list to a sample of 10 people (class mates, friends, family members) and record the three things that come straight into their mind, as well as their age, gender, educational background, or profession. They report to class and a teacher-led discussion follows.

Additional exercises:

Compare your list of associations with a list of associations from another class member. What similarities and differences do you observe between the two lists? Can you see any way of beginning to classify these associations? Make a note of similarities and differences and some possible classifications of responses.

Reflecting on your own associations and those from another person, compose a short definition of each word and keep a record of it.

2 Exploration activities

I used the following activities with the Yr 11 & 12s who came to visit our university as part of the Enrichment Program. In a preliminary phase, I provided the class with some simple vocabulary, and syntax to express likes and dislikes. I selected some still scenes from the film *Le Fabuleux Destin d'Amélie Poulain*, with a focus on face expressions. The selected scenes from the film lend themselves to extend descriptive vocabulary and practice of structures: *Aimer* + verb; *Aimer* + noun *qui* + verb, etc. (both in the negative and positive forms). In the following experience phase, we briefly explore Amélie's neighbourhood.

Topic: "Explorons le quartier d'Amélie"

Aims:

- to gather information about French streetscape
- to recognize cultural practices which are performed in this context
- to identify objects or places that may be part of your own culture but have distinct differences, i.e. looking at facades of buildings.

Outcomes:

- At the end of this unit of work, you will be able to:
- identify peculiarities of how the French use public space
- make comparisons with the Australian culture
- use varied vocabulary for describing places

- describe, ask questions seeking information, and respond accurately
- express likes and dislikes about the use of public space in France and in Australia.

Suggested activities

Pour les activités suivantes, travaillez avec un/e partenaire.

1 Aller sur le site www.google.fr

Sélectionnez l’option “Images” et tapez le mot “Montmartre”.

Regardez les photos de Montmartre qui vous sont proposées. Imprégnez-vous de l’ambiance de ce quartier. Quelle impression générale évoque-t-il?

Choisissez trois images qui représentent un aspect différent.

Quels sont les détails qui vous permettent de différencier ces images?

Enumérez les détails qui se trouvent sur ces images.

2 Aller sur le site www.voila.fr

Cliquez sur l’option “Itinéraires et Plans”

Sur Plan: Tapez l’adresse: 205 rue Ordener, Paris

En cliquant sur les flèches vous pouvez vous promener dans le quartier.

Décrivez ce quartier. Est-il commerçant ou résidentiel? animé ou calme? Relevez deux détails sur la façade de l’immeuble et deux détails de la rue (rue large/étroite, plantée d’arbres ou non).

Quels bâtiments publics sont proches de cet endroit? hôpital? parcs? musées?

Comment s’appelle la station de métro la plus proche?

3 Cliquez sur l’option “Villes en photos” et tapez la même adresse.

Comment est cet immeuble?

Quels magasins voyez-vous autour?

- 4 **Vous voulez aller à pied au Clos Montmartre. Pour établir votre itinéraire cliquez sur l’option “Itinéraires” et tapez les adresses appropriées dans les cases “de” et “à”. Lisez les instructions.**

Maintenant vous voulez marcher jusqu’au parvis de la Basilique St Pierre, quelles rues vous devez prendre? Pouvez-vous discuter de votre itinéraire avec votre partenaire?

- 5 **Retournez sur la page d’accueil de www.voila.fr. Vous avez faim...**

Cliquez sur l’option “Pages jaunes” et tapez l’adresse suivante: “Speed Rabbit Pizza. 205 rue Ordener, Paris”.

Dites ce que vous voyez.

Quelle sorte de magasin est-ce?

Que pensez-vous de ce nom?

Quels services offre ce magasin?

Quelles sont les heures d’ouverture?

Cliquez sur le site de ce magasin pour en savoir plus, et explorer le menu.

Quels ingrédients vous semblent originaux?

Quels fromages font partie de la sélection en dehors de la Mozzarella?

Quels ingrédients aimeriez-vous mettre sur votre pizza?

Peut-on aussi commander d’autres plats principaux? un dessert? des boissons?

Comparez avec les pizzerias que vous connaissez dans votre ville.
(adapted from Magnin & Flambard-Weisbart *Scenarios*, 2006)

Additional activities involving students as amateur ethnographers

The focus is on people and actions, rather than places and descriptions. These activities require students who are able to get hold of a video camera to film streetscape near where they live as if they were tourists. Teacher shows video footage or still photos of how people use public space. I use my private collection showing greetings in public, events, crowds, eating out.

Students are then asked to compare the French footage with Australian scenes: e.g. people jogging in deserted suburban streets, eating at cafés and restaurants; traffic; etc. and attempt to note patterns, similarities and discrepancies. They analyse asking why questions, and express their personal feelings about it.

Learning outcomes

At the end of this unit of work, it is expected that students will be able to:

- describe activities that people do in public spaces in France
- make comparisons between activities in France and in Australia
- correspond with a partner (preferably from another school) about differences and similarities in France and Australia.

3 Advanced level activities

The aims of these activities are particularly suited for advanced level students, but they can also be adapted to suit intermediate level students.

To begin with the teacher conducts an opinion poll on:

- what the students think the values and concerns of French people are: e.g. food/drinks in public space; sports and recreation in public; care of the environment
- emotion/feelings: what makes people upset, e.g. driving recklessly, walking on dog poo, crossing outside pedestrian crossing, smoking, etc.
- the past and the future: value of old architecture and futuristic trends, open markets vs. shopping malls and *voies piétonnes*, etc.
- Following this, students work out a series of questions related to each value or concern. In pairs they interview one or two informants (French people in the community, or other students who have just returned from France). At the end of the semester the interviews can be shared collectively and a journal report prepared.

Critical Incident: The Dog Bite

The use of critical events is suggested here for illustrating the value of emotion communication and forcing learners to reflect on social norms and tacit rules of behaviour.

“**The Dog Bite**”, is an excerpt from *Le Goût des autres*, dir. Agnès JAOUÏ 2000 (translated as *The Taste of Others*, also known as *It Takes All Kinds*).

Aims:

- identify the different elements of, and responses to an anger scenario
- analyse the incident in terms of communication strategies
- uncover the implicit rules in the interactions
- provide cultural explanations for the reactions of the participants.

Outcome / Evaluation:

At the end of this unit of work, it is expected that students will be able to:

- recognize and use appropriate tone of voice
- recognize and use appropriate formulaic expressions
- understand and use appropriate intensifiers
- present a justified cultural explanation.

Preview activity

Students watch this video segment with the sound off.

Teacher asks: “What is this about?”

Students identify the circumstances, the participants, their role and relationships, and the events or actions.

Suggested answer

The topic of this excerpt concerns a face to face interaction in a public place. The setting can be described as a street scene in a big city; use of space is the footpath; it is day time.

The participants are in their mid-40s. There are two males and

a female. The males are a private chauffeur and a pedestrian, the female is called Angélique.

The roles they take: the pedestrian has been bitten by a small dog; Angélique’s chauffeur has witnessed the event; Angélique, who is the owner of the dog, is just finding about it.

Students identify the behaviour sequence: the pedestrian displays his anger. The woman picks up her dog and retorts to the man blaming him for having done something to her dog. By this time the infuriated pedestrian demands an apology. She reluctantly apologises.⁴

At an Intermediate level, a series of exercises can help students focus on the language expected in such situation.

- 1 Before viewing the scene with the sound on, the teacher writes on the board key words, emotion expressions, and phrases changing the register of the angry exchange: e.g. instead of “*Putain, tu crois qu’elle s’excuserait*” write “*j’attends vos excuses, Madame*”. Students write them down in their notebook.
- 2 On second viewing with the sound on, students listen to the dialogue and try to spot the original exchange that corresponds to those on the board.
- 3 Third viewing: students write down the original words and expressions next to those in their notebook.
- 4 Students check each other’s work.
- 5 They discuss their findings. Are there any correspondences for all the expressions? Are there any changes in the target language, e.g. between the use of *vous* and *tu*?

At an Advanced level, after viewing the segment a second time, with the sound on:

- 1 Students are asked to identify the key emotion. The key emotion displayed is anger as a response to a provoking situation.
- 2 Students could also be asked to remember the speaker’s last utterance: “*Excusez-le, excusez-le, voilà*” and asked to comment:

“Would the pedestrian be satisfied with this form of apology?”, and asked “Would you have responded to it differently? Why?”.

- 3 To check “How” they would have responded to it, the following activities are suggested below.

Suggested activities

Dans les répliques suivantes, sélectionnez la réponse qui pourrait suivre en deuxième position selon votre point de vue. Essayez d’expliquer votre choix.

- 1 Angélique: “Qu’est-ce qui se passe?” (seeking information)

- Piéton: _____ (angry disclosure)
- Chauffeur: “Il l’a mordu”
 - a) Ben vous voyez bien ce qu’il m’a fait!
 - b) Vous pourriez tenir votre chien en laisse quand même!
 - c) C’est rien, il n’y a pas de mal. Heureusement que c’est du bon tissu.
 - d) Il est à vous ce chien?

Commentaire _____

- 2 Angélique: “Qu’est-ce que vous lui avez fait?” (analysing)

- Piéton: _____ (cold anger)
- Angélique: “Il a dû se passer quelque chose!”
 - a) J’ai marché sur le trottoir, c’est tout!
 - b) Rien du tout. Il est nerveux ce chien!
 - c) Je ne l’ai pas vu. Je lui ai marché sur la queue.
 - d) Vous croyez vraiment que c’est de ma faute!

Commentaire _____

- 3 Angélique: “Vous pouvez pas arrêter de crier Monsieur!
- On peut parler calmement.”
 - Piéton: _____
 - Angélique: “Bon ça va!” (entering)
 - a) Ah, ça c’est un comble....
 - b) Vous pourriez vous excusez quand même!
 - c) J’ai quand même le droit de me plaindre.
 - d) Je me calmerai quand vous m’aurez présenté vos excuses.

Commentaire _____

Students can be given a script of the incident and analyze the unfolding of the events, identifying the discourse strategies used (seeking explanation, justifying behaviour, analysing), note how a question or a repetition can be interpreted as an insult. They could then be asked to rate the various attributes of participants on a five point scale:

- 1 Comment trouvez-vous les personnages? Évaluez l’intensité émotionnelle de leurs différentes réactions. Ecrivez un chiffre entre 1 (un peu) et 5 (très) dans chacune des colonnes.

Personnages	Poli/e	Enervé/e	Agressif/ve	Furieux/se	Calme
Angélique					
Réaction 1					
Réaction 2					
Réaction 3					
Le piéton					
Réaction 1					
Réaction 2					
Réaction 3					

- 2 Identifiez la règle tacite qui n'a pas été respectée; quelle est la conséquence?

E.g. In response to a question seeking information, one expects a statement providing the information. Here the pedestrian responds to Angélique with another question and he addresses her indirectly through her chauffeur: "...tu crois qu'elle s'excuserait!" Similarly, she responds to his injunction indirectly through her dog: "excusez-**le** excusez-**le**" to close off the incident.

Follow-up questions and activities

Identify the cultural expectations for the use of public space in this situation. Comment also on male/female expected behaviours if any differences have been observed.

Suggested answers:

In Australia, the tacit rules are: "be considerate and don't cause anybody harm"; "Avoid making a scene in public". In France: relationships between strangers should remain courteous.

In Australia, the cultural expectation in the dog scene would be: The woman should apologize to the man for causing him harm and should inquire about the extent of his injury and how he feels.

An anger scenario could also be identified in terms of strategies which the students would later enact in a role play.

5 Conclusion

This paper has raised questions on what constitutes socio-pragmatic competence, and ultimately the pedagogical content associated with it, as well as the learning outcomes which need to be assessed meaningfully. One of the most challenging areas of language teaching concerns the ways in which classroom activities enable learners to be fully functional in the target language culture. To this effect, the principled approach presented here is based on a research project in emotion communication which focuses on pragmatic expectations and socio-cultural norms as well as the non-verbal

behaviour of French people involved in everyday interactions. The activities that are suggested are based on the observation, description and analysis of film extracts, which have been specially selected to demonstrate verbal and non-verbal pragmatic strategies used in different contexts by native speakers. These materials are used as a basis for explaining, interpreting and discussing the implicit values and meanings of the cultural group involved, and are meant to be used as complementary material to the teaching of other cultural content. Furthermore, this approach is meant to engage language learners in ethnographic research as a methodology to learn about the target language and culture.

The successful achievement of socio-pragmatic competence involves communicative awareness, tolerance of ambiguity, adaptability, empathy as well as respect for others. Even though it may be a challenge to assess such abilities as separate learning outcomes, these should ultimately be the primary goal of language teachers. Our task is to develop our language students’ own ‘ability to reflect upon [their] affective responses to new situations through consciousness raising and critical thinking’ (Byram 1997). Only then can students like Anna feel eager to engage in cultural explorations of the “Other” and consequently grow as more understanding human beings.

Flinders University

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Notes

- 1 See Paige (1993), Bennett (1993) and Damen (1986: 220), who state that this is the third step in the five stages of culture learning.
- 2 Both the Common European Framework of Reference for Languages (2001) and the Intercultural Competence Assessment (INCA project, 2004) which specify the dimensions of socio-pragmatic competence to be assessed draw on M. Byram's framework of Intercultural Communicative Competence (1997).
- 3 More detail is available in our recent publications (Mrowa-Hopkins & Strambi 2005; Strambi & Mrowa-Hopkins 2007).
- 4 See transcript in appendix.

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Films

- Le Fabuleux Destin d'Amélie Poulain*, dir. Jean-Pierre Jeunet (2001).
- Le Goût des Autres*, dir. Agnès JAOUÏ (2000).

Appendix

Transcript of excerpt from *Le Goût des Autres*

ANGÉLIQUE

Flocky qu'est-ce qui se passe?
What's going on?

[Man checking a dog bite on his ankle]

PIÉTON

Ben c'est pas vrai!
Oh no!

ANGÉLIQUE

Qu'est-ce qui se passe?
What happened?

PIÉTON

Il est malade des nerfs lui.
Il est à vous ce chien?
Is that mad dog yours?

ANGÉLIQUE

Restez poli je vous en prie!
Don't be rude!
Oui il est à moi ce chien.
Yes he is my dog.

PIÉTON

Ben faut lui mettre une muselière parce qu'il est dangereux.
Put a muzzle on him he's dangerous.
Il m'a fait mal en plus ce con-là.

CHAUFFEUR (to ANGÉLIQUE)

Il l'a mordu.

He bit him

ANGÉLIQUE ((getting closer to the PIÉTON))

Mais qu'est-ce que vous lui avez fait?

What did you do?

PIÉTON

Moi qu'est-ce que lui ai fait?!? J'ai marché sur le trottoir.

Y'a quelque chose contre les gens qui marchent?...

elle est pas bien elle!

I was walking on the footpath!

Is there a law against it?

ANGÉLIQUE

Il doit avoir ses raisons il ne mord pas gratuitement.

He doesn't usually bite.

Il a dû se passer quelque chose.

What happened?

PIÉTON

Je vous dis que je marchais sur le trottoir!!! j'ai rien fait du tout!

Ça va maintenant.

I told you I was walking, OK!

ANGÉLIQUE

Vous pouvez pas arrêter de crier monsieur?

Stop shouting!

Je vous assure c'est pénible.

On peut parler calmement.

We can talk calmly

PIÉTON (furious)

Je vais vous mordre le mollet moi vous allez voir si vous restez calme!

If I bit you would you be calm!

Putain tu crois qu'elle s'excuserait!

She can't even apologize!

ANGÉLIQUE

Bon ça va!

Stop!

Excusez-le excusez-le voilà.

He's sorry okay.

(She walks away with the dog)

Visions and Revisions: Language Learning for Cultural Mediation

BARBARA HANNA & ALICIA TOOHEY

1 Introduction

The approach to language teaching and learning known as intercultural language learning (IcLL) has had an undeniable influence in Australia in recent times. Associated with names such as Zarate, Kramersch, Byram, and, closer to home, Crozet and Liddicoat, it represents a turn away from the attempt to produce ersatz native speakers through institutionalized language learning and places greater emphasis on learners' abilities to apprehend the particularities of their own culture as exposed through comparison with other cultures (see Byram et al. 2001: 5). As pointed out by Harbon and Browett, the status of IcLL "as a curriculum imperative" (2006: 28) is confirmed in the MCEETYA (2005) statement on language education for the whole of Australia.

Yet, the continued appearance of articles regularly reiterating the principles of the approach suggests, either explicitly or implicitly, that despite widespread notional acceptance of IcLL, there is further work to be done on its implementation. For example, Kohler (2005: 16) points to the missing link between the teaching approach and assessment. Or again, Harbon and Browett's recent paper (2006), written from the teacher educators' point of view, notes the difficulty of persuading teacher trainees to follow through, as practitioners, on the principles of IcLL they espoused

as students. Elsewhere (Hanna & Toohey 2005), we have also lamented the lack of work on the assessment of intercultural competence, pointing out, however, the difficulties of devising valid assessment instruments when the learning outcomes of IcLL are confined to the domains of attitudinal change and the acquisition of desirable values. Whereas in that paper we more or less set aside the question of attitudinal change, in this article we focus on that very issue, grounding it however in a consideration of practice and performance. What intercultural competencies might be taught which would dispose towards the development of positive attitudinal change?

Building on the principles of IcLL set out by Liddicoat *et al.* (2005), the objectives of this paper are three-fold. Firstly, it will identify and discuss some practical strategies, taken from a range of written and filmic French texts, which we believe learners can mobilize in order to be accomplished intercultural communicators. The paper will then go on to consider the importance of making the identified strategies further accessible by explicitly teaching their enabling linguistic structures. An advantage of this approach is that the intercultural communication (ICC) aspect does not detract from the teaching of language. Indeed this integration of language and culture is seen as ideal as it better replicates likely interaction in the target language outside the classroom, maximizes teacher/learner contact time, removes the temptation to do the “culture bit” in English and facilitates the setting of valid and reliable assessment tasks. This paper will also propose a theoretical framework to explain some of the outcomes that result from the rich interplay of deployed ICC strategies and which we have observed among intercultural communicators – students, teachers and native speakers alike. The role of these strategies in facilitating attitudinal change will be illustrated by examples from student work.

2 Attitudes and performance: An uneasy link

It is curious that so often curriculum statements on the intercultural restrict themselves to understandings, reflections and attitudes about cultural difference when teachers and learners both understand culture as forms of practice.¹ People do different things in different ways, but how do we act

on this, especially if we are considering how to be intercultural communicators? This is the question with which Crispin Thurlow challenges intercultural education, quoting a Quaker author's statement of the difficulty of moving from values to action.

When we descend from our towers and come out of our sanctuaries, and take our place in ordinary homes and workshops, and are surrounded and jostled by our fellow-creatures, we find that our sensitive souls shrink from some of these contacts [...]. It is so much easier to feel enthusiasm for humanity than to love our immediate neighbours. (Richards 1948, quoted in Thurlow 2004: 209)

It is just so much easier to feel enthusiasm for the diversity of cultural practice in the abstract than to deal with it when it throws up bumps and obstacles in our way. In fact so challenging is this close engagement with others that we see intercultural communication as an extreme sport, or, if you like, intercultural contact as a contact sport – you need to learn some techniques to survive and enjoy it. And if one is to participate in this game with cultural others who are also linguistic others, these techniques include language skills.

However, if Thurlow has evoked a disjuncture between attitude and performance, Byram's work allows us to develop ways of bringing them together. He claims that "the foundation of intercultural competence is in the attitudes of the intercultural speaker and mediator", with the core to these attitudes being a readiness to "relativize one's own culture and its practices" (Byram 2001: 5). McLaughlin and Liddicoat (2005: 5) confirm this when they write "An important dimension of ILT (Intercultural Language Teaching) is that it is only possible to understand another culture by comparing it with one's own."

3 The site of observation: HHB063 French 3

With the nexus between attitude and practice in mind and with the particular aim of developing in our students an awareness of the practices and conventions of both the target and one's own culture(s), we engaged in a

cross-faculty “internationalizing the curriculum” project run at QUT in 2005 (for more details see Hanna and Toohey 2005).² Our unit HHB063 French 3 was one of several case studies used to investigate ways in which the university might ensure that students graduate with the capabilities needed for an increasingly internationalized workforce.

Taught (four hours per week for a 13-week semester) by the authors, with Rebecca Chorfadi in 2006, French 3 brings together students from the introductory stream in their third semester of French and post-matriculation students in their first semester of university French. It is important to remember that French 3 is the only unit available to students in these semesters of study: rather than being an option specifically on ICC, with “straight language work” taking place elsewhere, by its nature it must ground the treatment of intercultural communication in language instruction.³

Among the results of the project in 2005 was the identification of a number of techniques and competencies that can be deployed to deal successfully with intercultural explorations and contacts. These include:

- Negotiating understanding and misunderstanding
- Demonstrating awareness of cultural practices including those of one’s own culture
- Adopting generic conventions of the target culture, where useful
- Explaining the unknown by the known
- Challenging assumptions and generalisations, in culturally appropriate ways.

This paper contends that these competencies allow students to participate in an interpretative spiral of visions and re/visions with respect to cultural practices. This “interpretative spiral” is no retreat into the abstract, away from reality of performance, as we can illustrate by the following two examples of everyday intercultural incidents. Cultural practices can differ in the most ordinary of activities: having breakfast and taking a meal with friends.

Class discussion in French of varying breakfast practices, illustrated by a scene from Truffaut’s *Baisers Volés*⁴, concludes with a scene from Stephen Clarke’s popular comic novel *Merde Actually*. In this extract, Eng-

lishman Paul breakfasts for the first time with his French girlfriend's family living in Corrèze.

In Paris I was usually a coffee-only man at breakfast, and grabbed a croissant at the boulangerie on my way to work, but today I thought I'd better get some starch inside me as early as possible.

I filled a white china bowl with cornflakes, on to which Brigitte poured black coffee.

A Corrèzien way of saving time in the morning, I thought. Disgusting but undeniably clever. Why have your coffee and cereal separately when you can mush them together?

"Oh, what is he doing?" Brigitte laughed. "Look at him." [...]

"Do you put cornflakes in your coffee in England?" Brigitte asked.

"No, it was you who..."

"Oh là là. Do you want some English marmalade in there, too?"

Brigitte chortled at my imbecility and took the bowl away. [...]

Of course, I should have remembered. Lots of French families have their morning drink in a bowl. My ex-girlfriend Alexa the photographer used to do that. (Clarke 2005: 42-43.)

For our second example, this time in French, we turn to Marie-Paule Leroux's account of integration into the Tasmanian community, *La Grenouille dans le Billabong*:

"We would like to invite you to our BBQ, its BYO so bring your own snags!" Le langage sur l'art de recevoir à l'australienne nous semble complexe et confus à notre arrivée en Australie. [...] Le terme invitation à déjeuner chez les Australiens ne revêt pas, à priori, la même signification que celle à laquelle nous sommes habitués. Chaque nouvelle invitation est une véritable torture car nous ne savons jamais si c'est BYO ou non. Il semble que les Australiens le savent d'emblée, y a-t-il un code ou une intonation dans la voix, une nuance que nous ne saisissons pas encore et qui indiquerait la marche à suivre? Embarrassée au départ, je n'ose pas demander. Plus d'une fois, j'ai recours à ma copine Joëlle [...] qui devient mon numéro SOS. [...]

Sans doute sommes-nous déjà trop âgés pour “apprendre” et apprécier toutes les facettes de cette forme d’agapes [le BBQ]. Il faut être né Australien pour parvenir à maîtriser l’art de se restaurer debout, en tenant son assiette, son couvert, son verre et pouvoir bavarder et manger en même temps. J’essaie, je m’évertue en vain, mon repas finit inmanquablement sur mon t-shirt. Ou bien encore j’opte pour le jeûne, cela a le mérite d’éviter les taches. (Leroux 2004: 96-97)

Both our narrators demonstrate some measure of intercultural competence (negotiating understanding and misunderstanding; demonstrating awareness of cultural practices including those of one’s own culture; adopting generic conventions of the target culture, where useful; explaining the unknown by the known). What they also have in common is revisiting and relativizing their own values, even if, in the case of Leroux, these are not displaced. And what they both portray is the intercultural struggle for sense-making: the work of making and trying out rules of cultural practice. This is where we see the value of our model of the intercultural spiral, which has allowed us to conceptualize useful intercultural practice, and through that conceptualization, to drive our teaching practice, and student performance, further.

4 Visions and revisions: The intercultural spiral

In the second pass at the revamped French 3 unit delivered in 2006, we had the opportunity to think more deeply about the challenges to understanding that are part of intercultural performance. Our reflections and students’ productions have enabled us to re-classify our initial list of competencies into three broad categories or moves and thereby come to a clearer understanding of the dynamic interplay between them. This interplay, we suggest, is where shifts in understanding of meaning can occur.

The three proposed moves are:

- Scanning
- Rule-making and compliance
- Challenging.

Furthermore, we do not consider that the categories are in any sort of hierarchy, but rather that they are continually informing each other and the person mobilizing them. Nor do we suggest that the three moves are stages on the way to a destination – the dance, the game, begins again.

This list bears obvious resemblances to other accounts of intercultural practice but is, we believe, distinctive. The four phases suggested by Mrowa-Hopkins (2008), while providing some support for our model, are specifically for the methodology of institutionalized teaching and learning. For their part, McLaughlin and Liddicoat suggest that:

ILT has established four main activities for culture acquisition:

- Acquisition about cultures
- Comparing cultures
- Exploring cultures
- Finding one's own "third place" between cultures (McLaughlin and Liddicoat 2005: 6).

Again, there are similarities between this list and our own: however, we prefer not to set apart the development of personal practice as a final destination. We favour the idea of "moves" so as to more easily negotiate or establish one's position in either culture at any given time and place. This allows for mobility yet also a well functioning sense of identity across and within cultures.

We now apply the lens of our model to our two earlier examples. Firstly, let us return to the Correbian breakfast scene to see the spiral in the visioning and revisioning of the breakfast. Our narrator scans the startling food combination before him and produces a rule about a regional practice for an efficient breakfast. As he hesitantly contemplates compliance with his hypothetical practice, it is already being contested by those around him and finally he will terminally challenge its validity, based on his own previous observations of French breakfasts. Thus the vision (of breakfast-in-a-*bol*) is replaced by a revision (of the *bol* as receptacle for drink rather than cereal).

Leroux stages for us a rather anxious scanning process (just where does the vital *BYO* clue lie?) with respect to participation in an Australian, or at least a Tasmanian, barbecue. These observations allow her to enunciate the rules as she sees them for being a successful barbecue invitee, using, we note in passing, “il faut.”⁵ Despite the “*nous ne saisissons pas encore*” of p. 95, there is a rather pessimistic view of compliance as an impossibility: in the case of eating upright, for example, she can see what is necessary but is incapable of performing. Her “third place” is a somewhat hungry one (p. 97). But if we consider the path of intercultural understanding not as a series of steps leading towards an endpoint, but rather as a spiral, we see rules and options for compliance as provisional. This allows for an eventual challenging of the barbecue conventions that Leroux observes (do Australians decipher invitations and juggle dinnerware with the ingrained insouciance claimed to be their birthright?),⁶ through more informed scanning – and we might even consider a time when Marie-Paule in her own hosting of a barbecue could use more efficient variants of the associated practices, as indeed others have also done. For one thing, she might invest in a set of those nifty wine glass holders that attach to your plate for the very situation of eating and drinking standing up.

But as high functioning intercultural communicators, learners won't necessarily just scan and then perform by imitation in order to comply with designated cultural practices. They will also need to understand what is at stake in conformity and non-conformity (e.g. if, on the part of the learner, personal belief systems are undermined, or feelings of confidence to engage in social interactions severely comprised; or, on the part of the target cultural community, if misunderstandings or irreparable breakdown in social interactions occur because of a mismatch between behaviours expected and behaviours mobilized). If a decision not to conform is taken, how can this be enacted while maintaining a respect for or at least a recognition of the others' cultural practices? That might involve some more scanning to come up with a new rule.

The “challenging” may take place then, with respect either to the learner's or to the target culture's understanding of rules. An example of

this is the way in which a learner might question the perceptions, assumptions or stereotypes that reside in the received wisdom of a target culture, and which are at odds with the learner's own belief system or experiences. The following extract from Byram's *L'Assistant(e) d'anglais* was used with our students to model how a set of beliefs could be challenged in a way that still allows the interlocutor to maintain face. Here Byram is interviewing French *assistantes* about impressions of English religiosity.

“La religion? On parle toujours de la religion, de l'importance de la religion ou le manque d'importance.”

“Justement. J'ai été très étonnée par le fait que la plupart des personnes anglaises pensent que la France est plus religieuse. Alors ça, ça m'a complètement sidérée. [...] Le fait d'abord que la religion soit présentée à l'école prouve que [la religion] est plus important[e en Angleterre]. Le fait qu'il y ait beaucoup plus d'églises, et puis qu'on trouve beaucoup plus de jeunes qui vont à l'église. Alors qu'en France c'est vraiment très rare. On voit très peu de jeunes fréquenter l'église etc. Je pense vraiment que l'Angleterre est plus religieuse que la France.”

“Vous avez vraiment trouvé qu'il y a beaucoup d'enfants qui vont à l'église?”

“À l'église. C'est pas qu'ils vont à l'église, mais, par exemple, quand ils vont aux assemblées, ils trouvent naturel de chanter des hymnes religieux, des choses comme ça... [...]”

–

“ [...]Les Anglais sont très religieux je crois, très religieux, et... ”

“Qu'est-ce qui vous donne cette impression?”

“Déjà je trouve que la télévision et la radio sont très puritaines, et je trouve ça vraiment, je ne sais pas, je trouve ça vraiment très puritain, et... [...]”

“Puritain de quel point de vue donc?”

“Je sais pas. [Long list of examples follows.] [J]e veux dire c'est seulement trop puritain, je sais pas. Oui, aussi, quant à la religion, le fait d'avoir beaucoup de types d'églises, le fait d'avoir l'instruction religieuse obligatoire à l'école... quoi encore? Des choses comme ça, je trouve...”

“Et pourtant en France tous les enfants vont au catéchisme et...”

“Oui, pas tous, pas tous, et ce n’est pas obligatoire.” (Byram 1992; our emphases)

In these examples Bryam’s questioning style is simple, yet insistent that each interviewee provide some sort of evidence to support her rather bald or sweeping statements. The advantage of this approach is that it can neatly expose the observation that provoked the generalized conclusion and, revealingly, the narrowness and possibly even the weakness of the evidence for the claim. It may also result in the evidence being tabled. As our emphases point out, there is a set of useful linguistic structures for participating in this type of exchange: by learning both the questioning strategy and its linguistic formwork, students have a set of tools that they may confidently mobilize without losing face: “Vous avez vraiment trouvé”; “Qu’est-ce qui vous donne cette impression”; “[X] de quel point de vue donc”; “Et pourtant...” In the case of French 3, opportunities for such mobilization are provided by the opportunity for independent practice built into the unit, namely an interview with a Francophone. The enabling linguistic features listed above can be complemented by introducing students simultaneously to some functions of the conditional, notably the possibility of signalling the availability of other positions by constructing an utterance with a conditional form. “Pourrait-on aussi dire que les Français sont très religieux, eux aussi, parce que tous les enfants vont au catéchisme... ?” Or, in the case of our students’ interviews, “Vous avez dit que l’Australie est un pays jeune. Mais ne pourrait-on pas dire – et je pense aux cultures aborigènes – que l’Australie est un vieux pays?”

This example shows not just the association of linguistic forms with intercultural strategies but the realization of these strategies through language. This means that the assessment of students’ intercultural abilities does not rely on psychic scans or even complex evidence of reflection, which is difficult to require at this intermediate stage. Rather we can ask to see intercultural performance and this may be the catalyst for attitudinal change.

5 Task design: Objectives and assessment

In the particular unit in which we have trialled our approach, we set up a semester project on intercultural difference. Although students perform various genres (letter, report, oral presentation), the focus of the project is an interview, in French, with a French-speaker, about that person's intercultural experiences. The interview is both the principal data collection tool and an intercultural performance itself: it very strongly encourages students to engage in intercultural communication using the techniques studied throughout the semester. Assessment instructions set out the criteria against which the task will be assessed and detail different levels of performance – the criteria sheet therefore becomes the blueprint to constructing an interculturally appropriate performance. (For a closer look at the assessment of intercultural skills in this unit, see Hanna and Toohey 2005).

As an example, we indicate here the criteria for the final presentation, where results of the project are communicated to peers. This is an opportunity for students not only to reflect on their project but also to perform in an appropriate way by delivering the presentation according to culturally-bound generic standards, speaking to a culturally mixed audience. As will be seen, (intercultural) competence is not set apart as a separate skill, unrelated to linguistic competence, since, as we have demonstrated, language has been shown to be one of the vehicles for learning, resisting and displaying cultural performances.

Our assessment *grille* lists the criteria and provides descriptors of five levels of performance ranging from the very high to the very low.

Critères	Excellent	Très bien	Bien
Prosodie, prononciation			
Réutilisation et variété			
Précision			
Adaptation			
Genre			

The descriptor of high performance for the criterion of “genre” requires compliance with cultural conventions which may or may not coincide with those of the student’s own culture:

- Votre performance fonctionne comme une présentation. Elle est explicitement structurée et, si nécessaire, vous vous appuyez sur des supports audio-visuels.
- Vous expliquez les détails de votre projet pour que votre public puisse suivre.
- Bien que vous ayez des notes, vous ne les lisez pas. Votre présentation est donc bien audible et compréhensible.

“Adaptation” refers to the student’s demonstrated ability to apply what has been learnt in class to other situations, in this instance, the oral presentation. High-level performance is characterized by the following traits:

- Votre performance est logique et répond aux consignes de la tâche.
- Vous vous appuyez sur de très bonnes réflexions culturelles afin d’expliquer comment se comporter en tant que membre de la communauté francophone.
- Vous répondez très bien aux questions posées par le public à la fin de votre présentation.

The criterion “Réutilisation et variété” certainly assesses the breadth of students’ linguistic repertoires, but is not restricted to it. The tactical student who reads as a checklist for inclusion the description reproduced below is moving towards the mobilization of some of the competencies which we have seen.

- Votre présentation se compose, entre autres, d’une vaste gamme de fonctions travaillées en classe telles que: réflexions culturelles, récits au passé, paroles rapportées, projets pour le futur; consignes; hypothèses.
- Ceci pourrait impliquer donc l’emploi des structures grammaticales telles que: passé composé, imparfait, plus-que-parfait, futur simple, futur proche, il faut, si + présent + futur simple, si

+ imparfait + conditionnel, conditionnel, qui et que, pronoms COD et COI et d'autres expressions utilisées dans les documents présentés.

- Vous traitez du sujet d'une manière bien appropriée.

5.1 Student production

A selection of examples from this final oral presentation emphasizes student uptake of reflection on intercultural difference and how, although these students are limited in their linguistic repertoire, reuse of language studied allows them to perform the moves of the intercultural spiral.⁷

5.1.1 Scanning

Les expériences culturelles

- La nourriture
- Les magasins
- Les toilettes
- Les malentendus

This group (two international students) and their interviewee were in no doubt about the effect of everyday jostling with intercultural difference, their scanning including seemingly banal, yet intensely challenging, sites of difference. They were also clear that the path to intercultural communication is fraught with the potential for misunderstanding.

Another student has successfully obtained from his interviewee results of that interviewee's scanning of Australian cultural practices, and thus has been forced to a new level of awareness about his own practices.

5.1.2 Compliance

Les Différences Culturelles

- Le fait que les écoles au Canada n'avaient pas les uniformes, mais en Australie nous avons les uniformes à les écoles.
- Les hommes en Australie ne donnaient pas les amies d'autres hommes des bises quand ils les rencontrent.

Many students went on to enunciate rules as outcomes of their research. For example, the authors of the first slide quoted above made several suggestions for surviving difference and avoiding misunderstanding. Another student suggests that compliance is not a natural product of immersion in another culture:

Conclusion

- Enfin, pour conclure, les différences qu'il m'avait expliquée sont les faits de vies en Australie, [...], mais qui peut-être présenteraient des problèmes pour les Francophones.

It is interesting to note that for many students, the rules were not those of French / Francophone cultures, i.e. rules for cultural conformity, but were proposed as principles for the intercultural speaker and mediator, to use Byram *et al.*'s (2001: 5) terms. The two authors of the following slide, for whom French is a third language, were particularly struck by the non-correspondences between the French and English lexicons and the implications of this for communication.

Ce que nous ferions différemment et ce que nous avons appris

- contrôler le temps meilleur
- pratiquer plus
- ne pas tomber malade

- Pas possible de traduire parfois
- Comment trouver les autres moyens de le dire quelque chose

Our final example of rules for intercultural competence also serves to illustrate the usefulness of the spiral model.

La clé est...

- de garder l'esprit ouvert
- il faut essayer de ne pas comparer les deux pays et d'accepter les différences

Merci!

The rules which this student has produced from her interview work might surprise – surely the point of being interculturally competent is to appreciate differences between cultures, not to give up on comparing them? However, in the context of the presentation and from the student's comparison of tourists and long-term immigrants, it appears that the second rule relates to that stage in integration into a culture when it can be useful to give up on comparing prices, brand names etc; in other words when

comparison is a barrier to acceptance. If the compliance stage is not viewed as definitive, but rather as one which may be challenged, we may imagine the student at some later stage exploring the usefulness of this principle and affordances for her own intercultural encounters. She might then revise it.

6 Conclusion

When HHB063 French 3 goes into a third year in its revised form, we will apply the intercultural spiral to further drive the exploration and development of high level intercultural competencies. Students will not merely scan, nor just perform observed or designated cultural practices, but they will also be required to reflect on conformity. This will entail a consideration, on the part of the teachers, of suitable models for the expression of these reflections, and the language formwork which enables them.

The linguistic tools which we have shown here as means for realizing the intercultural spiral are simply examples, chosen for a particular level with specific linguistic abilities and learning requirements. Other kinds of structures which might be studied and then required in student work could include:

- Comparatives (“La ville de Brisbane est **plus** petite **que**... **mais plus grande que**... ”; “nous mangeons plus copieusement le soir etc.”)
- Other connectors used to emphasize contrasts: “**Alors que** l’année scolaire en France commence en septembre, en Australie les classes reprennent en février.”
- Various rhetorical markers corresponding to the move of challenging: “Il y a beaucoup de fermes en Australie, **certes, mais** la population est majoritairement citadine. **Certes**, les Norvégiens ont la réputation d’être froids, mais...”

As was the case for the linguistic features worked on in French 3, these can be mobilized across a variety of genres.

We would like to conclude by returning to the conference theme of *Explorations et Rencontres* through this paper’s title of *Visions and Revisions*,

and its proposition of the intercultural spiral. We believe that the explicit teaching of linguistic features that underpin intercultural competence allows students to activate a dynamic process. It enables students to develop effective practices as intercultural communicators – capabilities which, we are told, will be required more and more as the effects of globalization seep into our everyday activities and contact with linguistic and cultural others becomes more everyday. Indeed the constant interplay among intercultural competencies illustrated by the spiral presented here would appear to explain the process through which cultures can constantly change, evolve and respond to the phenomenon of multiculturalism in a sustainable way.

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Notes

- 1 Such is at least our own experience with university-level language learners.
- 2 The cross-faculty project was highly commended in the Learning Environment section of the Queensland Government's Celebrating International Education and Training Industry Showcase Accolades, 2006.
- 3 The student cohort in 2006, typical in its diversity, shows that many of our students could be presumed to be already intercultural operators by virtue of their previous experiences: of the 62 students enrolled, 9 were international students, around 12 were first or second generation immigrants to Australia and five had been on overseas exchanges.
- 4 The scene is also exploited for cultural reference and its illustrations of advice-giving, of the opposition between *futur simple* and *futur proche*, and of the fact that cultures change over time.
- 5 Mastering the verb "falloir" becomes a unit requirement.
- 6 Students in HHB063 have suggested that they themselves could be observed sitting on the ground, on deckchairs they brought along for the purpose, or even on the esky previously containing their contribution to the barbecue..
- 7 In passing, we note that the existence of these slides indicates the extent to which many students engaged with contemporary generic conventions and used PowerPoint. In light of PowerPoint's popularity, in subsequent iterations of the unit, a newspaper article (Amalou 2006) on the riskiness of linguistic errors in such presentations in the French professional context, has been used to present the quest for accuracy as the cultural issue which it is.

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Explorations in the Classroom



Les TICE: de nouveaux outils pédagogiques

BÉATRICE ATHERTON & IWONA CZAPLINSKI

Introduction

Les enseignants de langue font depuis longtemps figure de pionniers en matière de technologie. L'audio, la vidéo, les produits multimédia et autres DVD ont été progressivement intégrés dans la panoplie du professeur de langue et on s'est fréquemment interrogé sur leur rôle dans l'apprentissage. Les technologies de la communication sont venues s'y ajouter ces dix dernières années et la communication médiée par les systèmes informatiques soulève à son tour des interrogations. Ce nouvel environnement modifie certaines conditions d'apprentissage, en complexifiant les relations entre les principaux acteurs de la communication. Ceux-ci interagissent au moyen d'outils qu'ils peuvent adapter à leurs besoins. En facilitant la communication avec un locuteur natif, l'outil informatique permet également à l'apprenant d'accéder à une plus grande autonomie et de dépasser, dans une certaine mesure, les contraintes de la salle de classe, le rapprochant ainsi de la communication authentique.

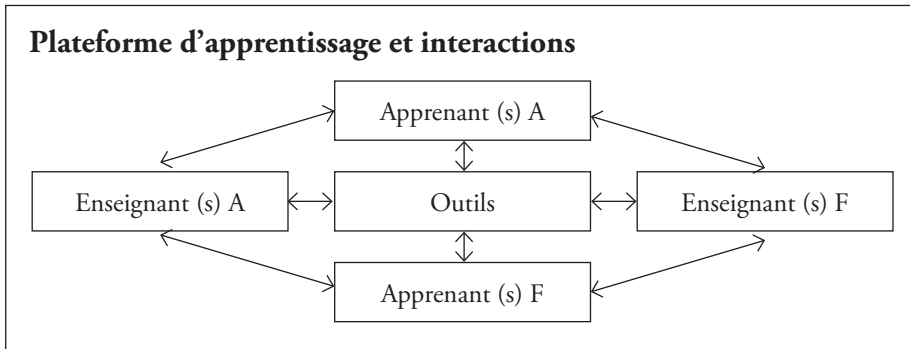


Figure 1. Relation entre les principaux acteurs de la situation d'apprentissage
A = australien; F = français

1 Des échanges multimodaux

Depuis quelques années, les chercheurs réfléchissent sur les particularités de ces outils, comme le leur suggérait Chapelle (1999).

On a pu observer notamment que les conversations synchrones écrites pouvaient avoir un effet bénéfique sur la participation orale des apprenants de langue étrangère. Ceux-ci participent davantage en ligne qu'en présentiel (Kern 95) et la répartition de la parole est plus homogène entre les apprenants que dans le groupe classe en présentiel (Warschauer 96). Cette production accrue favoriserait donc ce que Swain (1985) appelle le "pushed output", élément indispensable à une meilleure acquisition de la langue. Le mode asynchrone, quant à lui, semble favoriser une plus grande concentration de la part des apprenants. Comme le signale Annette Béguin:

C'est la communicabilité des textes qui est l'intérêt essentiel du traitement de texte en matière d'écriture et surtout de pédagogie de l'écriture [...] le texte scolaire retrouve sa fonction naturelle. On écrit pour les autres, et pas seulement pour le professeur.¹

Grâce au développement de nouvelles plateformes d'apprentissage, la communication devient multimodale. Ce modèle hybride combinant dans un même espace oral et écrit, communication synchrone et asynchrone, peut-il favoriser l'apprentissage et si oui, dans quelles conditions? Ce sont les questions auxquelles de récents travaux tentent de répondre (Lamy 2006;

Chanier & Vetter 2006) et c'est dans cette perspective que s'inscrivent les projets que nous menons depuis 2005 avec plusieurs universités françaises.

2 Les projets

2.1 Leurs objectifs

Le premier de ces projets, visait à développer les compétences en cohésion et cohérence des textes d'apprenants de niveau B1. Les étudiants de QUT devaient collaborer avec des étudiants de la Faculté des Sciences d'Aix-Marseille I inscrits en formation au Centre d'apprentissage des langues de l'université de Provence et se destinant au métier d'enseignant. Le second avait pour but le développement des compétences de communication de futurs juristes de niveau B2/C1 et mettait en rapport des étudiants en droit de QUT et de la FLD² à Lille. Dans les deux cas, les apprenants travaillaient en binôme avec leur partenaire français, sur une période de dix à treize semaines et avaient pour consigne de s'exprimer dans la langue cible.

Du point de vue institutionnel, par contre, les deux situations d'apprentissage étaient clairement différenciées. En effet, dans le premier cas les étudiants français avaient accès à la plateforme dans un centre de langues en accès libre alors que dans le second cette collaboration faisait partie intégrante des cours dans les deux universités. Nous verrons plus loin que le contexte d'apprentissage s'est révélé déterminant quant à la participation des étudiants.

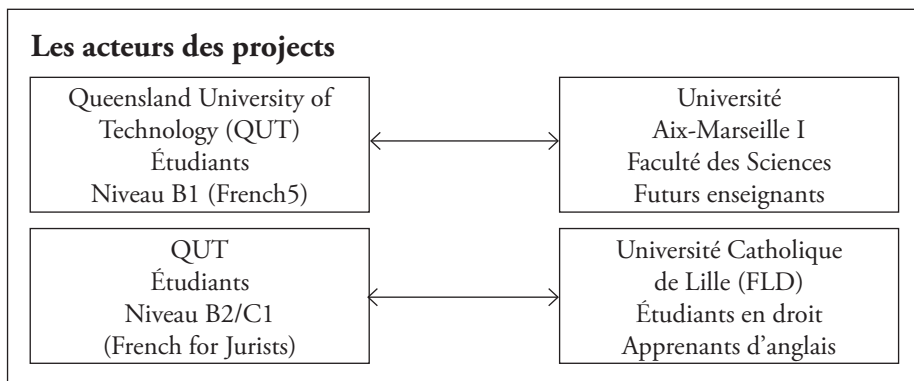


Figure 2. Les acteurs des projets

2.2 Les outils: description et évaluation

Le soutien accordé à ces projets par QUT,³ nous a permis de développer une plateforme d'apprentissage collaboratif grâce à laquelle les apprenants peuvent communiquer dans les deux modes synchrone et asynchrone. Le système comprend les fonctions suivantes : des salles de bavardage avec audio et vidéo, un forum, un système d'échange de documents, un logiciel qui permet aux apprenants de développer leur propre glossaire et un wiki.

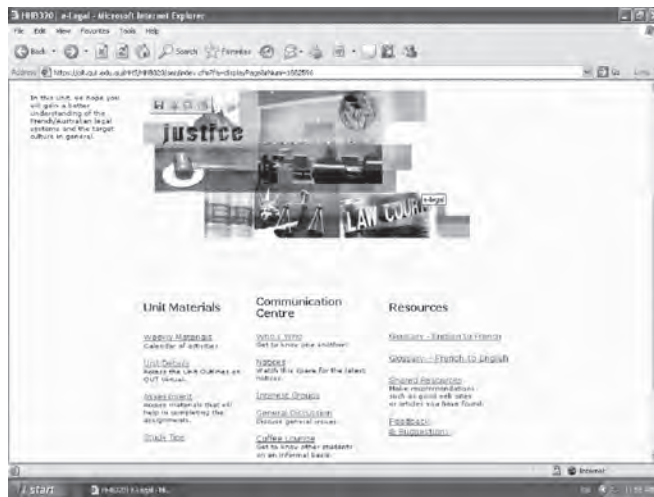


Figure 3. Plateforme d'apprentissage (page d'accueil du projet e-legal)

Nous avons choisi de présenter deux outils complémentaires, illustrant différents modes de communication : le bavardage et le wiki.

La salle de bavardage permet aux apprenants de communiquer oralement ou par écrit avec leur partenaire à intervalles réguliers pendant le semestre. En plus des différentes tâches qui leur sont proposées, ils sont libres d'utiliser cet espace pour échanger des informations personnelles et apprendre à se connaître, ce qui facilite par la suite la collaboration sur le wiki.

Lors de ces sessions, il est apparu que les apprenants avaient tendance à utiliser simultanément les deux modes oral et écrit, passant ainsi du bavardage au clavardage. Ils démontraient ainsi comment la nature même de ces outils peut modifier les conditions d'apprentissage. Loin d'être contrôlées par l'enseignant, elles peuvent être modifiées spontanément par les

apprenants. Cette spontanéité s'exprime également dans la façon dont ils accompagnent et encouragent leurs partenaires dans leur apprentissage de la langue, comme le montre l'exemple ci-dessous.

S(A)	étudiante australienne;
S(F)	étudiante française
S (A)	j'ai pensé qu'on dit vous' quand ils se rencontrent le premier instant ?
S (F)	yes it is but it's the second time and i'm younger than you it's just a mark of respect
S (F)	so you say tu ok?
S (A)	oui. je comprend.
S (A)	alors, quel age as-tu?
	[...]
S (A)	tu peux ecrire quelque chose en francais et je vais le dire?
S (F)	ok could you tell me what you wrote about your friend?
S (A)	mon amie que s'est mariée?
S (A)	qui
S (F)	yes
S (A)	ok j'ai une amie qui s'appelle sarah.
S (A)	elle s'est mariee l'annee dernière.
S (A)	ca va ?
S (F)	that's great you see you can speak in french!!

Exemple 1: Extrait d'une séance de bavardage
S(A): étudiante australienne; S(F): étudiante française

Comme l'avaient déjà observé Von der Emde, Schneider et Kotter (2001), les partenaires adoptent spontanément le rôle de tuteur et les apprenants posent naturellement des questions, comme s'ils étaient dégagés des contraintes ordinaires de la classe de langue.

L'analyse préliminaire des interactions entre apprenants confirme donc l'hypothèse selon laquelle la combinaison de l'écrit et de l'oral sur ces nouvelles plateformes favoriserait la production langagière.

Les apprenants disposent également d'un wiki, logiciel de co-écriture, accessible en ligne, à partir de n'importe quel point d'accès à l'internet. Comme le précise Ramm (2004), il s'agit d'un outil d'élaboration collective de contenu et non de capitalisation des connaissances. Certains chercheurs ont déjà réfléchi sur une utilisation potentielle du wiki dans la classe de langue sans analyser pour autant les pratiques des apprenants (Brandl 2005; Goodwin-Jones 2003).

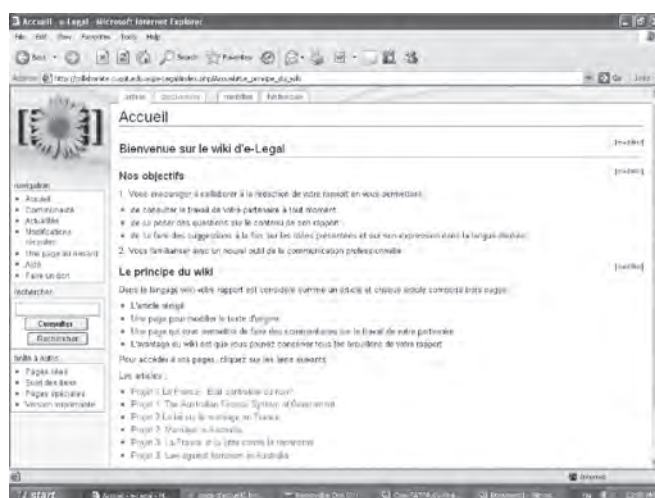


Figure 4: Page d'accueil du wiki – e-legal

Dans le cadre de nos projets, les étudiants de niveau B1 avaient comme tâche la rédaction d'un conte et ceux de niveau C1 devaient rédiger un rapport sur un sujet de droit comparé. Il s'agissait pour eux de collaborer c'est-à-dire d'échanger des conseils et de réfléchir ensemble à leur production langagière. Dans le cas du français du droit, le partenaire jouait également le rôle d'expert juridique pour son pays d'origine.

Nos observations pendant le semestre ainsi que les commentaires des étudiants, nous ont permis de tirer quelques conclusions préliminaires qui portent sur les aspects suivants: l'accessibilité, la facilité d'utilisation et le rôle du wiki dans le processus de collaboration.

Du point de vue de l'accessibilité, aucun logiciel particulier n'a besoin d'être installé sur l'ordinateur, ce qui rend cette technologie très accessible. L'accessibilité a été jugée d'un double point de vue spatial et temporel. Le fait que l'apprenant puisse se connecter n'importe où et à n'importe quel moment, peut parfois constituer un obstacle à la collaboration. Cet accès illimité donne l'illusion du temps qui reste à la disposition de l'apprenant pour accomplir les tâches. Certains étudiants ont tendance à remettre à plus tard la réalisation du projet. Comme l'a constaté une étudiante: "there is always time to do it later". Ce problème s'est révélé particulièrement important dans le cas d'un centre de langues en accès libre, comme celui de Mar-

seille et confirme l'expérience de l'Université Mons-Hainaut qui a montré qu'en l'absence de contraintes de hiérarchie les étudiants s'impliquent peu (Ramm 2004).

La facilité d'utilisation a également été évaluée sous deux angles: la familiarisation avec le système et la facilité de mise en pratique. Dans la majorité des cas, les apprenants n'ont eu aucune difficulté à comprendre le fonctionnement du système. La mise en pratique n'a pas non plus posé beaucoup de problèmes, mais certains apprenants ont regretté l'absence d'un correcteur et d'un dictionnaire. Nos étudiants ont par contre beaucoup apprécié l'interface en langue cible.

Nous nous sommes également interrogées sur le rôle du wiki dans le processus de collaboration. Nos premières observations nous permettent de conclure qu'il peut avoir un impact positif sur celui-ci. Comme le rappelle Caws (2005):

les outils de communication écrite asynchrone peuvent motiver les étudiants parce qu'ils offrent un lieu de communication sécurisant au sein duquel les plus timides peuvent mieux participer aux discussions et collaborer.

Pour les apprenants, les principaux avantages semblent être les suivants: la possibilité de consulter les travaux en cours des autres participants, la possibilité d'apprendre directement ou indirectement en s'inspirant des idées ou des exemples des autres et en recevant des critiques constructives de leurs pairs. Du point de vue méthodologique, nous avons observé la difficulté des étudiants à formuler leurs suggestions et à exprimer leurs critiques de façon constructive. Ce qui nous amène à nous poser des questions sur la nature de cette difficulté. Sont-ils conscients des différences culturelles et craignent-ils de commettre un faux pas ou ne savent-ils pas tout simplement comment porter un regard critique sur un texte? Dans un cas comme dans l'autre, l'apprentissage de stratégies appropriées s'avère crucial pour encourager la collaboration. Nous devons donc familiariser nos étudiants avec ces stratégies dans la classe de langue pour qu'ils puissent les appliquer efficacement.

Finalement, la fonction “historique” constitue la caractéristique la plus importante du wiki car c’est elle qui rend la collaboration possible. En effet, toutes les versions successives du texte sont préservées et accessibles à tout moment. De plus, le moindre changement est enregistré en temps réel et mis en évidence sur le wiki, ce qui influe sur deux aspects du projet: l’organisation de la tâche et l’organisation du travail. Mieux à même de contrôler le processus d’écriture, l’étudiant se trouve responsabilisé.

Conclusion

Pour mener à bien un tel projet, il est nécessaire d’établir une relation pédagogique soutenue avec les responsables des cours, fondée sur la même approche didactique; s’assurer que la technologie sera intégrée dans le cours de langue y compris au niveau de l’évaluation et enfin assurer régulièrement un accès guidé à la plate-forme d’apprentissage pour les apprenants. Du point de vue pédagogique, notre expérience nous a permis de tirer quelques conclusions, mais de nombreuses questions restent à explorer, par exemple: comment utiliser au mieux les fonctionnalités de ces technologies pour concevoir des tâches qui répondraient à des objectifs pédagogiques précis? Comment évaluer plus précisément l’impact de ce nouvel environnement sur l’apprentissage? Enfin, quel effet ces nouvelles technologies ont-elles réellement sur l’attitude des apprenants du XXI^e siècle déjà familiarisés avec ces technologies?

University of Queensland

Notes

- 1 Citée dans Pouchol (2003).
- 2 Ces étudiants participaient au programme *e-Legal*, lancé en 2004 par Marie-Lise Grare, responsable du programme d'anglais à la Faculté Libre de Droit de Lille (FLD/Institut Catholique) et développé depuis en collaboration avec la section de français de QUT.
- 3 2005 Small University Teaching and Learning Grant: "Language Learning in a Global World"; 2005-2006 Large University Teaching and Learning Grant: "ICT Literacies".

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Promoting Collaborative Learning with *IdeaNet*: A Francophone Literature Case Study

BONNIE THOMAS

In 2003, the Arts Faculty at The University of Western Australia underwent a major restructure involving the distribution of points for its units of study. In the previous model each unit was worth eight points while in the revised version units could be weighted at either 6 points or 12 points. For French Studies, this redistribution of points resulted in the creation of a new series of upper level elective units. Students must take at least two of these units over two years in order to complete a major in French. A distinguishing feature of these electives is that they can contain up to five different language levels, ranging from students who have only completed one year of French (ex-beginners) all the way up to native speakers. The vast disparity in students' command of French has provided challenges both for the lecturers and for the students, particularly regarding the promotion of active learning across all language levels. This paper explores a multimedia innovation called *IdeaNet*, developed by the Arts Multimedia Centre at The University of Western Australia, as one way to combat the problems of mixed level classes and to foster an effective learning environment for all.

The problem of mixed level classes is common in many disciplines, although it can be particularly significant when learning a foreign language. Antonia Rubino, a lecturer in Italian at the University of Sydney, argues that two principal considerations are necessary when dealing with different abilities within the same classroom. The first is the necessity to create a

learning environment where students feel safe to take linguistic risks without feeling afraid or embarrassed in front of their peers. The second is an emphasis on flexible learning that caters for “the variety of learners’ interests and ability levels” (Rubino 2004). While the term “flexible learning” can be somewhat ambiguous and is often equated with distance education or e-learning, Betty Collis and Jef Moonen assert that it can also be thought of “in a broad way, with the key idea being learner choice in different aspects of the learner experience” (Collis & Moonen 2001: 9). In the context of this paper, flexible learning will draw on these different elements, placing the students as directors of their learning and drawing on technological advances to enhance the learning experience. A flexible approach towards teaching techniques and assessment methods constitutes an integral part of creating a positive and cooperative learning environment that fosters students’ experience of learning. Such strategies are vitally important in the heterogeneous classes that are the subject of this inquiry, in which one class may contain up to five different language levels.

A significant aspect of flexible learning explored in this paper is the recent trial of a new web-based application entitled *IdeaNet*, which allows students to create comprehensive conceptual groupings of references, and notes about those references. *IdeaNet* allows users to record any source – including books, journals and websites – as a reference. This reference information can then be enhanced through the addition of notes, which can contain anything a user wishes to highlight relating to the reference. References and notes are built into conceptual groups or networks by the use of keywords, which are supplied by the user when writing notes. *IdeaNet* can help students consolidate the body of work dealing with a particular subject and, at the same time, establish and reinforce the unit’s dominant themes and concerns, creating an easy-to-use database of references and related information. This database can be used as a research tool for current students of a unit, or as an ongoing and constantly multiplying reference database. The flexibility of *IdeaNet* ensures that students can further their knowledge by providing and consulting an array of online notes on references relevant to the unit.

IdeaNet primarily involves students creating summary and/or critical notes about references, which can then be made available to other students. The information students enter into *IdeaNet* can be monitored and controlled by the unit coordinator and tutors for the unit. It can be set up for each unit in a different way so that the information stored may be made available to students across the whole unit, within tutorial groups, or within other alternative groupings. A list of keywords can be selected by the unit coordinator and added to the database for students to choose from. Each time an entry is created, students are encouraged to choose up to five keywords that best represent the themes and ideas being presented in a particular reading. Key concepts are therefore reinforced, making the database more accessible for students when undertaking research. Coordinators and tutors have access to edit and streamline the set of keywords in use at any time.

While *IdeaNet* offers many possibilities for a vast array of disciplines, it was specifically adapted for use in an upper level French elective in second semester 2005. In this unit on francophone African literature, students were required to study three novels in French as well as a select number of secondary resources. *IdeaNet's* potential for creating a collaborative learning environment was particularly important in this context of multiple language levels within the one class. *IdeaNet* offers the possibility of a computer-based dialogue between students, and between students and the lecturer, and therefore promotes learning collaboration. As many researchers have pointed out, a “collaborative environment can reduce anxiety, foster self-esteem and encourage positive attitudes towards the learning environment and learner involvement” (Rubino 2004).

In their article on the shift from a Teaching Paradigm to a Learning Paradigm in undergraduate education, Robert Barr and John Tagg argue that universities must create environments where students “discover and construct knowledge for themselves” and make them “members of communities of learners that make discoveries and solve problems” (Barr & Tagg 2005: 4). The Learning Paradigm places the student at the centre of the learning process and emphasizes the need for cooperative, collaborative

and supportive environments (Barr & Tagg: 9-10). *IdeaNet* links into these pedagogical principles, requiring certain choices to be made by the learners and also the need to engage collaboratively with their peers. Moreover, it demands that students “think outside the box” and develop their analytical skills. In responding to their colleagues’ messages, students must critically assess material learnt in class and form their own opinions and interpretations. This knowledge must then be linked back to the content explored in lectures and tutorials and reproduced in a more thoughtful fashion in essays and short answers.

Students created a cooperative learning space by authoring a series of notes on the unit’s key texts and responding to their peers’ messages. They were required to write online notes about each of the different novels and provide summaries of critical references that enhanced their understanding of the primary texts. The students’ collective responses posted on *IdeaNet* provided other learners with the opportunity to deepen their comprehension of key themes in the novels and direct them to useful further readings. In posting, reading and responding to each other’s messages, students had the feeling of being in a larger educational framework. Knowledge was not seen as something to withhold from others, but, rather, as something to share. Students were able to monitor their own learning and if they felt they needed greater exposure to the written language, or extra time spent understanding a particular novel, the messages posted on *IdeaNet* provided an instant source of support. More importantly, students were able to assist their peers directly by providing commentary on their colleagues’ work and breaking down the barriers between the different levels. In this way, *IdeaNet* helped to achieve a collaborative, cooperative learning experience. This approach is consistent with the need to support students who have had less exposure to the language, but maintain the deep learning required by all students.

In semester two 2005, an elective unit on francophone African literature was selected as a focus unit for issues relating to mixed level learning groups. Twenty-two students enrolled in the unit and it included five different levels: second and third year ex-beginners’ students (with one and a

half years and two and a half years of French respectively), second and third year post-high school students (with six and a half years and seven and a half years of French respectively) and native speakers (from both France and Mauritius). The course comprised a weekly lecture in French and a weekly tutorial conducted primarily in French, but with English where necessary. Students were given an introduction to the history of francophone Africa and its literature and were required to read three novels in French during the semester: *L'Enfant noir* (Camara Laye), *Une si longue lettre* (Mariama Bâ) and *Maman a un amant* (Calixthe Beyala). There were three people involved in administering the unit: the unit coordinator who wrote and conducted lectures and tutorials, prepared the tutorial questions that formed the basis of the *IdeaNet* responses and assessed everything but the *IdeaNet* component; a lecturer who monitored and assessed *IdeaNet* activities and a mature-age native speaker enrolled in the unit who acted as a language moderator for ex-beginners students. The latter was given a special programme with different assessment criteria in order for him to fulfil his role as a mentor for these students – a step seen as beneficial for all involved.

The introduction of *IdeaNet* into this already established unit meant a reworking of the previous assessment model, which focused on essay writing and an end-of-semester exam. There was no previous evaluation of oral skills and no collaboration between students. The revamped assessment included an extended essay on one of the three books (30%), a short tutorial presentation (20%), an in-class test on all three texts (15%), tutorial attendance (5%) and *IdeaNet* responses relating to all three texts (30%). The current version of the course thus gives a substantial weighting (30%) to student responses posted on *IdeaNet*. Robert Blake asserts that such use of technology can “provide additional opportunities for negotiated language use with instructors and classmates alike” and that “the electronic classroom challenges the teacher to take advantage of new materials and tools to increase interconnections and language enrichment” (Blake 1998: 210). *IdeaNet* is designed for students to think critically about the material they have learnt in class and thereby increase the opportunities for deep learning through “the refinement and assimilation of understanding” (McNaught 2000: 246).

In order to work with *IdeaNet*, students were divided into two groups: *groupe vert* made up of fourteen ex-beginners' students (French 204/French 206/French 306) and *groupe rouge* comprised of eight post-high school students and native speakers (French 308/French 312). The two groups were given separate tasks, but were also required to work interactively and respond to each other's messages online. (See Appendix A for the specific tasks attributed to the two groups and Appendix B for a calendar of due dates.) For example, the green group had to answer questions in French based on the three texts (provided in advance by the lecturer) and the red group then had to provide constructive criticism on their form and content. Such responses required critical evaluation and reflective thinking. The red group had to post critical summaries of two secondary sources and the green group had to provide comments on the summaries. The green group had to perform ten different tasks (answer four questions relating to the set texts, respond to two red group summaries, and respond briefly to the red group's comment of their tutorial questions). By contrast, the red group had to perform three different tasks (write two extended critical commentaries on secondary sources and respond to a green group's response).

In this same unit the use of a native speaker as a moderator for the green group's tutorial responses was also trialled. Members of the green group were invited to submit a draft of their work to an experienced native speaker and he highlighted mistakes in their work. While he did not make any corrections, he indicated the kind of error that was made – for example gender, tense or word order – so students could then rethink their work before submitting it for public viewing. (See Appendix E for an example of the moderator's corrections). This approach encouraged a thorough reviewing of skills learned in class and was a highly beneficial pedagogical exercise. One of the advantages of this system of moderation is to encourage students to express themselves in French in a non-threatening way. By writing short, manageable notes for *IdeaNet* on different aspects of the texts, students have the opportunity for regular feedback from the moderator that will also serve to motivate them. As Barbara Gross Davis suggests, it is important to “give students frequent, early, positive feedback that supports students' beliefs that they can do well” (Gross Davis, “Motivating Students” 1). *IdeaNet*

responses that have passed through the moderation process thereby become “critical for developing reflective, self-directed learning” (Murphy 2000: 19). It also offers an ideal opportunity for “learning by doing”.

In order to gauge the effectiveness of *IdeaNet* and the different perceptions students had of this mixed level unit, students were approached individually by email. A few simple questions were asked in the message – “What did you think of *IdeaNet*?”, “Do you feel there is too much/not enough French spoken in class?”, “Were there any techniques you found particularly helpful or unhelpful in your understanding of this unit?” and “Is there anything else you think might be relevant?” However, the questions were deliberately left open-ended so students would feel free to respond according to their own thoughts and feelings. Eleven students representing all the different levels in the group responded and all gave thoughtful and detailed answers. The students’ email and informal oral comments on the elective were generally positive and were surprisingly uncritical of the vast disparity of students’ levels in the group. However, as the diversity of learners testifies, attitudes to *IdeaNet* varied widely. For all the students in the group *IdeaNet* represented a radical departure to previous assessments in French literature units, which traditionally feature essay writing, in-class tests and oral presentations.

For the ex-beginners stream, students responded overwhelmingly positively to the use of *IdeaNet*. (See Appendix C for the complete list of responses for the green group). All five students wrote that, after an initial feeling of unease while they got used to the system, they found it helped their understanding of the different novels in the unit. One student commented that “the questions for the *IdeaNet* postings were good and I did find it really helped my understandings of the texts” while another remarked that “the *IdeaNet* system worked well, and wasn’t too difficult to grasp. It was much more interesting than doing another essay because it ensured we wrote on a wider variety of topics”. Each of the ex-beginners students commented on the depth of understanding the *IdeaNet* responses required, which is a testament to the promotion of deep learning with this application.

One of the five ex-beginners students commented on the extra workload generated by *IdeaNet* when compared with the two essays required by another French literature unit run at the same time. A second year post-high school student in the green group also commented on the question of workload arguing that three notes, rather than four, would be enough. The three students who replied from this language level displayed a less enthusiastic attitude towards *IdeaNet*, clearly preferring more traditional forms of assessment. While one commented that “it was a good idea to have a forum-type activity to encourage group discussion”, their overall negativity highlights the need for the tasks to be more clearly identified, justified and fully integrated into the learning process.

While it is difficult to make generalized statements with a sample of three students from the red group, the insightful comments of those who did respond to the survey provide food for thought on the use of *IdeaNet* for higher-level students. (See Appendix D for the red group responses). Like the second year post-high school group, these students expressed reservations about the benefits of *IdeaNet*, including what they perceive as the excessive workload. Moreover, two students commented on their hesitation about criticizing their peers’ work: “I really was not comfortable having to correct someone else’s work”; “I have tended, if you have noticed, to not criticize the work of the Groupe Vert students but rather to find and comment upon a different point of view on the particular topic”. These reactions indicate the need to better explain the procedure and purpose of constructive criticism and its relationship to “real-life” situations in which people are required to work collaboratively and provide feedback to colleagues. As Meyers asserts, “whenever teachers build bridges between concrete, everyday ideas and more abstract, academic concepts, they are fostering critical thinking” (Meyers 1986: 77). The use of constructive criticism is a component of the *IdeaNet* system that merits further reflection.

One of the clearest patterns to emerge from the student feedback is the wide variety of students and their different learning needs. As Carmel McNaught urges us, we “must take seriously the need to cater for a diversity of students with differing learning styles and approaches, for example by

offering a variety of learning activities and a variety of assessment strategies” (McNaught 2000: 247). It seems that the majority of students found *IdeaNet* beneficial for their learning, although the above comments illustrate that this opinion was not shared by all. Part of the problem of this particular trial was that there was limited preparation time for the lecturer and it was not possible to anticipate all the assessment implications before putting them into practice. An obstacle experienced by students and lecturer alike was the confusing interface of *IdeaNet* where students post all their messages as “new notes” rather than responding directly to each other. A possible strategy for avoiding this confusion is to pair students up at the beginning of the course. This early organization would make it much easier for students to find who they are responding to and who is responding to them, as well as solving the problem of uneven numbers between the two groups. It is likely that the red group would have more than one green student to respond to, but that would provide the former with the opportunity to further apply their understanding of the French language. Pairing students would also be a useful technique for breaking the ice between red and green group members. It is quite likely a collaborative relationship might grow between the two members in which they meet and help each other outside of the classroom setting. There may be a possibility for threaded discussions as the *IdeaNet* system develops further.

A disappointing outcome of the experience is that most students did not take up the help of the moderator. For those who did submit their work to the native speaker prior to publication on *IdeaNet*, they discovered a highly beneficial learning experience. It was a unique opportunity for lower-level students to receive guidance from a native speaker, but without the work being done for them. Unfortunately students getting outside help from French speakers is becoming increasingly common and offers no benefits to their learning when their work is simply corrected without comment. The moderator in this unit gave guidance rather than answers and encouraged the students to remedy their own mistakes. The role of the moderator should be greatly promoted for future use as it provides an exciting opportunity for students to learn by doing. It also offers the gifted language students the chance to take on the challenging role of guiding their

peers' work. This moderation of the language learning process provides a medium for developing mentoring relationships between students, which creates important benefits for both sides.

From the point of view of the lecturer, *IdeaNet* in its current form proved a lot of work. Students posted messages almost every week and it was important to monitor the different tasks and ensure that students were working collaboratively. In the trial elective, the lecturer printed out and corrected all responses on paper, in addition to following the dialogue between students. In hindsight this approach represented a “doubling up” of the workload as students provided comments on each other's work anyway. There is the possibility to assess responses online – either in a way that only the student can see or in a way that everyone can see – although for linguistic correction this technique may not work so well. Future developments of *IdeaNet* may allow for a more user-friendly approach for language students. There is certainly the potential for increased collaboration between the whole group with the lecturer providing commentaries online. The assessment tasks also need to be revised for future use, particularly for the green group, which had an extraordinarily complicated weighting of ten different tasks. A careful reassessment of the learning objectives and outcomes would further capitalize on the benefits of *IdeaNet*.

Student feedback indicates that they generally felt that the presence of different levels in the classroom could be beneficial to their learning. While some found it difficult to express themselves in French and follow quickly spoken French in the classroom, particularly when spoken by red group members who do not speak as slowly and clearly as the lecturer, they were happy to keep the main classroom language in French and use English only to clarify and paraphrase important points when necessary. One student remarked that “overall I think it was a good idea for the lower-level students to be put in classes with those of a higher level because it encouraged us to aim higher, and we could learn things from the other students.” This positive declaration underlines the benefits of collaborative learning and foregrounds the possibilities of mentoring relationships between students. As Neil Entwistle argues, “mentoring, when well facilitated, can be

very motivating both for mentors and mentees. The learning payoff of explaining something to a less experienced student is at least as great for the mentor as for the student on the receiving end” (Race 1998: 55). Mentoring and cooperative learning also increases the incidence of intrinsic motivation, or learning for the love of the learning, (Entwistle 1998: 16-17) which is frequently cited as a desired outcome of university study.

Recent research into foreign language learning emphasizes the importance of teaching students about different kinds of communication – including oral, written and gestural – and drawing on a broad range of materials to achieve those goals (VanPatten 2002: 106).

Students learn languages above all to communicate and indeed, communication and understanding are the backbones of a wide variety of disciplines. While the vastly different language levels in UWA’s upper level elective units provide real challenges to the lecturer and students, they also offer the opportunity to be creative and flexible. The introduction of *IdeaNet* injected new life into a well-established unit and forced a rethinking of aims and outcomes, thereby posing a fundamental pedagogical question for the lecturer: “What effect am I having on students and their learning?” (Brookfield 1990: 19) The program’s success depends on a sensitive reworking of approach, but offers great possibilities for an enhanced experience of learning. To borrow from a chapter title by Susan Savage, *IdeaNet* is about “Using the Web to Create a Community of Learners in Cooperative Education”. It may hold the key to a better learning experience for all.

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Appendix A

Instructions to students

(Instructions written by A/Prof. Hélène Jaccomard)

Réponses sur IdeaNet (30%)

Pour ce travail, les étudiants sont divisés en deux groupes. Vous devez envoyer un certain nombre de messages. Avant d'envoyer vos messages, faites-les relire par le Modérateur pour qu'il vous aide avec l'expression.

Groupe Vert: étudiants 204/206/306

- | | | |
|---|--|-----|
| 1 | SIX questions de Tutorial Sheets différentes (100 mots x 6) | 70% |
| 2 | Répondez brièvement aux commentaires du Groupe Rouge | 10% |
| | Faites un commentaire constructif de deux résumés du Groupe Rouge (2 x 80 à 100 mots) | 20% |

Groupe Rouge : étudiants 308/312/Honours

- | | | |
|---|--|-----|
| 1 | Répondre à deux réponses du Groupe Vert (2 x 250 (mots) | 50% |
| | <i>Votre réaction doit contenir une critique constructive (sur le fond et la forme) des réponses du groupe vert.</i> | |
| 2 | Faites un résumé d'un chapitre ou article critique (250 mots).
Ils seront lus par le Groupe Vert . | 50% |
| | <i>Mettez-vous d'accord avec les autres membres du groupe rouge pour que vous ne choisissiez pas le même article/chapitre critique (voir Bibliographie).</i> | |

Appendix B

Calendar for *IdeaNet* submissions

(Part of course guide)

(Calendar divided by A/Prof. H el ene Jacquemard)

Semaine		Groupe Vert	Groupe Rouge
3	3 ao�ut		
4	11 ao�ut		
5	17 ao�ut	Date limite pour poster vos r�ponses aux Tutorial sheets 2, 3 ou 4 sur <i>Une si longue lettre</i>	
6	25 ao�ut		Date limite pour r�pondre aux messages du Groupe Vert sur <i>Une si longue lettre</i>
7	31 ao�ut		Date limite pour poster votre r�sum� d'un article critique sur <i>Une si longue lettre</i>
8	8 sept	Date limite pour poster votre r�action � un r�sum� critique Groupe Rouge sur <i>Une si longue lettre</i>	
9	12 sept	Date limite pour poster vos r�ponses aux Tutorial sheets 5, 6 et 7 sur <i>L'Enfant noir</i>	Date limite pour poster votre r�sum� d'un article critique sur <i>L'Enfant noir</i>
19 septembre - 2 octobre: Pas de cours			
10	6 oct	Date limite pour poster votre r�action � un r�sum� critique du Groupe Rouge sur <i>L'Enfant noir</i>	Date limite pour r�pondre aux messages du Groupe Vert sur <i>Une si longue lettre</i>
11	13 oct		
12	20 oct	Date limite pour poster vos r�ponses aux Tutorial sheets 8, 9 et 10 sur <i>Maman a un amant</i>	Date limite pour poster votre r�sum� d'un article critique sur <i>Maman a un amant</i>
13	27 oct	Date limite pour poster votre r�action � un r�sum� critique du Groupe Rouge sur <i>Maman a un amant</i>	Date limite pour r�pondre aux messages du Groupe Vert sur <i>Maman a un amant</i>

Appendix C

Student feedback from Groupe Vert

(14 students enrolled)

French 204 (2nd year ex-beginners – 1.5 years of French)

- To tell you the truth *IdeaNet* has been a bit confusing and I don't like having to chase up things like getting a response. I'm not at all used to that style of assessment, I prefer the traditional forms of assessment – essays, oral presentations etc. Although, the questions for the *IdeaNet* postings were good and I did find it really helped my understandings of the texts.
- I find discussion in tutorials much better as you have immediate feedback and interaction with other students of different levels, and also from the lecturer. Being at a lower level of French is a bit intimidating when it comes to speaking, I still find it hard to express orally my ideas in French, and I don't necessarily understand everything (or anything) when a group rouge student talks quickly in French.
- Thankfully the lecturer has let us use English quite a bit, and stimulated discussion in English, and that has really helped. Also going over the meaning of difficult parts of the text has been good.
- I expected to be lacking in the written side, and my feedback so far has been to work on my expression and grammar. It's just a bit frustrating after all the work and proofreading that went into it!
- The lectures have been good, I really like the PowerPoints, which allowed me to follow visually what the lecturer was saying (I would get lost otherwise). Her occasionally translating an important point was good too: –)
- The texts have been challenging (especially *Maman a un amant*) but very enjoyable. I expected this unit to be challenging/quite difficult – the worry I had was that my marks would drop because of the higher level of language that I don't have (although it's improving), and that I would be marked at the same level as

the other students. This hasn't been the case though, my marks have generally been the same as for the French 204 language unit.

- On the whole the unit was quite enjoyable. The *IdeaNet* system worked well, and wasn't too difficult to grasp. It was much more interesting than doing another essay because it ensured we wrote on a wider variety of topics. The level of French spoken was good, very difficult for me to understand fully what was going on at times but I guess that's expected if you're at my level.
- In terms of the content it was very interesting, a little on the feminist side but still very interesting. It was great to learn about the different cultures, both French and African. The books were okay. *L'Enfant Noir* was probably my favourite. I'm sure I would have enjoyed *Maman a un amant* a great deal more if I was able to read an English version, but from what I gathered it was still quite enjoyable.
- The lecturer was a great teacher. Not only was she very well versed on the topics, but she also recognised that we all varied quite significantly in our ability and she adapted quite well to cater for us individually in tutorials.
- I guess the only thing that really could have helped me a little more would have been an English version of the final text. Other than that it was all good!

French 206 (2nd year post-high school – 6.5 years of French)

- I've been doing the French 218 (African Literature) this semester, and am a 2nd year student. In my tutorials there are a few third year students and generally I don't find there to be any real problem with it, however I think it's probably less of an issue because most of us are second years, I think that having students from the same year group is preferable in order to avoid embarrassment, difficulties in keeping up and to enable students to benefit from class discussions that are en par with their knowledge and understanding.

- I found that the *WebCT* exercises were a good idea but caused some problems having to do four overall. I think one per book would have been more appropriate seeing as we all tended to write above the word limit anyway. I thought the essays should all be due at the same final date rather than throughout the semester depending on your choice.
- I think the amount of French spoken is good and beneficial to our ability to express ourselves in French when talking about the texts. However I found it difficult to get through three books so quickly and think there needs to be either more focus on the readings of the books or less books to read and perhaps the weekly readings could be not quite so long or given more time in which to complete them.
- Firstly, with regards to *IdeaNet*, I thought it was too complicated a process and difficult to get your head around, all of which made it pretty stressful. It would be just so much easier if we could just hand in responses. Also, it doesn't permit planning of your workload, as you have to wait for groupe rouge to reply, and if they don't reply to the book you want to answer to, then you can't answer etc...
- With regards to different levels in the same class, I think the problem lies more with being given the opportunity to speak, as those who feel comfortable are more likely to talk all the time not giving the others a chance. So if that opportunity could be given, that would be helpful, and yeah, definitely more speaking is needed, because a lot of the time you go to a tute and say 1 sentence in French and that's your speaking for the whole week.
- Overall I found French 218 a good unit, and I feel that studying literature has definitely helped to improve my French. However, with time constraints and different levels in the classes it was difficult to go into much detail with the novels so I feel that my understanding of them is not as good as it could be – ie. my understanding of the finer points (I was able to get the general meaning of the books). The tutes were held mostly in French which I liked,

because we were encouraged to speak. I think that if the lecturer hadn't spoken to us in French most students would have just spoken English because that's what we're more comfortable with.

- It was sometimes difficult having classes with higher-level students because many of us felt there was a clear difference between the standards of French used. But overall I think it was a good idea for the lower-level students to be put in classes with those of a higher level because it encouraged us to aim higher, and we could learn things from the other students.
- I'm not sure if I really liked the *IdeaNet* exercises – mostly because it was very confusing, with the groups and the questions and replies, and replies to replies etc! But I thought it was a good idea to have a forum-type activity to encourage group discussion. I don't think many students had the time to read many other people's comments though.
- I think the course was structured well and the lecturer was pretty clear in her analysis of the novels, and with our assessment requirements.

French 306 (3rd year ex-beginners – 2.5 years of French)

- I guess the biggest difference for me this semester was having to use *IdeaNet*. I must admit, in the beginning I was a little hesitant about using it but as the semester progressed I realised that it was easy to use and actually very convenient. It took away the hassle of handing in all of my answers on paper and it meant that I could easily access other students' answers and therefore, choose from a big selection which one I wanted to respond to. I think introducing *IdeaNet* into the course this semester was a great idea and I would suggest using it in the future.
- In terms of being an ex-beginner and doing this unit, there were times when I would have liked the lecturer to repeat more things in English. I still feel that there is a big difference in ability be-

tween me and the post-high school stream students which is understandable, but sometimes I felt that this wasn't taken into consideration, especially in tutorials. There have been times in which I have felt pressured into saying everything in French when I just haven't felt comfortable doing so.

- On that note, I preferred the way the tutorials were conducted for the Caribbean course because I was given the choice to speak in either French or English. I felt more comfortable when contributing to class discussions. I think it is important to encourage students to speak in French and I do try but when given the choice, I think more talk occurs because the students are more focused on what to say rather than how to say it in French.
- I liked the structure of the course this semester as it has been similar to last year, focussing on three books but I much preferred the assessment structure this semester, doing only one essay and the questions for *IdeaNet*. It has meant that I've studied in depth all books because I have wanted to do well in my answers for *IdeaNet*.
- Doing the Literature units definitely help me to improve my French because they challenge me, which is really good. My essay writing has improved since doing the units, so has my reading ability and I've found that my pronunciation has also improved slightly because of the numerous times I have read out-loud and when I did a tute presentation.
- I've really enjoyed these two units and I think it's a much better idea creating units which tie together, like these ones. It means I've been able to get an even better understanding of French African culture.
- I understand very well the difficulties in catering for the different levels of ability in the electives as it has been a problem for me in the past. The way the unit was set out took some getting used to but I did manage ok in the end (I think!).
- It was a very good idea but needs some refining. The subject material was fascinating and the lecturer did a great job but the

IdeaNet application was a little difficult to use, particularly since the numbers in each of the two groups vert and rouge were very unequal. I also found the workload a little too heavy even though the assessments were relatively small in terms of word limits. This was evident when I spoke to some of the students doing the other elective being offered this semester.

- The amount of French spoken was just right. The lecturer expects us to speak French as much as possible and only allows English when we have absolutely no idea how to say something in French. This expectation has definitely helped my spoken French.
- In terms of the different levels of ability, I didn't find so much of a problem this semester but it is hard to tell whether that was due to the new system that was used or not.

Appendix D

Student feedback from Groupe Rouge

(8 students enrolled)

French 308 (post-high school, 7.5 years of French)

- I must say that I've really enjoyed this unit and found it to be most interesting. Having finished all the grammar components of my French major, it was nice just to be able to concentrate on the cultural aspect of studying French. In terms of taking the unit with students of different capabilities, I must say that I personally didn't experience any problems, although this is of course from a Groupe Rouge perspective. I also study German and am in the Groupe Vert equivalent in my German class which is quite challenging but enjoyable nonetheless.
- At first I was a little pessimistic with the thought of using *IdeaNet*. I suppose I have an old fashioned point of view on the subject and thought I would prefer to have set homework with certain due dates. However I have found using *IdeaNet* to be very interesting. I have tended, if you have noticed, to not criticize the work of the Groupe Vert students but rather to find and comment upon a different point of view on the particular topic. Hopefully this is useful to us both!
- In terms of French spoken in class. The lecture is mostly in French as are the tutorials which for me is perfect. Plus on parle français, plus on peut s'améliorer!
- I have really enjoyed the content of the unit, however I find the assessment structure extremely complicated and confusing. I didn't find that the exercises we had to do on *IdeaNet* very relevant, and I really was not comfortable having to correct someone else's work (response to Groupe Vert). It was also very hard to come up with 250 words correction on a 100 word paragraph. I find that in terms of the assessment schedule there was a bit too much considering it is now a 6 point unit. I realise that they are only short

assessments (ie. 250 words) but it requires a whole lot of reading and research that goes into it. Having so many due dates is also confusing.

- In terms of having two streams in the same class, I think it works fine. The level of French spoken in class is great and the lecturer uses English when necessary.

Appendix E

Abbreviations for writing correction by moderator

sp.	spelling
acc.	accent
g.	gender
cap.	wrong capitalization
agt.	agreement
conj.	conjugation
t.	tense
ww	wrong word
syn.	syntax
?	meaning unclear
rw	rewrite sentence
wo	word order
trans.	translation from English

The following website offers a similar service of highlighting mistakes, but not correcting them: <http://lepatron.tapor.ualberta.ca>

Délier la langue d'étudiants "captifs": enjeux, écueils et fortunes d'un cours d'expression orale à l'université

MARIE-LAURE VUAILLE-BARCAN

Il est vrai que par leur formation, les professeurs de langue ont souvent une vision de la langue qui est plus attachée à sa description linguistique qu'à sa fonction communicative. Même s'ils enseignent la langue en situation, ils ont été habitués à la découper en mots, en syntagmes, en structures, car pour l'enseigner ils ne peuvent pas ne pas se référer à la langue des dictionnaires et des grammaires (Lavault 1985: 37).

Nous souhaitons présenter ici un cours d'expression orale organisé pour des étudiants en deuxième année de français à l'université de Newcastle. Ce module optionnel est complémentaire des cours principaux, où les quatre compétences (expression et compréhension écrites et orales) sont ciblées. Il s'inscrit dans la lignée de l'approche communicative dont H. Widdowson fut l'un des pionniers. (Widdowson 1978) Le cours tente en effet de créer des conditions favorables à l'appropriation par les apprenants de savoir-faire linguistiques, en les amenant à considérer la langue étrangère comme un outil d'expression personnelle pour qu'ils acquièrent des stratégies communicatives performantes. Notre démarche s'est inspirée de "l'approche naturelle" développée par S. D. Krashen aux Etats-Unis à partir de 1977. Depuis ses travaux, les enseignants de langue étrangère sont familiarisés avec l'opposition didactique entre acquisition et apprentissage, la première notion impliquant un processus "naturel" et inconscient avec une focalisa-

tion sur le sens, et la seconde un processus artificiel, axé sur la forme. Il va de soi qu'on ne peut éliminer tout artifice en classe de langue. Toutefois, certains dispositifs sont mieux à même de motiver la parole en centrant sur le "vouloir dire". L'approche naturelle de Krashen pourrait être résumée ainsi:

Elle va se distinguer par l'absence de tout enseignement grammatical systématisé ainsi que par l'absence de recours à la traduction; elle va s'attacher à développer essentiellement la compréhension et accorder une place de choix au vocabulaire: les leçons sont organisées autour de sujets qui portent sur un élément de la vie quotidienne et les activités sont centrées sur le sens plutôt que sur la forme. Par ailleurs le matériel didactique, s'il doit viser la compréhension et la communication, doit également établir des liens étroits entre le monde de la classe et la réalité extérieure; c'est pourquoi, l'utilisation du matériel "authentique" est préconisée dans toute sa diversité. (Cuq & Gruca 1975: 274)

Après avoir présenté les paramètres de la situation d'enseignement/apprentissage, nous exposerons les objectifs et les principes didactiques ainsi que les dispositifs mis en place pour le cours et l'évaluation.

Paramètres de la situation d'enseignement/apprentissage

Le module *Speaking French* est un cours optionnel de niveau "Faux-Débutant". Il s'adresse d'abord à des étudiants de deuxième année qui souhaitent acquérir plus d'aisance à l'oral et a lieu deux heures par semaine pendant un semestre pour un total de vingt-six heures. *Speaking French* a été conçu, en concertation avec les autres membres de l'équipe enseignante, pour tenter de pallier l'insuffisance d'activités de prise de parole et de réemploi oral en cours principal, où le modèle magistral prédomine encore largement et où l'accent est souvent mis sur l'explicitation par l'enseignant du vocabulaire ou de règles de grammaire au détriment parfois d'une participation active des apprenants. Cette focalisation sur le code et la prédominance de la langue écrite comme modèle du "bien parler" apporte certes des connaissances linguistiques indispensables, mais ne garantit pas le développement de savoir-faire linguistiques chez tous les étudiants.

Cette situation s'explique en partie par la densité des programmes d'acquisition linguistique, qui ont été peu allégés malgré la diminution imposée du nombre d'heures hebdomadaires de face à face par cours (aujourd'hui cinq en première année, quatre en deuxième et troisième), et la suppression de cours "optionnels" considérés comme non rentables, qui donnaient pourtant à l'étudiant plus d'occasions d'être exposé à la langue-cible.

On sait que, pressé par le temps, l'enseignant a parfois tendance à privilégier un discours sur la langue, faisant le vœu pieux que l'explicitation des règles grammaticales et du vocabulaire, en anglais souvent, et quelques exercices écrits suffiront à l'appropriation. Or, mis à part le manque de temps pour mettre en pratique les connaissances, comme le dit André Joly :

[L]e "savoir-dire" [...] n'est pas fait exclusivement d'une compétence linguistique (intériorisation d'un lexique, d'une morphologie, d'une syntaxe et de leurs modalités d'association). Le Savoir-dire comprend aussi – sans quoi il ne saurait fonctionner – une compétence pragmatique faite de l'intériorisation des conditions contextuelles (culturelles, situationnelles et cotextuelles) dans lesquelles sont produits les discours. (Joly 2003: 33)

Chaque année se pose le problème inévitable de l'hétérogénéité des compétences, que nous essayons de limiter au maximum en encourageant les étudiants qui ne profiteraient que modérément du cours à s'inscrire dans d'autres modules. La plupart des étudiants qui s'inscrivent à cette option suivent en parallèle le cours de langue de deuxième année. Ils ont derrière eux, pour ceux qui ont commencé le français à l'université, environ 180 heures de cours, beaucoup plus s'ils ont fait plusieurs années à l'école et sont entrés directement en deuxième année. D'autres font des études de français par correspondance et apprécient l'occasion de pouvoir s'exprimer à l'oral. Une minorité, enfin, est en troisième année.

A ces différences de niveaux s'ajoutent les motivations diversifiées (académiques, socioculturelles: voyages, prestige, culture...) des apprenants et leurs parcours universitaires variés. Mais il est un point commun aux participants, et c'est une grande difficulté à s'exprimer et une compréhension aurale réduite, dues à certaines pratiques de classe et à une exposition

au français limitée. De plus, ils résident dans une ville où il est difficile de rencontrer des francophones natifs dont le nombre est très restreint. Ils ont pris l'habitude de recourir à l'anglais pour poser des questions à l'enseignant ou aux autres étudiants, de demander une traduction en cas d'incompréhension totale ou même partielle.

Objectifs et principes didactiques

En tenant compte de l'indéniable complémentarité du fonctionnement de la compétence linguistique (connaissance des règles grammaticales du système) et de la compétence psycho-socio-culturelle (la connaissance des règles d'emploi et la capacité de les utiliser) dont parle Sophie Moirand (1990: 15-16), l'idée était de proposer des activités de prise de parole adaptées aux compétences linguistiques supposées acquises au cours des trois semestres précédents, cela sans exclure la réflexion métalinguistique mais sans focalisation sur le code.

Speaking French tente donc de mettre en place des dispositifs didactiques pour favoriser la communication en français entre les étudiants et la réalisation spontanée de productions langagières, pour que la langue devienne un outil d'expression personnelle. Cela supposait plusieurs décentrations: la décentration de l'enseignant qui perd sa position dominante de distributeur de tours de parole, la décentration de l'attention de l'apprenant du seul apprentissage des règles linguistiques en la focalisant sur une réalisation concrète. Cela supposait aussi, à la différence des autres cours, l'utilisation du français comme langue unique d'enseignement et d'apprentissage.

L'ambition du cours est de préparer les apprenants à réaliser l'interview d'un natif par groupes de deux en semaine onze (y compris de fixer le rendez-vous par téléphone), puis d'en faire une présentation orale toujours à deux devant le groupe et un compte rendu écrit individuellement. Ces deux activités font l'objet d'une évaluation, qui est complétée en fin de semestre par une conversation avec l'enseignant ou un natif en présence de l'enseignant sur les thèmes étudiés. La question de l'évaluation sera traitée plus en détails ultérieurement.

Nous avons effectué une sélection de thèmes résolument banals, liés à des actes de communication élémentaires, que les apprenants ne sont cependant pas toujours en mesure d'effectuer de façon satisfaisante, soit par manque d'assurance, soit parce qu'ils se sentent prisonniers d'une formulation unique quand ils commencent le cours. Il s'agit donc de répondre à des premiers besoins rudimentaires de communication pour diverses interactions ordinaires. Par exemple: se présenter, parler de sa famille, de ses origines, de son pays, de ses loisirs, de ses vacances, de sa maison, décrire le physique et la personnalité de quelqu'un, etc.

Dispositifs

Nous commençons par modifier la position des tables que nous mettons en cercle pour favoriser la communication entre étudiants et éviter le schéma classique des interactions où tout énoncé est centré sur l'enseignant. Nous bannissons également le recours à l'anglais pour les interactions entre enseignant et apprenants ou entre apprenants. L'interdiction de l'anglais est déstabilisante au début pour les apprenants et une révision de questions (aussi simples que "Comment dit-on... en français?") ou d'expressions (par exemple: "Excusez-moi, je ne vous suis pas du tout..."), auxquelles ils peuvent faire appel le cas échéant, les rassure beaucoup.

Il est clair pour eux qu'il s'agit d'un entraînement efficace à l'écoute et d'une préparation à la conversation qu'ils devront tenir ultérieurement avec un natif. Ils sont entraînés à réagir immédiatement, qu'ils aient parfaitement compris ou non. Ils se rendent compte aussi très vite que les gestes de l'interlocuteur, son intonation, ses mimiques, ses reformulations permettent une compréhension satisfaisante et ils abandonnent progressivement leur idée préconçue, entretenue par la traduction systématique, qu'il leur faut comprendre chaque mot.

Nous estimons que la traduction dans l'enseignement des langues, surtout aux premiers stades de l'acquisition, constitue un frein plutôt qu'une aide et peut favoriser les interférences. (Cuc & Gruca 2005: 399-403) Outre la complexité de l'opération traduisante sur laquelle nous n'insisterons pas ici, cela conforte l'apprenant dans l'idée que, pour citer

Marianne Lederer, “des signifiés identiques se trouvent derrière des signifiants différents et a fortiori derrière des formes identiques ou semblables.” (Lederer 1994: 130) L’objectif avec *Speaking French* est que l’apprenant puisse s’exprimer en français avec une relative spontanéité et comprendre ce qui est dit sans passer systématiquement par le filtre de sa propre langue.

Il est évidemment très tentant pour des apprenants de même langue maternelle et de même origine (sauf exception) de continuer à communiquer entre eux en anglais et, dans le cas d’activités en petits groupes, l’enseignant doit circuler sans cesse pour s’assurer qu’il n’entend que du français. Son arrivée suffit le plus souvent à provoquer le changement immédiat de langue mais aussi parfois le mutisme de certains étudiants particulièrement réservés et qu’il faut patiemment encourager.

Vocabulaire

Chaque séance est orientée sur un thème connu à l’avance (comme par exemple l’apparence physique) et préparé par des exercices de vocabulaire autocorrectifs faits à la maison. Quand nous avons lancé ce cours il y a quelques années, nous ne pensions pas qu’il s’avérerait nécessaire d’organiser une révision du vocabulaire de base, encore moins qu’il faudrait concevoir des tests pour s’assurer que les apprenants n’en avaient pas seulement une connaissance approximative ou passive mais qu’ils pouvaient sans hésitation le réemployer. Même si tout était fait pour faciliter et valoriser la prise de parole, encore fallait-il que les étudiants disposent d’un certain nombre de mots. Nous utilisons à cet effet un livre d’exercices de vocabulaire pour débutants et faux-débutants de CLE international (Leroy-Miquel & Goliot-Lété 1997) qui a l’avantage d’être tout en français, avec une présentation des termes en contexte et non pas sous forme de listes, puis des exercices de réemploi (textes lacunaires, mots croisés, dessins à commenter, questionnaires à cocher...). Le soin est laissé aux apprenants de s’autocorriger pour qu’ils deviennent des constructeurs plus actifs de leur compétence linguistique.

Petits Groupes

L'intérêt du travail de groupe en classe de langue est bien connu. Sophie Moirand explique dans *Enseigner à communiquer en langue étrangère* que le travail en groupes

favorise la communication entre les apprenants (ceux-ci, engagés dans la réalisation d'une tâche, sont moins centrés sur la forme de l'énoncé que sur sa fonction et développent alors des stratégies de communication pour faire passer leur point de vue). (Moirand 1990: 57)

Elle ajoute que les stratégies de communication ainsi activées

ne paraissent pas différer fondamentalement des stratégies mises en œuvre par des étrangers en situation naturelle d'apprentissage (stratégies de reformulation, de sollicitation, d'éludage, de compensation ...) (Moirand 1990: 40)

Le travail en petits groupes est donc ici le dispositif privilégié pour les raisons mentionnées ci-dessus et aussi parce que la prise de parole en petits groupes est moins embarrassante pour certains, que le temps de parole par apprenant est démultiplié, que la collaboration entre apprenants est accrue. Quand l'hétérogénéité des compétences linguistiques devient un obstacle à l'apprentissage, dans le cas par exemple d'étudiants dont la compétence est plus développée que la moyenne du groupe et qui s'ennuient ou, au contraire, plus faible, et qui ne parviennent pas à prendre la parole, il est possible de regrouper temporairement les apprenants par niveaux, bien que la divergence des répertoires langagiers des apprenants puisse être un atout s'il y a négociation du sens sans avoir recours à l'anglais et développement de stratégies de reformulation ou de simplification pour les plus avancés.

Activites communicatives

Nous essayons de privilégier en cours des activités aussi "communicatives" que possible. Dans un article du *Français dans le monde*, Clark les définit ainsi: "[...] pour qu'il y ait 'communication', il faut interlocuteurs, trous d'information, buts à atteindre et engagement personnel dans la trans-

mission des messages.” (Moirand 1990: 39)¹ Clark établit une distinction stricte entre communication réelle, communication simulée, pratique des habiletés (c’est-à-dire des différentes compétences) et pratique des éléments de la langue. C’est pourquoi il est important, pour qu’il y ait un enjeu réel lors d’une activité, que les apprenants ne disposent pas tous de la même information mais qu’ils communiquent entre eux pour trouver les informations complémentaires. De la même façon, des locuteurs natifs sont régulièrement invités pendant les cours pour créer des situations de communications “authentiques” “in situ”. Cela présente aussi l’avantage de présenter aux étudiants d’autres façons de s’exprimer, d’articuler, et de les préparer encore une fois à l’interview qu’ils feront à deux. Les apprenants peuvent aussi s’auto-évaluer, c’est-à-dire repérer s’ils ont progressé dans leur apprentissage de la communication en français.

Approche ludique

L’approche ludique est aussi efficace pour valoriser la prise de parole et surmonter certains blocages émotionnels, comme en témoignent les évaluations anonymes des étudiants en fin de semestre. Le jeu du cocktail par exemple, où chacun, y compris l’enseignant, endosse la personnalité d’une célébrité et répond aux questions des autres invités qui cherchent à deviner les identités fictives, permet aux apprenants de s’exprimer sans avoir l’obsession de la forme correcte. A ce propos, il est essentiel que l’erreur ne soit plus considérée comme pénalisante. Certains étudiants hésitent à prendre le risque de commettre des erreurs parce qu’elle est systématiquement pénalisée dans l’évaluation sommative et ils n’ont pas de réels besoins de communication en français qui leur permettraient de dépasser leur appréhension. L’ambiance permissive du cours doit contribuer à lever les inhibitions, permettre les initiatives. Il faut donc qu’ils soient assurés qu’une expression et une compréhension approximatives sont normales en situation d’interlocution authentique (ou semi-authentique) et ne seront pas retenues contre eux.

La correction est donc anonyme, sélective et différée: les remarques formelles sont regroupées et présentées au groupe en fin de séance sous

forme de questions pour encourager la réflexion, l'autocorrection et la collaboration entre apprenants. Il est d'ailleurs intéressant de constater que l'aide entre étudiants de niveaux différents en activités de groupe se développe très vite et que la langue utilisée pour l'apporter ou la solliciter étant obligatoirement le français, il s'agit là d'une autre situation de communication réelle tout à fait profitable. Un autre avantage de l'intervention réduite de l'enseignant pendant l'interaction est que cela évite de "déclencher une séquence latérale focalisée sur la forme de l'énoncé", comme l'explique Marinette Matthey dans son livre sur les interactions verbales dans l'apprentissage des langues (Matthey 1996: 75).

Documents authentiques ou semi-authentiques

Afin de les préparer à l'interview, tous les documents oraux utilisés sont authentiques ou semi-authentiques et le plus près possible de la situation de communication dans laquelle ils se trouveront eux-mêmes : il s'agit de natifs résidant en France ou, de préférence, d'expatriés installés en Australie qui sont interrogés sur leur vie quotidienne, leur famille, leurs centres d'intérêt.² Les apprenants ne sont pas habitués à écouter des documents authentiques, ni surtout à se contenter d'une compréhension globale. Il faut les entraîner à accepter graduellement le fait qu'il est normal de ne pas tout comprendre, qu'il est possible de reconstituer le sens à partir d'indices et de mots clés et leur apprendre à orienter leur écoute sur des éléments précis. Un autre facteur qui gêne leur compréhension est constitué par les traits spécifiques du français oral qui leur ont été rarement expliqués.

Traits d'oralité

Dans un numéro récent du *Français dans le monde* (mai-juin 2006) figure un article de Corinne Weber de l'Université Paris III-Sorbonne Nouvelle sur l'enseignement/apprentissage de l'oral, intitulé "Pourquoi les Français ne parlent-ils pas comme je l'ai appris?" (Weber 2006) Elle souligne que de nombreux étudiants étrangers, quand ils viennent en France, sont frappés par le décalage entre la langue qu'on leur a fait pratiquer en cours dans leur pays d'origine et la langue telle qu'ils l'entendent parler en France. Cela est

dû, selon elle, à la domination du modèle de l'écrit et du cours magistral où l'enseignant parle plus que les apprenants, le temps consacré à l'expression orale étant en général réduit à la portion congrue. Quand on organise des activités orales, comme elle l'explique: "[...] on imprime avant tout dans l'élève le parler standard, institutionnel, la variation linguistique apparaissant aussi dangereuse que le diable." (Weber 2006: 31) En cours principal à Newcastle, les étudiants sont certainement sensibilisés dès la première année aux différences de niveaux de langue mais insuffisamment au fonctionnement de l'oralité, comme par exemple la réduction des syllabes ("y va v'nir", "faut que ch'te diz"), mais aussi l'importance de l'intonation tels que l'allongement d'insistance pour garder la parole ou la chute d'intensité pour la donner. Nous essayons dans *Speaking French* d'attirer l'attention des apprenants sur ces phénomènes propres à l'oral, communs à tous les locuteurs de la langue et non pas réservés à certaines couches sociales, sur la prédominance de certaines structures (avec le présentatif "c'est ...", par exemple, qui permet l'emphase et souvent l'invariabilité ("c'est eux qui...")). Cette prise de conscience des divergences entre français parlé et français écrit facilitera certes leur compréhension mais est aussi essentielle pour qu'ils puissent s'exprimer de façon adéquate à l'écrit, qui n'est pas la simple transcription de l'oral. A cet égard, le compte rendu écrit de l'interview qu'ils doivent faire est une bonne occasion de réfléchir aux lois différentes qui régissent productions écrites et orales.

Évaluation

Il n'est pas facile de concevoir des épreuves d'évaluation formelle qui suivent la même approche communicative que l'on a tenté, bon gré mal gré, de suivre en cours. Évaluer les capacités communicatives des apprenants, c'est abandonner le seul critère de la grammaticalité pour tester leur capacité de transmission de la communication et leur effet sur un récepteur. Comme le préconise S. Moirand, nous avons cherché à organiser des épreuves qui combinent comme dans la réalité quotidienne, compréhension et expression orales (échanges interactionnels), compréhension orale puis expression écrite, qui rapprochent les situations d'évaluation de situations langagières authentiques. Jean-Claude Mothe l'exprime ainsi:

Pour qu'un test de langue soit réellement valide, il faudrait que la situation de testing se rapproche le plus possible des situations authentiques dans lesquelles se manifeste l'activité linguistique. [...] Comment concilier l'exigence d'analyse et d'atomisation d'une évaluation diagnostique avec l'exigence de synthèse et de globalité d'une évaluation valide? Cette contradiction est d'ailleurs la même que celle de l'apprentissage d'une langue, en dehors d'une situation naturelle." (Mothe 1975: 43)

L'évaluation est constituée par une présentation orale en tandem devant le groupe basée sur l'interview d'un natif, un compte rendu écrit individuel, une conversation non préparée d'une dizaine de minutes avec l'enseignant ou un natif en présence de l'enseignant. A cela s'ajoute, pour un faible pourcentage, deux tests de vocabulaire dans un style proche de celui des exercices, qui ont été ajoutés à contre-cœur pour s'assurer que les étudiants acquièrent un vocabulaire minimal sans lequel il leur est impossible de s'exprimer. Pour que les apprenants soient responsables de leurs productions et non de simples exécutants, une grande liberté leur est donnée pour les questions à poser et la forme que peuvent prendre la présentation orale et le rapport écrit. Pour l'interview, ils savent qu'ils auront à s'adapter à leur interlocuteur et à l'imprévu et donc qu'une certaine flexibilité est de mise. Nous essayons de varier les profils des interviewés: expatriés temporaires ou permanents, âges, sexes et origines géographiques et socioculturelles diverses. Le barème, distribué en début de semestre, met clairement en évidence que la créativité, l'originalité et la présentation entrent en ligne de compte, au même titre que la correction linguistique, la richesse verbale, la fluidité du débit et la prononciation à l'oral. Pour l'entretien individuel avec l'enseignant, la compétence de communication, au sens de la capacité à gérer de façon adéquate l'interaction, en demandant une reformulation en cas d'incompréhension par exemple, est un critère important. L'appel à l'imagination et à l'invention permet de développer des stratégies de compensation efficaces (Moirand 1990: 57) et, encore une fois, attire l'attention de l'apprenant sur sa performance. A ce jour, nous avons assisté pour la présentation orale, à des jeux télévisés, à des interviews reconstituées en costumes, à des interrogatoires de police. Pour l'écrit, les apprenants ont rédigé des réquisitoires ou des plaidoiries, des oraisons funèbres, des articles

de magazines avec photos, des lettres, des journaux intimes, des carnets de bords, des nouvelles, des synopsis de films, et même créé un site Internet.

Au fil des semaines, il est rare que les apprenants ne se prennent pas au jeu et ne finissent par se sentir beaucoup plus à l'aise dans des activités de production en français. Cette nouvelle confiance en soi a des répercussions tout à fait bénéfiques sur leur participation dans les autres cours. Il s'agit, certes, d'ambitions modestes et d'une perspective communicative limitée, mais c'est un premier pas instructif que les apprenants ont salué dans les évaluations formelles et informelles du cours et qui conduira certainement à d'autres aménagements utiles du programme et des stratégies didactiques à Newcastle. Nous rejoignons ainsi les conclusions d'une étude de Christine Arnaud sur l'affectivité en classe de langue, qui montre que l'implication de l'apprenant dans son apprentissage, par le biais d'activités qui encouragent la prise de parole individuelle et le désir d'échange, "semble influencer tout particulièrement sur la capacité à s'exprimer oralement [...] et à progresser en langue de manière globale" (Arnaud 2008: 28) et est donc un paramètre-clé de l'acquisition.

University of Newcastle

Notes

- 1 Sophie Moirand cite l'article de J.-L. Clark, "Une approche communicative dans un contexte scolaire", *Le français dans le monde*, 160, 1980, pp. 29-38.
- 2 Par exemple: extrait de l'émission de France 3, *Des Racines et des Ailes*, du 14/ 06/ 2000: "Le Rêve australien" (reportage sur des Français immigrés en Australie); Vidéo *Conversations parisiennes 1* de Joëlle Battestini, The University of New South Wales; cassette audio et manuel *French in context* de Jeanne Rolin-Ianziti, professeur à l'université du Queensland, Boombana Publications: 1993.

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Appendix 1: Conference History

President's Note

Explorations et Rencontres

Congrès inaugural de la FATFA

Université d'Adélaïde, 7-9 juillet 2006

Depuis les premières tentatives pour former une fédération des associations de professeurs de français en Australie, lancées en 1997, nous avons parcouru un long chemin avant d'aboutir en mai 2003 à la création de la *Federation of Associations of Teachers of French in Australia* (FATFA). Cette Fédération n'aurait pu se réaliser sans la bonne volonté de toutes les associations australiennes de professeurs de français ni la bienveillance et le soutien sans faille de l'Ambassade de France en Australie.

Grâce encore une fois au soutien de l'Ambassade de France, nous avons fait un pas de plus dans notre vie associative en nous réunissant à l'Université d'Adélaïde afin de mener ensemble des réflexions sur la France, la Francophonie et l'enseignement du français.

Faisons de cette unité entre associations notre force, face au grand enjeu d'aujourd'hui, qui consiste à défendre la place de la langue française dans nos écoles, lycées et facultés.

Réjouissons-nous de l'apport des intervenants à notre premier congrès et enrichissons-nous du savoir qu'ils veulent partager avec nous, qu'ils soient venus de loin ou de chez nous.

Lesley Davies, Présidente de la FATFA

et du comité organisateur du congrès, dont les membres sont :

Lois Cutmore Colette Mrowa-Hopkins

Christina Emblem Daniela Perre

Jean Fornasiero Chris Simpson

Libby Lynch Jillian Symons

The Conference Programme

Friday 7 July 2006

6.30 - 8.00pm **Cocktail Reception**
Hilton Hotel, Victoria Square

Saturday 8 July 2006

8.30am **Registration**
Foyer, Level 1, Napier Building

9.15am **Welcome**
Introduction by Lesley Davies, President of FATFA
Address Son Excellence, l'Ambassadeur de France en Australie,
M. François Descoueyte
Opening Ceremony The Hon Jane Lomax-Smith, Minister for Education and
Children's Services, Tourism, and City of Adelaide, Government of SA

Napier Lecture Theatre 102

9.45 - 10.30am **Plenary** "France and Europe: Recent Legislation and the Banlieue"
Laurent Delahousse, Consul Général de France en Australie
Chair: Lesley Davies, President of FATFA

Napier Lecture Theatre 102

10.30 - 11.00am **Morning Tea**
Foyer, Level 1, Napier Building

11.00am - 12.00pm **Plenary** "Le choc des discours dans la presse française: l'exemple des violences
urbaines et des manifestations étudiantes"
Sophie Moirand, Université de Paris III – Sorbonne Nouvelle
Chair: Colette Mrowa-Hopkins, Flinders University

Napier Lecture Theatre 102

Parallel Session 1

12.00 - 1.00pm

Mixed Levels, Napier 208

Paper "L'Alliance Française: un miracle quotidien"

Bertrand Calmy, Délégué général de l'Alliance Française de Paris en Australie

Paper "L'ingénierie de la formation"

Kassem Saikal, Lycée franco-australien de Canberra

Chair: Lesley Davies, President of FATFA

Primary, Napier G03

Demonstration "How the Interactive Whiteboard Can Be Used in Primary French Lessons"

Belinda Reed and Melissa Buske, Mercedes College Junior Primary and Primary

Chair: Daniela Perre, Mitcham Girls High School

Tertiary, Napier 102

Paper "Strategies for Supporting Ex-Beginners French Students in Mixed-Level Classes"

Bonnie Thomas, University of Western Australia

Paper "Do's and Don'ts of Multimedia Projects: Two Case Studies"

Hélène Jaccomard, University of Western Australia

Chair: Alan Chamberlain, University of Brunei

Commercial, Napier 209

Secondary Workshop "Study Vanuatu: There's Lots of French to be Found"

Ian Heydon, Small Guide Travel

Chair: Lois Cutmore, Vice-President of FATFA

1.00 - 2.00pm

Lunch – own arrangements

Parallel Session 2

2.00 - 2.45pm

Mixed Levels, Napier 102

Paper “L’apport des niveaux de référence pour le français dans le Cadre européen commun de référence pour les langues”
Rémy Porquier, Université de Paris X-Nanterre

Chair: Philippe Vallantin, President of AFTV

Primary, Napier G03

Workshop “A Model for Teaching Languages in Primary Schools Using Classroom Teachers”
Marianne Little and Alexandra Wooller, Stirling East Primary School

Chair: Christina Emblem, President of SAFTA

Secondary, Napier 106

Workshop “Web-site Exploration”
Kristyn Paul, Glenunga International High School

Chair: Carolyn Stott, University of Adelaide

Tertiary, Napier 208

Workshop “Les approches culturelles dans l’enseignement de la langue française », Kassem Saikal, Lycée franco-australien de Canberra

Chair: Barbara Hanna, Queensland University of Technology

Commercial, Napier 209

Secondary Workshop “Study Vanuatu: There’s Lots of French to be Found”
Ian Heydon, Small Guide Travel

Chair: Lois Cutmore, Vice-President of FATFA

Parallel Session 3

2.45- 3.30pm

Mixed Levels, Napier 102

Tertiary/Secondary Workshop “Exploration of the ‘Other’: Teaching and Learning Socio-pragmatic Competence through French Film Extracts”
Colette Mrowa-Hopkins, Flinders University

Chair: Michèle Dickson, University of Strathclyde

Secondary, Napier 209

Workshop “French and the Year 9 Syndrome”
Chris Simpson, Unley High School

Chair: Andrew McKenzie, St Peters College

Tertiary, Napier G03

Paper “Practice in Language Teaching and its Relation to Materials Development”
Alan Chamberlain, Universiti Brunei, Darussalaam

Chair: John West-Sooby, University of Adelaide

Commercial, Napier 208

Workshop “Resourcing Primary Language Programs”
Jillian Symons, Intext Book Company

Chair: Belinda Reed, Mercedes College

3.30 - 4.00pm

Afternoon Tea

Foyer, Level 1, Napier Building

The Conference Programme

Parallel Session 4

4.00 - 5.00pm

Mixed Levels, Napier G03

Primary/ Secondary Workshop “Boys’ Ed: What Does it Mean for Us?”

Margie Sarre, Littlehampton Primary School

Chair: Libby Lynch, Walford Anglican School for Girls

Secondary, Napier 106

Workshop “Interactive Books Using Keebook Software and Hot Potatoes”

Kristyn Paul, Glenunga International High School

Chair: Carolyn Stott, University of Adelaide

Tertiary, Napier 209

Paper “Déliier la langue d’étudiants captifs: enjeux, écueils et fortune d’un cours d’expression orale à l’université”

Marie-Laure Vuaille-Barcan, University of Newcastle

Paper “Language Learning: Between Technology and Human Interaction”

Michèle Dickson, University of Strathclyde, Glasgow

Chair: Rémy Porquier, Université de Paris X-Nanterre

Commercial, Napier 208

Demonstration Task Magic

Kevin Adams, Task Magic Victoria

Chair: Joe Van Dalen, School of Languages

5.30 - 6.30pm

The French Connection, Adelaide 2006: Public Forum

“Multiculturalism and Nation Building: the French and Australian Contexts”

Laurent Delahousse, Consul General of France, and Hon Michael Atkinson, Attorney General and Minister for Justice and Multicultural Affairs, Government of SA

Chair: John West-Sooby, University of Adelaide

Napier Lecture Theatre 102, University of Adelaide

7.00 for 7.30pm

Conference Dinner

National Wine Centre, North Terrace

Sunday 9 July 2006

9.00 - 9.45am **Plenary** “Séance d’information sur les programmes de l’Ambassade de France en Australie”
Roberta Salerno, Service de coopération et d’action culturelle,
Ambassade de France à Canberra

Chair: Lesley Davies, President of FATFA

Napier Lecture Theatre 102

Parallel Session 5

9.45 - 11.15am **Mixed Levels**, Napier G03

Primary/Secondary Workshop “Utilisation de l’album en FLE pour développer les compétences langagières, orales et écrites, en les intégrant au développement des compétences culturelles”
Roberta Salerno, Service de coopération et d’action culturelle,
Ambassade de France

Chair: Dominique Barbeau, Hornsby Girls High School

Tertiary, Napier 102

Workshop “L’hyperstructure de la page de journal et ses conséquences pour une approche méthodique de la lecture en langue étrangère”
Sophie Moirand, Université de Paris III – Sorbonne Nouvelle

Chair: Béatrice Atherton, Queensland Institute of Technology

Commercial, Napier 106

Primary/Secondary Workshop Task Magic
Kevin Adams

Chair: Kristyn Paul, Glenunga International High School

11.15 - 11.45am **Morning Tea**, Foyer, Level 1, Napier Building

Parallel Session 6

11.45am - 12.45pm **Mixed Levels**, Napier 208

Primary/Secondary Workshop “Real-Life Language Learning from Vanuatu and New Caledonia”

Lois Cutmore, Vice-President of FATFA

Chair: Ian Heydon, Small Guide Travel

Primary, Napier G03

Workshop “Exploring the Curriculum Through French”

Karen Thorburn, Reynella Primary School

Chair: Libby Lynch, Walford Anglican School for Girls

Tertiary, Napier 102

Paper “Les TICE comme outils pédagogiques ou comment permettre aux apprenants de développer leurs compétences à travers la réalisation d'un projet”

Béatrice Atherton and Iwona Czaplinski, Queensland University of Technology

Paper “Visions and Revisions : Language Learning for Cultural Mediation ”

Barbara Hanna, Queensland University of Technology and Alicia Toohey, QUT and Southbank Institute

Chair: Sophie Moirand, Université de Paris III – Sorbonne Nouvelle

Commercial, Napier 209

Junior/Primary/Secondary/Tertiary Demonstration “*The Word Jungle: a New Kind of Language Learning Software*”

Serge Mimoun, Educational Software Designer and Programmer

Chair: Kristyn Paul, Glenunga International High School

12.45 - 1.45pm **Lunch** – supplied by conference

FATFA Executive Meeting, Napier Room 142

1.45 -2.30pm **Plenary** “Comment j’ai appris la littérature: Morceaux choisis d’une éducation”
Françoise Grauby, University of Sydney

Chair: Jean Fornasiero, University of Adelaide

Napier Lecture Theatre 102

Parallel Session 7

2.30 - 3.30pm

Mixed Levels, Napier 209

Tertiary/Secondary Workshop "Propositions pour un apprentissage de la grammaire ordinaire en français langue étrangère"
Rémy Porquier, Université de Paris X-Nanterre

Chair: Françoise Grauby, University of Sydney

Secondary, Napier 102

Workshop "Asia Education Foundation Endeavour Fellowships 2005: The Experience and the Resources"
Lois Cutmore, Vice-President of FATFA

Chair: Alan Cleggett, Unley High School

Commercial, Napier 208

Workshop "Resourcing Secondary Language Programs"
Jillian Symons, Intext Book Company

Chair: Andrew McKenzie, St Peters College

3.30 - 4.00pm

Afternoon Tea, Foyer, Level 1, Napier Building

4.00 - 5.00pm

Plenary "Doing it by the Book: Rereading the Story of Nicolas Baudin"
Jean Fornasiero & John West-Sooby, University of Adelaide

Closing Remarks

Lesley Davies, President of FATFA

Chair: Roberta Salerno, Ambassade de France

Napier Lecture Theatre 102

The Public Lecture Series

The French Connection Adelaide 2006

8-15 July, 2006

Hosted by the University of Adelaide and organised in collaboration with the Embassy of France in Australia, the Alliance Française d'Adélaïde, the Federation of Associations of Teachers of French in Australia, the Australian Society for French Studies, and the George Rudé Society for French History and Civilisation.

This public lecture series is designed to celebrate the many cultural and historical ties that bind Australia and France, from the early days of exploration and discovery (La Pérouse, d'Entrecasteaux, Baudin...) to the battlefields of the two World Wars and beyond.

All lectures are open to the general public and will be held at the times and on the dates indicated, in various locations on North Terrace.

Programme

Saturday, 8 July

Multiculturalism and Nation Building: the French and Australian Contexts

Discussants

**The Honourable Michael Atkinson Attorney General,
Minister for Justice and Minister for Multicultural Affairs in the
South Australian Government**

Mr Laurent Delahousse, Consul General of France, Sydney

Immigrant populations in both France and Australia have made a significant contribution to the economy, the culture and the social fabric of their country of adoption. The Australian model of multiculturalism is perhaps best summed up by the popular phrase: “we are one, but we are many”. In France, which similarly prides itself on being a country that welcomes immigrants and refugees (a “pays d’accueil”), the spirit may be the same but the model is somewhat different. In the Republican tradition that grew out of the French Revolution, the nation is considered to be “one and indivisible”. In both cases, however, there are inescapable tensions that arise from what would appear to be conflicting aspirations: the desire to respect cultural difference on the one hand, and the need to develop a sense of nationhood, that is to say a unified national purpose and identity, on the other. At various points in the histories of both countries, these tensions have risen to the surface. This forum will examine the similarities and differences, both in terms of the nature of the challenge and the ways in which it is addressed, in the French and Australian contexts.

Michael Atkinson holds a key position as Attorney-General in the Rann Labor Government in South Australia, with responsibility for the Justice and Multiculturalism portfolios. He has a long-standing interest in multiculturalism and multiculturalism policy in Australia. Laurent Delahousse is currently Consul General for France at the French Consulate in Sydney. He is a graduate of the Paris Institute of Political Studies (“Sciences-Po”), and was trained in 1987-1989 as a civil servant at the National School for Administration (“Ecole nationale d’administration – ENA”). He has a distinguished record of service in the French Ministry

of Foreign Affairs, with extensive experience as an advisor on European Union matters.

Monday, 10 July

Writing and Rewriting the Baudin Expedition to the Southern Hemisphere (1800-1804)

Inaugural Frank Horner Memorial Lecture on the History of French Exploration in the Pacific

Presenter

Margaret Sankey, University of Sydney

Margaret Sankey is McCaughey Professor of French Studies at the University of Sydney. She has worked extensively on the history of ideas and mentalities in France, with particular reference to the early modern period and the scientific revolution. She has a particular interest in French notions of Terra Australis, an interest she has pursued through her research on the writing of Abbé Paulmier (1663-1664) and various other French explorers, including Nicolas Baudin, whose expedition famously crossed paths in 1802 with that of Matthew Flinders in the waters of what is now known as Encounter Bay. She is the team leader of a research project funded by the Australian Research Council, and which also includes Jean Fornasiero and John West-Sooby from the University of Adelaide, and Michel Jangoux from the University of Brussels. The project aims to re-write the history of the Baudin expedition and one of its principal outcomes will be the production of a searchable on-line database of all the journals kept by the scientists and officers. This talk will focus on the journals from the Baudin expedition and what it means to write a travel narrative in an age where scientific expeditions had become a key element in the quest for knowledge and national prestige.

This lecture will be the first Frank Horner Memorial Lecture, commemorating that recently departed historian's valuable contribution to the study of French exploration in the Pacific.

Tuesday, 11 July

French Utopian Socialism: Adelaide's Fourierist Connections

Presenters

Jean Fornasiero, University of Adelaide

Michael Bollen, Wakefield Press

The mid-nineteenth century was a time of great intellectual and political ferment in France. Utopian Socialism was particularly influential in the 1840s, both in France and more widely throughout Europe, despite what many saw as the marginal status of the thinkers associated with this ideological current. Charles Fourier was one such philosopher who imagined a grand project for economic, social and human reform. A critic of bourgeois industrial society, he proposed an alternative social model based on associative life in communities he named phalansteries. While his influence was at its height, a project was being formed to develop a model colony in South Australia. This ambitious project did not escape the attention of a Fourierist leader by the name of Arthur Young, who in 1847 decided to make the trip out to South Australia with the firm intention of contributing to the development of an ideal city. This lecture will present his story, along with some examples from Adelaide's early press of the influence of French Utopian Socialism on the ideas that were circulating in the fledgling colony.

Jean Fornasiero is Associate Professor of French Studies at the University of Adelaide. She has published widely on French intellectual history, most particularly the utopian socialist movement and its influence. She will be presenting some of the findings of her research into the life and works of Arthur Young. Michael Bollen is the well-known publisher from Adelaide's Wakefield Press. He has a keen interest in South Australia's early history and has uncovered some evidence from early newspaper archives of the influence of some of the more radical European thinkers on a number of the early figures in the State's development.

Thursday, 13 July

*Demobilising the Mind: France and the Legacy of the Great War,
1919-1939*

Presenter

John Horne. Trinity College, Dublin

Twice in the twentieth century, France has been engulfed by a world war that overturned Clausewitz's celebrated dictum. For rather than being the pursuit of politics by other means, this kind of war dwarfed politics and left the countries concerned struggling for decades to come to terms with the experience. The legacy of France's defeat and occupation in the Second World War is still tangible. However, the earlier experience of the Great War, which France ostensibly won but at the cost of 1.4 million dead and the destruction of its north-eastern region, was no less traumatic. How that was so will be addressed by considering the ways in which the French sought to return to peace in the 1920s, as they dismantled the mind-sets and values of wartime. They engaged in a process of cultural demobilisation that meant, among other things, seeing war, not the Germans, as the true enemy, investing the soldiers' war-time sacrifice in a peaceful future, restoring humanity to the enemy by myriad forms of contact, and reconstituting the international 'communities of truth' shattered by the war.

Yet the process was not matched in Germany, where defeat imposed a different set of imperatives, and, in the changed circumstances of the 1930s, this led to divisions in France over the risks and meanings of a future war. In this sense, twentieth-century French history can be read as a dialectic in which the trauma of defeat in 1940 and the Vichy regime are partly explained by the earlier responses to the Great War, leading to subsequent pathologies, such as the Algerian War, that have not yet been fully resolved.

John Horne is Professor of Modern European History at Trinity College, Dublin, a Member of the Royal Irish Academy and an executive member of the Centre de Recherche at the Historial de la Grande Guerre, Péronne, France. He has published widely on the history of both the Great War and twentieth-century France, including (ed.) *Labour at War: France*

and Britain, 1914-1918 (Oxford: Clarendon Press, 1991), *State, Society and Mobilization in Europe during the First World War* (Cambridge: Cambridge University Press, 1997), and (ed.) *Démobilisations culturelles après la Grande Guerre* (Paris: Noësis, 2002 – *Cultural Demobilisations after the Great War*). With Alan Kramer, he wrote *German Atrocities, 1914. A History of Denial* (New Haven: Yale University Press, 2001), which has been translated into German and French. He is currently working on a history of the French experience in the First World War.

Friday, 14 July

Bastille Day Lecture: Daily Life in the French Revolution

Presenter

Peter McPhee, University of Melbourne

How do we capture the lived experience of the French Revolution for the millions of people who lived in France's country towns and villages? Did the Revolution's laws affect daily life, or did people make changes to their own lives? In the end, were the most important aspects of family and private life beyond the reach of the revolutionaries? This lecture suggests that they were not: life could never be the same again for anyone.

Peter McPhee is Deputy Vice-Chancellor (Academic) and Professor of History at the University of Melbourne. He has published widely on the history of modern France, notably *A Social History of France 1780-1880* (London, 1992) and *Revolution and Environment in Southern France, 1780-1830* (Oxford, 1999). His most recent book is *The French Revolution 1789-1799* (Oxford, 2002).

Saturday, 15 July

French-Australian Food and Wine Connections

Presenters

Cath Kerry, CK Foods, Art Gallery of South Australia

Emmanuelle Requin, Chalk Hill Winery and Boar's Rock Group

Fanchon Ferrandi, Tatachilla Winery

France is renowned as the birth-place of gastronomy. As the saying goes, the French don't eat to live, they live to eat! South Australia also has a well-earned reputation for fine wine and dining. This panel will explore these two traditions and examine the similarities and differences between them with respect to food and wine.

Cath Kerry is well known to lovers of good food in South Australia. With her mixed English and French heritage, she is ideally placed to talk about food preparation and dining habits in Australia and France. She has operated a successful catering business for 18 years, preparing food for everything from small cocktail and dinner parties to large corporate gatherings at events such as the Adelaide Grand Prix and Opera in the Outback. In late 1999, she took over the running of the SA Art Gallery's restaurant. She has a long-standing interest in the history of life at the dinner table (manners, etiquette, table paraphernalia) and is quoted as having a fairly low opinion of vegetarians, whom she accuses of being attention seekers. Accordingly, Cath identifies offal as among her favourite ingredients.

Emmanuelle Requin was born in France, is married to an Australian, and has lived in Australia for 10 years. She has a degree in Biochemistry from the University of Aix-Marseille, and an Oenology degree from the University of Montpellier. Her experience in the wine industry spans 22 vintages. She started working in the Languedoc-Roussillon region, then moved to Bandol, Bordeaux and Bourgogne. In the Languedoc-Roussillon, she worked for Hardy's at their Domaine de la Baume winery, before moving to Australia to work at Tintara in McLaren Vale, then at Reynella. She is currently employed by Boar's Rock Group, managing their Langhorne Creek winery, which has a processing facility of 15-20000 tonnes. She is also the wine maker for Chalk Hill winery in McLaren Vale. Emma pro-

poses to talk about the place of wine within the French family, the attraction that the French have for Australia, and the place of women in the wine industry in France and Australia.

Fanchon Ferrandi has a degree in Biochemistry and vegetal biology from Marseille, an Oenology degree from the University of Toulouse, and a Masters degree in International Wine and Spirit Marketing from the Dijon Business School. She has worked as a wine maker in France, Spain, Chile, the US and Australia, and is currently employed as a winemaker by Tatachilla Winery in McLaren Vale. Prior to this, she worked at Domaine de Sainte Croix, in France, and at Blackstone Winery in California. Fanchon's presentation will revolve around the different approaches to wine making in France and Australia, and on the impact her French background has had on her wine making philosophy. She will talk particularly about the French wine branding system (Appellation d'Origine Contrôlée – AOC) versus Wine Brand in Australia. Under the AOC system, grape variety corresponds to a specific appellation. The system is very strict and not permitted to evolve with wine industry modernity; there is very big vintage variation and big quality difference from one winery to the other. She will compare this to big Australian brands being exported all over the world, with the result that now, they have an image that they cannot get rid of: “standardised, cheap, quantity driven”. She will talk about how the French are trying to make their branding system work for them and therefore get closer to the Australian model. She will also look at how Australia is coming back to a regional concept closer to terroir and appellation: “best vines for best regions, with wines expressing the terroir”.

The lecture series has been made possible by the unique coming together, at the University of Adelaide, of three conferences devoted to French language, society and culture.

8-9 July Inaugural Conference of the Federation of Associations of Teachers of French in Australia Theme: Explorations and Encounters: <http://www.adelaide.edu.au/fatfa/>

11-13 July XIVth Annual Conference of the Australian Society for French Studies Theme: Utopias and Dystopias: <http://www.adelaide.edu.au/asfs14/>

13-15 July XVth George Rudé Seminar in French History and Civilisation Theme: French Identities: <http://www.arts.adelaide.edu.au/historypolitics/rude/>

The Exhibition: A French Australia? Almost!

NOELENE BLOOMFIELD

Noelene Bloomfield's exhibition *A French Australia? Almost!* was on display in late 2005 and 2006 throughout Western Australia, in Canberra, and at the 2006 FATFA Conference in Adelaide. In 2007 the exhibition travelled to New Caledonia; and a French language version of it was exhibited from May to August 2008, at the Zoological Museum in Strasbourg, France. It then travels within France to various other museums and locations over the following two years.

Most of the panels, whose scripts appear below, were originally created as the historical background for an exhibition at the Western Australian Maritime Museum, which ran from late September to November 2005. They were displayed beside a collection of paintings of French-named locations within Australia produced by Kevan Collett, a Western Australian artist. These paintings have since been sold, so Noelene added more panels to create a stand-alone exhibition, whose main objective is to explain why it is that Australia, which was eventually settled by the British, now has over 400 French names on various parts of its coastline, including over 250 in Western Australia.

Noelene became aware of these French names, especially those on the western and southern coasts, while she was a Senior Lecturer in French Studies at the University of Western Australia. During the 1990s she felt a strong sense of "professional duty" to inform her UWA students of French

of this then neglected part of Australia's early history. Her research has focused on these names, which constitute a fascinating inventory of many prominent navigators, people, politicians and scientists of pre- and post-revolutionary France. She is currently writing a book on this topic and has also produced an educational DVD and a bi-lingual CD-ROM, which are available via nbloomf@cyllene.uwa.edu.au at the University of Western Australia, where she is now a Research Fellow in European Languages and Studies.

The Exhibition Panels

Panel 1: A French Australia? Almost!

The historical research which forms the basis of this exhibition was sponsored by the University of Western Australia.

Print production by Paul Ricketts from DUIT Multimedia, UWA.

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Panel 2: Early French Expeditions 1503 -1772

Do you know how close Australia came to being settled by the French?

France sent about twenty expeditions to the southern oceans, some seeking the legendary Terra Australis Incognita, while others had scientific or commercial aims.

Many Europeans believed that the earth was “top-heavy” and that there must be a counterbalance somewhere south of the Equator.

The earliest reported French voyage to an unknown southern land, was by Paulmier de Gonneville in 1503.¹ However, because his charts and journals had been lost in a shipwreck, the country could not be identified.

The Bougainville Expedition 1766-1769

(Louis-Antoine de) Bougainville circumnavigated the world in 1766-69. A reef on the Great Barrier Reef is named after him, as he was almost shipwrecked there before sailing north.

The flowering vine *Bougainvillea*, as well as Bougainville Island and Bougainville Channel, are reminders of his explorations in the Pacific region.

The Kerguelen and Saint Aloüarn Expedition 1771-1772

The first Frenchman to claim land for France on the west coast of Australia, was Saint Aloüarn, in 1772.

Saint Aloüarn was second-in-command to Kerguelen de Trémarec, who discovered the Kerguelen Islands in the southern Indian Ocean.

After Saint Aloüarn was separated from his commander in a storm, he sailed east, sighted Cape Leeuwin and then proceeded north to Shark Bay on the WA coast.

Saint Aloüarn staked a claim in the Shark Bay area for France in 1772, placing French coins and a parchment in bottles.

In early 1998, teams led by Philippe Godard and later by the WA Maritime Museum, found two coins, a bottle and two bottle tops at Turtle Bay.

Panel 3: The Marion-Dufresne Expedition 1770 -1773

While Saint Aloüarn was busy on the west coast, Marion-Dufresne was exploring SE Tasmania. Unfortunately he perished in mid 1772 in a skirmish with some Maoris in New Zealand.

The La Pérouse Expedition 1785-1788

The Count of La Pérouse and Captain James Cook were arguably the two greatest European maritime explorers of all time.

La Pérouse was not only a famous navigator, but also a highly successful captain, who fought against the British during the 1775-1783 American

War of Independence.

After capturing several British ships and two British forts La Pérouse was honoured by King Louis XVI. In 1785 he was chosen to lead a long expedition to the Pacific Ocean.

The expedition left Brest in August 1785, entering the Pacific via Cape Horn.

Two disasters, first in Alaska and then in Samoa, resulted in the loss of thirty-three men.

On 26 January 1788, eight days after the First Fleet reached Botany Bay, the French vessels appeared on the horizon. They moored in Frenchmans Bay for six weeks, to repair and restock their ships.

In March 1788, La Pérouse sailed from Botany Bay to the north-east, only to disappear somewhere in the Pacific Ocean.

Panel 4: The La Pérouse Expedition (continued)

When the La Pérouse expedition vessels were long overdue, fear grew in France that they had been ship-wrecked.

It was not until 39 years later that Peter Dillon, an Irish captain, found wreckage on the reef of Vanikoro Island, north of New Caledonia.

The city of Albi erected a memorial in memory of the Count of La Pérouse.

La Pérouse set up house in Albi with his bride Eléonore, before sailing to the Pacific. She died in 1807, without knowing the fate of her husband.

In May 1826, Captain Peter Dillon recognized this silver French sword guard, which was being worn by an inhabitant of a neighbouring island.

In 1828, Dumont d'Urville confirmed Dillon's earlier discoveries and erected a memorial to the La Pérouse expedition.

Panel 5: The D'Entrecasteaux Expedition 1791-1794

When the La Pérouse Expedition did not return to France by 1791, Bruny d'Entrecasteaux was commissioned by the new Revolutionary Government in 1791, to search for the two missing vessels.

During his voyage, d'Entrecasteaux circumnavigated Australia. He named many locations in honour of his officers and scientists, or for his vessels, the *Espérance* and the *Recherche*.

D'Entrecasteaux's second-in-command, Huon de Kermadec, is remembered in many locations: the Huon River and Island; the town of Huonville; and also the famous Huon pine.

The cartographer of the expedition, Beautemps-Beaupré, drew detailed charts of SE Tasmania. He was later dubbed "The Father of French Cartography".

D'Entrecasteaux's botanist, La Billardière, added greatly to knowledge of Tasmania's flora and a state Reserve has been named in his honour.

There are several reminders of the D'Entrecasteaux Expedition in Western Australia.

In Tasmania, d'Entrecasteaux's expedition was responsible for more than forty French names.

Panel 6: The Baudin Expedition 1800 -1804

In 1800, Nicolas Baudin was appointed to lead a scientific expedition to the southern oceans, in the *Géographe* and the *Naturaliste*.

The Baudin expedition reached Cape Leeuwin in late May 1801. They landed at Eagle Bay, near Cape Naturaliste, on 31 May of the same year.

In the Geographe Bay area, the explorers found evidence of Aboriginal habitation.

While exploring the present-day Vasse region near Busselton, WA, in June 1801, a helmsman from the *Naturaliste*, Timothée Vasse, was lost during a storm, near the location now named in his memory.

Hamelin, who was the second-in-command of the Baudin expedition, was later made a Rear-Admiral and became a Baron of the Empire in 1811.

The Baudin expedition charted much of the west coast, naming approximately 250 coastal locations, from Middle Island near Esperance, to Cape Helvetius on Bathurst Island, NW of Darwin.

Many names on the Australian coastline recall the scientists and officers of the French expeditions, prominent people of the Napoleonic era, or famous French scientists and writers.

En route to Port Jackson, the Baudin expedition verified existing maps and named half of more than eighty locations with French names in Tasmania.

Panel 7: The Baudin Expedition (continued)

From Tasmania, Baudin sailed to the north-west, to survey the present-day South Australian coast.

Just south of the Fleurieu Peninsula in South Australia, Baudin sighted Matthew Flinders's ship the *Investigator*, on 8 April 1802. The two captains compared their charts while in Encounter Bay, before Baudin sailed to Sydney.

While Baudin surveyed the South Australian region, Hamelin was naming various locations along the Victorian coast, such as Cape Volney and Cape Duquesne, before sailing to Port Jackson in mid 1802.

The zoologist of the expedition, François Péron, made important scientific studies of animals discovered on the land and in the sea.

The two artists of the Baudin Expedition, Lesueur and Petit, produced magnificent drawings of the Aboriginal people from various parts of Australia. Lesueur later had a distinguished artistic career, but Nicolas Petit died in 1804.

The Baudin Expedition (continued)

From Tasmania, Baudin sailed to the north-west, to survey the present-day South Australian coast.



15. Baudin in the *Geographe* (left) meets Flinders in the *Investigator* (right), in Encounter Bay, S.A.

Just south of the Fleurieu Peninsula in South Australia, Baudin sighted Matthew Flinders' ship the *Investigator*, on 8 April 1802. The two captains compared their charts while in Encounter Bay, before Baudin sailed to Sydney.



16. Flinders' map of the gulf region of South Australia. It shows the location of the encounter between Baudin and Flinders.



17. Nicolas Baudin (1754-1802)



18. Matthew Flinders (1774-1814)

While Baudin surveyed the South Australian region, Hamelin was visiting various locations along the Victorian coast, such as Cape Volney and Cape DuRoi, before sailing to Port Jackson in mid 1802.



19. Cape Volney, named in honour of the French philosopher, the Count of Volney.
*Small sketch done 1776 by Baudin, 1801-02.



20. Cape DuRoi, named after Margis Abraham Dupreux, a famous naval officer.

The zoologist of the expedition, François Péron, made important scientific studies of animals discovered on the land and in the sea.



21. François Péron (1775-1810)

The two artists of this expedition, Lesueur and Petit, produced magnificent drawings of the Aboriginal people from various parts of Australia. Lesueur later had a distinguished artistic career, but Nicolas Petit died in 1804.



22. Charles Alexandre Lesueur (1778-1846)



23. An Aboriginal from the Port Jackson (Sydney) region



24. Boat (jimmy), used by the Aboriginals of Van Diemen's Land (Tasmania).



25. An Aboriginal with body markings and emu feathers



26. An Aboriginal mother and child



27. Maikind Aboriginal woman carrying a box in her basket



28. An Aboriginal from Van Diemen's Land (Tasmania), holding his bow



29. Aboriginal huts on Port Phillip, Chalk Bay, V.A.

Noelene Bloomfield, Panel 7 of the Exhibition, *A French Australia? Almost!*
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Panel 8: The Baudin Expedition (continued)

Earlier French expeditions had reported the extraordinary flora and fauna they had observed in Terra Australis, so the Baudin Expedition came well equipped to identify and record them.

The artists Lesueur and Petit also worked with the botanist, Leschenault, and the zoologist Péron to sketch or paint much of the Australian flora and fauna. Some people mistake these drawings for photographs, because of their exquisite detail.

(Various Fish, Echinoderms, Molluscs, Crustaceans, Medusae, Batrachians, Reptiles and Birds)

Panel 9: The Baudin Expedition (continued)

The Baudin Expedition gathered over 100,000 specimens, including more than 2,500 previously unknown species. In addition, valuable information on cartography and the new science of anthropology, was collected.

(Images of Monotremes, Marsupials, Cetaceans, Carnivores)

In late 1802, Baudin sent Hamelin back to France with the specimens gathered to that date. He appointed Louis-Claude de Freycinet as the Commander of the schooner *Casuarina*, which he purchased in Sydney for the return voyage.

In November 1802, Baudin and Freycinet set sail for France, via Bass Strait and the SA and WA coasts. They verified their charts and explored new territory, naming many landmarks en route.

In France, Napoleon's wife, Joséphine, created a zoological garden for the animals which survived the arduous expedition, in the gardens of her *Château* at Rueil-Malmaison, west of Paris.

Unfortunately, Baudin died before reaching France. It is only now, two centuries later, that his invaluable contribution to Australia's early history is finally being acknowledged.

Panel 10: French Expeditions 1817-1826

Louis-Claude de Freycinet led his own expedition to Australia in 1817-20. His wife Rose, smuggled on board, became the first woman to record a circumnavigation of the world.

In 1818 they visited Shark Bay and then Sydney, where both Freycinet and Rose recorded detailed descriptions of the young colony.

Freycinet's vessel, the *Uranie*, was ship-wrecked in the Falkland Islands, en route to France. Freycinet managed to save much of the scientific collection and to purchase another vessel, the *Physicienne*, for the return journey.

During the 1820s, Duperrey, Bougainville (son of the famous explorer), and Dumont D'Urville visited Port Jackson and other parts of the Australian coastline.

British Reaction to the French Exploration

For over 50 years the British Government had been aware that many French expeditions had explored various regions of Australia. They probably also knew that Jules de Blosseville, who had sailed with Duperrey, had recommended the establishment of a French convict settlement at King George Sound, in the SW of the continent.

Concerned about the continuing French interest, Governor Ralph Darling sent Major Edmund Lockyer in the brig *Amity*, in late 1826, to establish a British presence at the site of the present Albany.

Because of the British action, France missed its final opportunity to form a colony on this continent.

Panel 11: A French Australia? Almost!

French Names on the Australian Coast

(a large map of Australia, with Australian animals drawn by the Baudin expedition's artists and showing more than 400 French names scattered along the western and southern coastlines.)

University of Western Australia

Note

1 Recent research by Margaret Sankey (in her 2006 edition of Abbé J. Paulmier, *Mémoires touchant l'établissement d'une mission chrestienne dans le troisième monde*. Paris: Editions Champion) suggests that the Gonneville story may have been a hoax, but it was influential in stimulating France's interest in the southern oceans for several centuries.

Presenters and Abstracts

ADAMS, Kevin

Contact: contact@taskmagic.com.au

Kevin Adams has taught a wide range of subjects at all levels of Primary, Secondary and University education both in Australia and overseas. He is currently a LOTE teacher and received Professional Study Leave to look at ways of using ICT in LOTE. He has qualifications in ICT, Educational Technology, Instructional Systems Technology, Instructional Design and LOTE.

Workshop and Demonstration: TaskMagic

TaskMagic is a simple-to-use authoring program that allows all LOTE teachers to create quickly non web-based interactive games and exercises for use with a PC or an interactive whiteboard. One set of inputs from the teacher can automatically generate up to 15 different games. Participants will learn how to create their own sets of games for reinforcing new learning or revision. The game formats include: Pool, Invaders, Asteroids, PacMan, GapFill, Football etc. Games can be based on texts, pictures and sounds. *TaskMagic* works with any roman-script language. There are also many free ready-made games and resources for some LOTEs, such as French. *Task-Magic* is now distributed in Australia.

ATHERTON, Béatrice and CZAPLINSKI, Iwona

Contact: b.atherton@uq.edu.au and i.czaplinski@qut.edu.au

Béatrice Atherton and Iwona Czaplinski were lecturers at QUT until 2009 and are currently in the French section of the university of Queensland. Their research interests lie in the area of ICT and language pedagogy.

Paper: “Les TICE comme outils pédagogiques ou comment permettre aux apprenants de développer leurs compétences à travers la réalisation d’un projet”

Les technologies de la communication constituent un champ de recherche très riche pour la didactique des langues. Dans cette communication nous présenterons l’approche adoptée à QUT qui combine l’utilisation des technologies de la communication avec la pédagogie de projet. Pour ce faire, nous parlerons de deux modules, réalisés en collaboration avec des universités françaises. Le premier vise à développer les compétences en cohésion et cohérence des textes écrits. Le second s’intéresse plus particulièrement au développement des compétences de communication de futurs juristes. Pour réaliser les tâches qui leur sont proposées, les apprenants ont accès à une grande variété d’outils tels que forums, web-conférence, wiki ou blog. Nos premières observations permettent de conclure que cette approche a une influence sur la motivation des apprenants et encourage une production beaucoup plus spontanée des participants.

Références:

- Caws, C. (2005): “Application des principes cognitivistes et constructivistes à l’enseignement de l’écrit assisté par ordinateur: perception des étudiants”, *ALSIC*, 8.
- Levy, M., Kennedy C. (2004): “A Task-Cycling Pedagogy Using Simulated Reflection and Audio-Conferencing in Foreign Language Learning”, *Language Learning and Technology*, 8, 2.

CALMY, Bertrand

In 2006, Bertrand Calmy was Director General of the Alliance Française de Paris in Australia.

Paper: "L'Alliance Française: un miracle quotidien"

Nombreux sont celles et ceux qui savent ce que FAIT l'Alliance Française. Moins nombreux sont celles et ceux qui savent ce qu'EST l'Alliance Française. Après une brève incursion dans les arcanes de l'institution, les composantes du réseau international et du réseau national australien feront l'objet d'une analyse plus spécifique pour aboutir à l'offre de formation pédagogique en français langue étrangère 'formule Alliance'.

CHAMBERLAIN, Alan

Contact: lawrence@shbie.ubd.edu.bn

Alan Chamberlain worked for many years in the Department of French, University of New South Wales. He is the author of a number of textbooks, including the *Guide Pratique de la Communication* co-authored with Ross Steele and published by Didier and the *Tapis Volant* course book series for secondary schools, published by Nelson/Thomson Learning and co-authored with Jane Zemiro. Alan Chamberlain is currently Associate Professor in the Department of Language Education, Universiti Brunei Darussalam.

Paper: "Best practice in language teaching and its relation to materials development"

This paper explores the relationship between language teaching research and the preparation of commercial materials for classroom use. Research in language teaching strives to determine the most effective approaches to the teaching and learning of a language. Text-book writers and publishers need to take account of this of course, but they also need to be aware of the expectations of the customers, i.e. language teachers and students. The issues which arise include the amount of L1 which should be used in a text-book, whether bilingual vocabulary lists should be provided, how much explicit grammar should be included, and what cultural context should be

used to contextualize the language. In the area of research, schema theory, meta-cognition, genre theory, discourse analysis and the language awareness movement have become increasingly important. Their role in the language classroom will also be discussed. In discussing these issues, reference will be made to the new editions of *Tapis Volant*, Levels 1, 2 and 3. The last of these 3, *Tapis Volant Senior*, is currently in production.

CUTMORE, Lois

Contact: lcutm1@eq.edu.au or Lcutmore@aol.com

From 2003-2006, Lois was French Co-ordinator at Kedron State High School in inner-city Brisbane. In 2004 Lois received a Stage Noumea Scholarship and, in 2005, the Endeavour Fellowship to France. She holds a number of executive LOTE positions (Vice President of FATFA, Executive member of the MLTAQ, the Brisbane Alliance Francaise and the QLD French Teachers Branch, and is the MLTAQ LOTE NOTE Editor (bimonthly publication for LOTE teachers in QLD). Lois is currently a member of the MLTAQ JCQTA Mentoring Project Team for beginning and returning teachers. Website : <http://www.mltaq@asn.edu.au> – French Teachers Branch – Resources.

Workshop 1: “Asia Education Foundation – France Endeavour Fellowship 2005”

AI provide a summary of the highlights of the 2005 France Endeavour Fellowship trip, including the benefits for teachers (primary and secondary) of applying for such scholarships. A discussion and presentation of teaching and learning experiences based on the Fellowship will follow, supplemented by a PowerPoint photo show of features of France. There will be a presentation and explanation of valuable teaching resources gleaned from France, including the website, which was made as a French teachers' curriculum resource following the scholarship. The focus of the session will be on reasons and processes for application, how such scholarships can update a teacher's knowledge of French and France and provide teachers with new ideas and resources (eg photos, brochures, realia, CD and DVD) for use in the classroom. With the focus in LOTE teaching and learning now firmly

on an intercultural basis (ie the embedding of culture into the language learning and the extraction of language learning from culture), this session will give teachers of French some useful ideas on how to achieve this via the use of fascinating real-life resources from France. I shall focus on the internet, which now provides many resources via tourist sites, and discuss the use of the internet in developing one's own resources and worksheets without expense.

Workshop 2: "Real-life language learning from Vanuatu and New Caledonia"

I shall give an overview of the 2004 Stage Noumea French Teaching Scholarship and a 2005 teacher trip to Vanuatu (courtesy of Small Guides Australia), with the emphasis on the teaching and learning experiences gained from both countries. The session will include a short PowerPoint presentation of highlights of both trips, their value for teachers and students, and a presentation of easily obtainable real-life resources gleaned from both places (photos, postcards, recipes, history, local customs, traditional stories, food, song, cartoons, tourist brochures, maps, magazines, etc.) as used in a Year 11 unit of work at Kedron SHS in Term 1 each year. With the focus in LOTE teaching and learning now firmly on an intercultural basis (ie the embedding of culture into the language learning and the extraction of language learning from culture), this session will give teachers of French some useful ideas on how to achieve this via the use of fascinating and authentic real-life resources from our Pacific neighbours. The internet now provides many resources via tourist sites and the use of the internet in developing one's own resources and worksheets without expense will also be demonstrated.

DICKSON, Michèle

Contact: michele.dickson@strath.ac.uk

Michèle Dickson is Senior Lecturer in French at the University of Strathclyde.

Paper: "Language learning: Between technology and human interaction"

Language learning implies communication. How far can we go in our use of technology (VLE platforms, CALL, Electronic voting system, Internet access, emails, etc.) and what is the place and importance of the 'human touch', i.e. contact time between learners and tutors and the overall role of the tutor? This paper is based on the 1st year French curriculum at Strathclyde University which is strongly technology-based. It will underline how and why the effectiveness of the technological tools which learners use depends more on what the tutors want to achieve through technology than on the learners' use of it. The tutor's role, even when reduced in terms of contact hours, is now more wide-ranging than ever, but should not lose its specificity. The paper will stress the importance of the tutor's role as a specialist in language pedagogy rather than in technology. An awareness of what existing and emerging technologies can or cannot deliver is necessary, but the decision to use technological tools and why should remain firmly based on the best pedagogical approaches, and always be informed by a sound knowledge of current theories of language acquisition. *'La technologie? Je m'en sers mais je ne la sers pas.'*

FORNASIERO, Jean and WEST-SOOBY, John

Contact: jean.fornasiero@adelaide.edu.au and john.westsooby@adelaide.edu.au

Jean and John are Associate Professors in French Studies at the University of Adelaide. Their current research focuses on the Baudin expedition of discovery to Australia (1800-1804).

Plenary: "Doing it by the Book: Rereading the Story of Nicolas Baudin"

We will explore the significance of the books that defame Nicolas Baudin's reputation and then examine his personal library to set the record straight. We will develop the theme of the Captain's rehabilitation that we

commenced in our recent book, *Encountering Terra Australis: the Australian Voyages of Nicolas Baudin and Matthew Flinders*, co-written with Peter Monteath.

GRAUBY, Françoise

Contact: francoise.grauby@arts.usyd.edu.au

Françoise Grauby is Senior Lecturer in French Studies at the University of Sydney. She is a specialist in nineteenth-century French studies and she is also the author of two critically acclaimed novels recently published in France.

Plenary: “Comment j’ai appris la littérature: Morceaux choisis d’une éducation”

Comment devient-on “artiste”? L’élève que j’étais s’est longtemps posé cette envoûtante question. Cette communication se propose de l’aborder par le biais de deux représentations mythologiques moulées par un certain idéal culturel: la classe idéale (auquel tout enseignant peut prétendre) et la figure de l’artiste, un peu oblatif, un peu sulfureux. Dans la façon dont j’ai appris la littérature se trouvent peut-être a) la réponse à ma question et b) la raison de mon apprentissage tardif.

HANNA, Barbara E. and Toohey, Alicia

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Barbara Hanna is currently Senior Lecturer in French at the University of Queensland and Alicia Toohey is a Project Officer in the Educational Partnerships Unit of Southbank Institute of Technology.

Paper: “Visions and revisions: Language learning for cultural mediation”

As ‘intercultural language learning’ gains in momentum and significance, intercultural competence (as opposed to mere linguistic competence or even cultural competence) is positioned as a key outcome of language courses. For Michael Byram the “foundation of intercultural competence is in the attitudes of the intercultural speaker and mediator” with the core to these attitudes being readiness “to relativize one’s own culture and its prac-

tices.” In this paper, we explore how such relativisation, or consciousness raising, with respect to students’ own cultures, may be encouraged through language teaching. Yet our interest here is primarily how such intercultural attitudes can translate to accomplished intercultural performance. This includes a consideration of linguistic repertoires associated with this relativisation and how they can be operationalized in contexts of intercultural communication where French is the medium. The paper is illustrated by practical examples taken from post-matriculation level university French course – where our cohort of mainly young adult learners is well able to articulate discourses of tolerance and respect for the cultural practices of others, but rather less prepared for the extent of cultural variation and for what that might mean for the reality of cross-cultural contact.

HEYDON, Ian

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Workshop: “Study Vanuatu”

The perception of Vanuatu for many teachers is that there isn’t enough ‘French’ in Vanuatu, particularly when compared to New Caledonia. Until 1980, Vanuatu was a French-English ruled condominium (New Hebrides) and in many ways the French and English still co-exist in a ‘parallel universe’. There is as much or as little French as you like. Apart from French and English, Bislama (pidgin) is spoken and there are over 100 local languages. Most ni-Vanuatu people speak at least four languages. As well as French classes, accommodation in French owned and managed properties and tours with Francophone guides, there is a rich and accessible culture to be explored as well as soft-adventure leisure activities on offer (snorkelling, horse riding, waterfalls, active volcano etc).

My presentation will focus on:

- Vanuatu as a destination for school groups
- Alliance Francaise classes available
- Cooperation with Lycée français de Port-Vila
- Cultural activities and tours using French speaking guides

- Visits to local village schools
- Accommodation and flight options
- Cost

JACCOMARD, H  l  ne

Contact: [hjacom@arts.uwa.edu.au](mailto:hjaccom@arts.uwa.edu.au)

H  l  ne Jacomard is an Associate Professor at the University of Western Australia. She has an interest in teaching innovations and autobiographical narratives of migration and HIV/AIDS. Her publication record includes books (*Lire le sida: t  moignages au f  minin*, Peter Lang: 2004) and a number of articles.

Paper: "Do's and don'ts of multimedia projects: Two case studies"

In Semester 2 2005, I was involved in different capacities in two projects involving the use of WebCT and IdeaNet for two very different units, one being a third-year language unit, the other an upper-level Cultural Studies unit. In this paper, I shall outline the nature and rationale of both projects, the tasks involved for students and staff, and the outcomes. These being two widely differing programmes, they allow some comparisons to be drawn in order to look at the cost-effectiveness of such projects, where cost is staff, and student input and effectiveness, and whether teaching and learning were enhanced. Conclusions could take the form of a list of do's and don't's of Multimedia projects at tertiary level.

LITTLE, Marianne and WOOLLER Alexandra

Contact: gmlittle@aapt.net.au

Marianne Little spent the first 9 years of her teaching career on Eyre Peninsula as an Upper Primary classroom teacher. On her return to Adelaide she was appointed as R-7 French/music/NIT teacher at Upper Sturt Primary School. In 1996 she moved to Stirling East P.S. as a Yr 2/3 teacher and began to hone her skills as a junior primary teacher. In 2003, she took on a .2 position teaching J.P French while continuing to work in a Yr 2 class. She is currently Assistant Principal (Junior Primary).

Alexandra Wooller has taught extensively in junior primary and primary schools in the country and city. She has worked as a DECS consultant advising schools in the Southern, Eastern and Far North. Her first principal appointment was at Modbury West J.P school, followed by Principal at Aberfoyle Hub School with responsibility for Yrs 3-7, before she was appointed Principal at Stirling East Primary School.

Workshop: "A model for teaching languages in primary schools using classroom teachers"

At Stirling East Primary School, we have moved away from the one language teacher model found in most primary schools in South Australia. Three classroom teachers, one from junior primary, one from middle primary and one from middle school, share the French teaching and work in our own classrooms for the rest of the week. We bring specific teaching methodologies from the three areas of the school to the teaching of French. Marianne Little is the Junior Primary member of the team and will present an explanation of how and why this model was developed and a perspective on how it has evolved over the past three and a half years. Alexandra Wooller, principal of Stirling East, will speak about her view of the program and the impact of such a model on the school community.

MIMOUN, Serge

Contact: mlsmet@comcen.com.au

Workshop: "The Word Jungle, a New Kind of Language Learning Software"

The Word Jungle is a new kind of multimedia program for students from year 5 to year 9 to learn and practise French (or 8 other languages). It features 12 types of games. Each game uses an animal characteristic to explain a grammar point. One of the most interesting specificities of this program is that teachers can insert their own texts to make an unlimited number of new games. With this new technology, teachers can easily make exciting games that really help their students to practise what they have just learnt in class, according to their level, their needs and the curriculum. A new game is made in a few minutes with the help of a very user-friendly interface (the GameMaker). Many schools are already using *The Word Jungle*: Loreto,

Carey, Korowa, Genazzano, Shelford, St Leonards, Lauriston, etc... The Word Jungle has been designed by Serge Mimoun, a designer and programmer specialised in educational programs. He worked with more than 20 teachers from different schools in Australia to develop this software in 9 language versions. Don't miss the presentation of this amazing software to see how fun and easy it is to play and make games with *The Word Jungle*.

MOIRAND, Sophie

Contact: sophie.moirand@univ-paris3.fr

Plenary: "Le choc des discours dans la presse française: L'exemple des violences urbaines et des manifestations étudiantes"

On propose une méthode d'analyse de la presse qui s'appuie sur une étude systématique des interactions entre les discours convoqués, consciemment ou non, par les médias, lors du traitement d'un même événement. Tout en choisissant comme "observables" les formes de la langue (ici le français), telles qu'elles s'actualisent en discours, cette approche permet d'étudier comment des discours produits et/ou mémorisés par différents mondes sociaux circulent dans et à travers les médias et comment les mots eux-mêmes, les formulations, les structures syntaxiques, les traits sémantiques contribuent à la construction des mémoires collectives des sociétés contemporaines.

Références:

- Moirand, S. (2003a): "Les lieux d'inscription d'une mémoire interdiscursive", dans *Le langage des médias: discours éphémères?*, Paris, L'Harmattan, pp. 83-111.
- Moirand, S. (2003b): "Communicative and Cognitive Dimensions of Discourse on Science in the French Mass Media", *Discourse Studies*, 5-2, "Popularization Discourse", pp. 175-206.
- Moirand, S. (2004): "L'impossible clôture des discours médiatiques. La mise au jour des observables entre catégorisation et contextualisation", *Tranel*, 40, "Approche critique des discours: constitutions des corpus et construction des observables", pp. 71-92.
- Moirand, S (2005): "Le dialogisme, entre problématiques énonciatives et théories discursives", *Cahiers de praxématique*, 43, "Aspects du dialogisme", pp. 189-220.

Workshop: “L’hyperstructure de la page de journal et ses conséquences pour une approche méthodique de la lecture en langue étrangère”

La notion d’hyperstructure est due au travail de chercheurs allemands sur la presse française (Grosse et Seibold, 1996). La notion a été retravaillée par Adam et Lugin (Université de Neuchâtel, Suisse) dans le cadre d’une analyse textuelle qui cherche à caractériser les différents genres convoqués dans une même page à propos d’un même événement. Cet atelier montrera l’intérêt de la notion, qui permet de repérer différents échos formels et sémantiques d’un texte à l’autre d’une même page de journal ou d’un écran à un autre d’un journal en ligne (y compris les dessins de presse, les documents iconiques ou infographiques), pour une approche méthodique de la lecture de la presse en langue étrangère. On prendra pour exemple des événements à résonance internationale comme par exemple “la grippe aviaire” (birdflu).

Références:

Adam, J.-M. et Lugin, G. (2000): “L’hyperstructure: un mode privilégié de présentation des événements scientifiques”, *Les Carnets du Cediscor*, 6, “Rencontres discursives entre sciences et politique dans les médias”, pp. 133-150.

Grosse, E.U. et Seibold, H. (1996): *Panorama de la presse parisienne*, Berne, Peter Lang.

Lugin, G. (2001): “Le mélange des genres dans l’hyperstructure”, *SEMEN*, 13, “Genres de la presse écrite et analyse du discours”, pp. 65-96.

MROWA-HOPKINS, Colette

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Workshop: “Exploration of the “Other”: Teaching and learning socio-pragmatic competence through French film extracts”

This presentation addresses issues concerning the socio-pragmatic competence of language learners in French. The development of learners’ socio-pragmatic skills has been identified as a fundamental outcome of language instruction, as well as a notoriously difficult one to achieve. Learners of a language not only need to learn the correct words and forms of a language, but also the strategies to recognize and to use culturally appropriate ways of being and acting in the target language. This has been one of the most challenging areas of language teaching within current teaching methodologies

that emphasize functional approaches. While, in recent years, researchers and practitioners (e.g. Lo Bianco & Crozet, 2003; Moran, 2001; Kram-sch, 1993) have advocated the necessity to integrate language and culture into the process of second language acquisition, relatively little attention has been given to emotion communication, especially through non-verbal means in language classrooms. We propose to present sample activities designed to enable students to express their own feelings and respond to interlocutors in ways that are considered appropriate by members of the target group. These activities are based on film extracts of semi-authentic interactions between native speakers which have been specially coded to demonstrate verbal and non-verbal pragmatic strategies used in different contexts.

PAUL, Kristyn

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Kristyn was the International Baccalaureate Diploma co-ordinator at Glenunga International High School in 2006, where she taught French from year 8-12. In 2001 Kristyn participated in a *Stage* to Réunion and an Endeavour Fellowship in 2005. From 1994-2004 she was course developer and teacher at the Open Access College where she developed an interest in using web-based technology to support high school students studying French at a distance. She is a committee member of MLTASA and SAFTA and maintains their respective web pages. She is currently a Curriculum Manager (European Languages), DECS.

Workshop 1: “Web site presentation”

The languages section of the Glenunga International High School web site was developed by Kristyn Paul after her participation in the 2005 Endeavour Language Teacher Fellowships Programme to France. It contains a number of links for teachers, organised thematically. This workshop gives teachers the opportunity to explore the site hands-on and to access other resources developed by Kristyn such as a web-quest based on the Ile de la Réunion and interactive grammar books.

Workshop 2: “Interactive books using Keebook software and Hot Potatoes”

Keebook is a simple and user friendly computer application that can be used to create and publish multimedia Web books. Kristyn Paul has used this software with her students to produce interactive picture books that combine text and images and which could also incorporate video clips and internet sites. She has combined *Keebook* with the free-for-educators software *Hot Potatoes* to produce interactive grammar books that contain a range of cloze and matching exercises. In this hands-on workshop Kristyn will take teachers through the steps of creating their own picture story and will demonstrate how to incorporate *Hot Potatoes* into a web-based environment.

PORQUIER, Rémy

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Workshop 1: “Propositions pour un apprentissage de la grammaire ordinaire en français langue étrangère”

Il paraît souvent difficile d’articuler grammaire et apprentissage communicatif dans les classes de langue. Soit parce que la grammaire constituerait une matière rétive à un apprentissage communicatif; soit parce que l’apprentissage et la maîtrise d’une compétence communicative passeraient par des pratiques et des activités n’ayant plus de rapport étroit avec la grammaire. On souhaite montrer qu’il n’y a pas séparation mais au contraire complémentarité entre apprentissage de la grammaire et apprentissage communicatif, à condition de prendre en compte le fonctionnement ordinaire (et donc implicite) de la grammaire dans la communication réelle; et de penser, dans leur conception et leur mise en œuvre, les activités d’apprentissage comme associant naturellement un entraînement communicatif et une pratique de la grammaire ordinaire. On présentera des exemples concernant différents niveaux d’apprentissage et exploitant divers types d’activités.

Références:

Moirand, S. (1990): *Une grammaire des textes et des dialogues*, Paris, Hachette, coll. F.

Pendaux, M. (1998): *Les activités d’apprentissage en classe de langue*, Paris, Hachette, coll. F.

Porquier, R. (2000): “Grammaire et grammaticalisation en langue non maternelle”, *Le français dans le monde*, N° spécial: *Une didactique des langues pour demain*.

Workshop 2: “L’apport des niveaux de référence pour le français dans le Cadre européen commun de référence pour les langues”

Sur la base du Cadre européen commun de référence pour les langues, les niveaux en cours d’élaboration pour le français (le Niveau B2, paru en 2004; le Niveau A1, à paraître en 2006; les niveaux A2 et B1 à paraître en 2007) sont le produit d’une réflexion sur les contenus et de choix méthodologiques quant à leur sélection et leur utilisation. Dans le prolongement récent du Français fondamental puis de Un Niveau-Seuil, il s’agit d’outils didactiques destinés aux concepteurs de programmes, aux auteurs de méthodes de langue et aux enseignants élaborant eux-mêmes des matériaux pour la classe. Ils servent également aux responsables d’évaluation. On présentera les principes et les finalités de ces outils pour préciser et exemplifier leurs principaux modes d’utilisation.

Références:

Cadre européen commun de référence pour les langues, Paris, Didier/Conseil de l’Europe, 2004.

Beacco, J.C., Porquier, R. (2004): “Le Niveau B2 pour le français. Un référentiel”, Paris, Didier/Conseil de l’Europe.

Beacco, J.C., Porquier, R. (à paraître 2006): “Le Niveau A1 pour le français. Un référentiel”, Paris, Didier/Conseil de l’Europe.

REED, Belinda and BUSKE, Melissa

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Belinda Reed is a graduate of Flinders University where she completed a Bachelor of Education, specializing in Primary and Junior Primary and majoring in French. She furthered her studies in France, where she successively obtained the DELF and DALF certificates at the Universities of Limoges and Montpellier. From 1996-2001, she taught French at Flaxmill Primary School. She was then appointed Junior School French Teacher at Mercedes College, where she continues to teach.

Melissa Buske obtained her Bachelor of Education from Flinders University and her Graduate Diploma in Teacher Librarianship from the University of South Australia. She was initially employed as a classroom teacher in

various primary schools in SA and Victoria. She obtained her first posting as a Teacher Librarian at Linden Park Primary School, then became Teacher Librarian (R-7) at Mercedes College, where she is currently coordinator of Junior School Literacy.

Workshop: “How to use the interactive whiteboard in the junior primary/primary classroom”

- This workshop will cover the following activities:
- Tuning in Activities
- Vocabulary acquisition
- Making a textbook interactive
- Exploring Internet sites
- Assessment
- Useful sites
- Types of boards, cost

SAIKAL, Kassem

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Paper: “L’ingénierie de la formation”

L’ingénierie est issue de l’anglais ‘engineering’, composé de ‘engineer’ + forme progressive-‘ing’. Dans divers domaines, il introduit l’idée de production, de développement, d’évaluation. La théorie s’incarne dans la pratique et la pratique interroge la théorie en permanence. Toucher un élément de l’ensemble, c’est toucher à l’ensemble tout entier. C’est pourquoi la réponse par l’approche du **projet** semble la seule solution appropriée.

Workshop: “Les approches culturelles dans l’enseignement de la langue française”

Les compétences culturelles peuvent apporter des dynamismes considérables à l’enseignement de la langue. Les aspects culturels sont non seulement des approches communicatives, mais aussi ils découvrent la culture individuelle, familiale, sociale et nationale chez les étudiants. Il est nécessaire de

donner aux étudiants la possibilité de s'exprimer sur le sujet qu'ils aiment avec une production écrite. Exemple: Elaboration d'un journal étudiants.

SALERNO, Roberta

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Workshop: "Utilisation de l'album en FLE pour développer les compétences langagières, orales et écrites, en les intégrant au développement des compétences culturelles"

Comment, au niveau débutant ou intermédiaire, favoriser la motivation et la créativité des étudiants? Comment développer leurs compétences langagières, tout en prenant en compte la dimension culturelle?

Les albums sont choisis en fonction de la qualité des illustrations. Ils se prêtent à la prise de parole, aux jeux de rôle et à la production écrite, individuelle ou collective. La méthodologie présentée montre comment au travers d'activités guidées, les élèves prennent conscience du fonctionnement de leur propre langue, du lien entre langue et culture et de la relativité culturelle.

Des productions d'étudiants de la 1^{ère} à la 8^{ème} année seront présentées.

SARRE, Margie

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Margie Sarre, born in Canada, studied French and Primary and Secondary education at Acadia University in Nova Scotia. I also studied French at the Université d'Aix-Marseille III in Aix-en-Provence, and spent a second year in France as an assistante in a college near Strasbourg. Returned to Canada to teach upper secondary French and bilingual education in Middle School (years 6-9). Moved to Australia and taught French at Port Pirie High School for a few years, then back to Canada doing TRT work for a year. Back to South Australia to teach in Hills Primary Schools. During this period I spent a year writing curriculum materials for Primary French, and having three babies! I am currently working as French teacher R-7 at Littlehampton Primary School, I share teaching a bilingual year 2 class with

another teacher, and I am the coordinator in Engagement at our school. I have been working in Boys' Education at our school for the past three years and am currently running the Success for Boys program at the school.

Workshop: " 'Boys' ed': What does it mean for us?"

Do you spend a disproportionate amount of time thinking about the boys in your classes? Do you ever feel helpless to engage and cater for the boys? Do you ever feel you are entering into battle when you enter the classroom? Well, you are not alone! Language teachers overwhelmingly cite behaviour management as a highly stressful part of their work, and, chances are, they are referring to boys. Although there is no 'quick fix', this workshop aims to give some useful hints on how better to understand and engage boys in French lessons, based on current research and trends in boys' education in Australia.

SIMPSON, Chris

Contact: chris.simpson@uhs.sa.edu.au

Until 2007, Chris Simpson was a teacher of French at Unley High School in Adelaide's inner south, with a particular interest in language acquisition and learning. He has taught adults, secondary students, and students with special needs in South Australia and in Britain.

Workshop: "French and the Year 9 syndrome"

What do you do when you realize that the Year 9 class appears to have become impervious to all attempts to teach them? When it seems that the neural pruning said to be occurring at this stage of their development has left only the socialising part of their brains intact, and engagement with modal auxiliaries is the last thing on their agenda? This presentation describes one teacher's experiment in building engagement and the ongoing ramifications, and will invite comment and contributions from the audience.

SYMONS, Jillian

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Workshop 1: “Resourcing primary language programmes”

The secret to successful primary classroom teaching is a careful combination of interactive and “passive” learning activities which give a careful balance to the skills level achieved in the child’s native language acquisition. This means a balance of listening and speaking for the pre-reading children and adding reading and writing for the upper primary levels. A progression of grammar/language patterns has also shown to be possible at all ages but needs to be structured carefully into the programme with regular reinforcement.

Given the time restrictions and frequency of teacher/student contact in the French, teaching at this level needs very careful and exhaustive planning, yet many resources are available to assist the teacher. This workshop aims to demonstrate resources and ask for participation from the audience.

Workshop 2: “Resourcing secondary language programmes”

The majority of secondary French teachers follow a textbook at least up until year 11, yet the syllabi in most states encourage teachers to move beyond the textbook and teach to a more thematic, intercultural and student-centred programme. Providing student-centred learning activities is one way to extend beyond the textbook and with the wide variety of multimedia resources and self-access materials available, this is more than just an objective on paper. Discussion will be encouraged from the audience, especially from those already running a successful classroom programme which is not based on a core text.

THOMAS, Bonnie

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Paper: "Strategies for supporting ex-beginners French students in mixed level classes"

As a result of restructuring within the Arts Faculty at The University of Western Australia, French Studies has created a series of upper level elective units based on literature or cultural studies. In order to complete a major in French students must take at least two of these units over two years. A distinguishing feature of these electives is that they are mixed level and may include students who have only completed one year of French (ex-beginners) and others who are native speakers. The vast disparity in students' command of French has provided challenges both for the lecturers and for the students. This paper aims at identifying strategies for supporting ex-beginners' French students in these heterogeneous cultural classes and indeed at promoting active and authentic learning among all students. The paper will include discussion of a new web-based application entitled *IdeaNet* which allows students to create comprehensive conceptual groupings of references, and notes about those references. The flexibility of *IdeaNet* ensures that students can further their knowledge by providing and consulting with an array of online notes on references relevant to the unit. *IdeaNet* also offers the possibility of a computer-based dialogue between students, and between students and the lecturer, and therefore promotes the notion of a collaborative learning environment.

THORBURN, Karen

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Originally trained as a secondary language teacher in Sydney, Karen has taught French and German from Reception to Year 12 in a range of city and country schools in NSW and SA in both the private and state systems. She has spent time in France as an assistante and participated in the Stages de Noumea and Paris/Manosque. She was recognized as an Advanced Skills Teacher in 1999 and has participated in a number of curriculum initiatives with DECS in SA including the SACSA Companion

Documents for Languages. She is currently Assistant Principal at Reynella Primary School.

Workshop: "Exploring the curriculum through French"

The session is aimed at primary teachers of French exploring a variety of ways to make links between the specialist French Programme and other areas of the curriculum. Examples relevant to Junior Primary, Middle Primary and Upper Primary classes will be discussed.

VUAILLE-BARCAN, Marie-Laure

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Paper: "Déliar la langue d'étudiants "captifs": enjeux, écueils et fortunes d'un cours d'expression orale à l'université"

Dans cette communication, je voudrais présenter un cours d'expression orale organisé pour des étudiants en deuxième année de français à l'université de Newcastle. Ce module optionnel est complémentaire des cours principaux, où les quatre compétences (expression et compréhension écrites et orales) sont ciblées. Il a été mis en place pour pallier l'insuffisance d'activités de prise de parole et de réemploi oral en cours principal, où le modèle magistral prédomine encore largement et où l'accent est souvent mis sur l'explicitation par l'enseignant du vocabulaire ou de règles de grammaire au détriment, selon moi, d'une participation active des apprenants. L'objectif principal de ce cours est de tenter de lever certains blocages à la prise de parole (linguistiques, psychologiques, motivationnels) afin que les apprenants commencent à considérer la langue étrangère comme un outil d'expression personnelle et acquièrent des stratégies communicatives performantes. Je parlerai des dispositifs mis en place pour susciter et faciliter une prise de parole où il y ait un engagement personnel et pas seulement une communication simulée, et évoquerai les difficultés que j'ai rencontrées, particulièrement pour concevoir une évaluation appropriée à ce type d'approche.

Appendix 2: Contents of the CD-ROM

Classroom Explorations

Teaching Materials and Presentations from *Explorations and Encounters in French*

In addition to the peer-reviewed research essays that appear in this volume (*Explorations and Encounters in French*), the conference committee decided that it would be most useful to publish several of the conference presentations that were relevant to current classroom practice – at primary, secondary and tertiary levels – in a CD-ROM entitled *Classroom Explorations*. The CD-Rom, which can be purchased together with the volume of essays or separately, contains the following:

Foreword

Lesley Davies

Explorations and Encounters in the French Classroom

Jean Fornasiero

Biographical Notes and Abstracts

The Presenters

DOCUMENTS AND PRESENTATIONS

A. Classroom Practice

French and the Year 9 Syndrome

Chris Simpson

Exploring the Curriculum through French

Karen Thorburn

A Model for Teaching Languages in Primary Schools Using Classroom Teachers

Marianne Little & Alexandra Wooller

Boys' Education: What Does it Mean for Us? (Or 40 Ways to Win with Boys)

Margie Sarre

B. Information Communication Technology (ICT)

Do's and Don'ts of Multimedia Teaching Projects: Two Case Studies

Hélène Jaccopard

Interactive Books Using Keebook Software and Hot Potatoes

Kristyn Paul

Web-site Exploration

Kristyn Paul

Using the Interactive Whiteboard in the French Classroom

Belinda Reed & Melissa Buske

C. In-country Visits

Real Life Language Learning in New Caledonia and Vanuatu: Description

Lois Cutmore

Real Life Language Learning in New Caledonia and Vanuatu: Presentation

Lois Cutmore

Endeavour French Fellowship 2005

Lois Cutmore

This book is available as a fully-searchable PDF from
adelaide.edu.au/press
