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Through a lens of difference *OR* when worlds collide: A poststructural study on error correction and focus-on-form in language and second language learning

by

Thérèse Dufresne

**Submitted in partial fulfillment of the requirements
for the degree of Doctor of Philosophy
in the Faculty of Education,
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DEDICAS

This dissertation is dedicated to the memory of **HÉLÈNE-MARIE BOUDREAU** who lives on in the links we formed together and in her daughter, Gabrielle. May you revisit this text more than once in the realization that understanding is rhizoidal, linked and caught up in context and a moment.

"The "true" story is not the one that exists in my mind. It is certainly not the written words on the bound paper that you hold in your hands. The story in my mind is nothing but a hope. The text of the story is the tool I will create in order to try to make that hope a "reality". The story itself, the "true" story, is the one that the audience members create, guided and shaped by my text, but then transformed, elucidated, expanded, edited, and clarified by their own experience, their own desires, their own hopes and fears." Scott Card, O. (1994, p. xcv).

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To judge poorly is to judge in terms of a beginning and not an entry point. Time polishes all judgments and so in terms of the acknowledgements for this dissertation, only time will render its judgment concerning the inspiration, direction and feedback these players as well as others as yet unmentioned have played. For that becoming and that moment, I can say I am truly humbled and grateful to everyone who has become a part of me in this endeavor.

ABSTRACT

The purpose of the inquiry is to further understanding with respect to error and its correction in learning a second language. This dissertation deals with the question of how a learner puts one response into the foreground and eclipses or sets another previous understanding aside on the way to attempting to learn the invariable constant correct response offered through forms of representation arising from the aural, oral, visual, and/or written and other forms of sensual stimuli or input. The proposal is that the traditional positivist/postpositivist paradigms usually used in second language research are inadequate to look at knowledge and learning as a nonlinear dynamic process. A poststructural worldview is retained to look at this process. At issue is the reconceptualisation of error correction and focus-on-form in a French immersion setting. A conceptual framework adapted from a triad linked to Derridean, Deleuzean and Guattarian thought helps develop a theory of learning and knowledge for second language learning. At the methodological level, the study looks at different knowledge and produces knowledge differently in that it removes itself from looking at information transmission as being synonymous to learning and knowledge. Methodologically, this dissertation performs its hypothesis by using empirical data to provoke thought thereby transcending the empirical. What is posited in this dissertation is that through error correction, experience has the possibility of intruding upon a student, interacting and connecting with the student and possibly mediating with the knowledge of that student. It suggests that focus-on-form (1) opens up the aporia or closed spaces by creating doubt and (2) works in tandem with affect and perceptions. In this way, there is a possibility that new links and connections can be made in learning. Knowledge and learning are viewed as linked to an iterative process that folds, enfolds and refolds onto itself. The study offers a reconceptualisation of error and correction and provokes thought and reflection about their use in a classroom situation through the lenses of six Grade 4 French Immersion students. It suggests practical applications to teaching and learning. Moreover it opens up possibilities on how to conduct studies on focus-on-form in second language learning within a non-traditional research paradigm.

TABLE OF CONTENTS

DEDICAS	i
ACKNOWLEDGEMENTS	ii
ABSTRACT	v
1. CHAPTER 1	
1.01 ENTRY POINT 1: SECOND LANGUAGE RESEARCH	2
1.02 Serving Science: Invariable and Variable Concepts	7
1.03 Purpose of the Study	15
1.04 Research on Error Correction	17
1.05 Conceptualization of the Study	18
1.06 Methodology	21
1.07 Data Collection	24
1.08 Data Interpretation <i>OR</i> the Telling maps	25
1.09 Research Questions	27
1.09.1 Main Research Question	27
1.09.2 Subquestions	28
1.10 Looping with Chapter 2	30
REFERENCES	35
2. CHAPTER 2	
2.01 ENTRY POINT 2: TO REJECT AND MOVE: A BIOGRAPHY	40
2.02 A First Narrative: A Tale From the Field/Conducting an Exploratory Study on Input Enhancement	46
2.03 Realist Tales and the Accepted Methodology for Investigating Input	51

2.04 Definition of Input	52
2.05 Role of Input	57
2.06 The Narrative Continues	59
2.07 Role of Learners	64
2.08 The Narrative That Became My Reality	67
2.09 A Second Narrative	69
2.10 Looping Toward Chapter 3	79
REFERENCES	82
3. CHAPTER 3	
3.01 ENTRY POINT 3: THE BINARY THAT IS RIGHT <i>OR</i> WRONG	92
3.02 Paradigm Talk: Plateaus and Planes	99
3.03 First Plane: The Positivist/Postpositivist Worldviews	101
3.04 The Positivist Paradigm	107
3.05 The Postpositivist Paradigm	109
3.06 Error and Correction Within the Positivist/Postpositivist Paradigms	111
3.07 Second Plane: The Constructivist Worldview	117
3.08 Third Plane: Modernity and Postmodernity/Postmodernism as Temporal Divisions	123
3.09 Fourth Plane: Postmodernism and Poststructuralism as Spatial Divisions	126
3.10 Fifth Plane: Structuralism and Poststructuralism	129
3.11 Looping with Chapter 4	134
REFERENCES	141

4. CHAPTER 4	
4.01 ENTRY POINT 4: MAPPING HOW THE REAL BECOMES MEANINGFUL OR HOW ERROR CORRECTION LEADS TO ACCURACY	150
4.02 Conceptual Framework	153
4.03 Concepts	153
4.04 Research Question as Taken Up in the Literature on Second Language Learning	155
4.05 The Problematic at Issue: Using Empirical Data	157
4.06 Using Empirical Data While Respecting the Tenets of Poststructuralism: Not an Easy Marriage	161
4.07 On Route to a Methodology	170
4.08 Methodology	176
4.09 Context and Gatekeepers	177
4.10 French Immersion Program	180
4.11 Data Collection	186
4.12 Perceptions	189
4.13 Looping With Chapter 5	197
REFERENCES	200
5. CHAPTER 5	
5.01 ENTRY POINT 5: INTERROGATING HOW A REAL (ERROR CORRECTION/FOCUS-ON-FORM) MIGHT BECOME MEANINGFUL TO A STUDENT	208
5.02 The Guarantee of Anonymity	222
5.03 Chapter Organization	224
PART I	

5.04 Conversations Between (TD), (MM) and (SG) About Mistakes and Student Beliefs and Expectations: TELLING MAPS	225
5.04.1 Experience	227
5.04.2 Experience	228
5.04.3 EXPERIENCE AS ITERATION: (SG)	229
5.04.4 EXPERIENCE AS ITERATION: (MM)	231
5.04.5 Book Reading Habits	233
5.04.6 (SG)'s Book Reading Habits	234
5.04.7 (MM)'s Book Reading Habits	235
5.05 Conversations Between (TD) and JEANNE About Mistakes and Student Beliefs and Expectations: TELLING MAPS	235
5.05.1 Experience	236
5.05.2 EXPERIENCE AS ITERATION: (JEANNE)	236
5.05.3 JEANNE'S Book Reading Habits	237
5.06 Conversations Between (TD) and BETTY About Mistakes and Student Beliefs and Expectations: TELLING MAPS	238
5.06.1. Experience	239
5.06.2 EXPERIENCE AS ITERATION: (BETTY)	240
5.06.3 BETTY'S Book Reading Habits	241
5.07 Conversations Between (TD) and ALICE About Mistakes and Student Beliefs and Expectations: TELLING MAPS	242
5.07.1 Experience	243
5.07.2 EXPERIENCE AS ITERATION: (ALICE)	244
5.07.3 ALICE'S Book Reading Habits	244

5.08 Conversations Between (TD) and CHRYSTAL About Mistakes and Student Beliefs and Expectations: TELLING MAPS	245
5.08.1 Experience	245
5.08.2 EXPERIENCE AS ITERATION: (CHRYSTAL)	246
5.08.3 CHRYSTAL'S Book Reading Habits	247
5.09 Looping With Part 2	247
PART 2	
5.10 Iterations and Foldings On How a <i>Real</i> (Error Correction/Focus-on-Form) Might Become Meaningful to a Student	248
5.10.1 Experience: SERGEI (SG) and the Researcher (TD)	250
5.10.2 When Worlds Collide: Focus-on-Form-Grammatical Accuracy: <i>Douze Heures et Minuit</i>	251
5.10.3 Experience	252
5.10.4 Iterative Foldings	253
5.10.5 When Worlds Collide: Focus-on-Form-Grammatical Accuracy: <i>As-Tu....?</i>	261
5.10.6 Experience (SG) and (MM)	261
5.10.7 Iterations and Foldings	262
5.10.8 When Worlds Collide: Focus-on-Form-Grammatical Accuracy: <i>Juillet (July) Not septembre (September)</i>	266
5.10.9 Experience	267
5.10.10 Iterations and Foldings	267
5.10.11 Experience	270
5.10.12 Iterations and Foldings	271
5.10.13 Experience	277
5.10.14 Experience	279

5.10.15 When Worlds Collide: Focus-on-Form-Grammatical Accuracy: With CHRYSTAL	280
5.10.16 Experience	281
5.10.17 Experience	282
5.10.18 Experience	285
5.10.19 Iterations and Foldings	285
5.10.20 When Worlds Collide: Focus-on-Form-Grammatical Accuracy and Invariance: With BETTY	285
5.10.21 Experience	287
5.10.22 Iterations and Foldings	287
5.10.23 When Worlds Collide: Focus-on-Form-Grammatical Accuracy and Invariance: With JEANNE	289
5.10.24 Experience	290
5.10.25 Iterations and Foldings	291
5.11 Looping With Chapter 6	291
REFERENCES	297
6. CHAPTER 6	
6.01 ENTRY POINT 6: ON REPRESENTATION	302
6.02 First Reflection	306
6.03 Second Reflection	312
6.04 Third Reflection	320
6.05 Fourth Reflection	321
6.06 Fifth Reflection	322
6.07 Sixth Reflection	324

6.08 Seventh Reflection	325
6.09 Eighth Reflection	326
6.10 Final Thoughts	329
REFERENCES	331
7. BIBLIOGRAPHY	337
APPENDIX A: Exemplar of an iterative function system	365
APPENDIX B: Certification of ethical approval	366
APPENDIX C: Outline of presentation	367
APPENDIX D: Proposed study timetable and outline of activities	368
APPENDIX E: Letter of information and consent form to parent/ guardian	369
APPENDIX F: Informed student consent form	372
APPENDIX G: Letter of information to teachers and teacher informed consent form	374

CHAPTER ONE

WINDOWS INTO DIFFERENT WORLDS

"I really hate this. All I do is correct and do you think they (students) get it?"

"I'm getting nowhere. I feel my students are not learning a thing especially when it comes to verbs, the more I correct them (students), the more mistakes they make."

"It is as if they block out the correction in their minds. There has to be something I am not getting here."

"What a waste of time! I put more effort into correcting the darn thing than they (students) do in writing it."

"I really don't see why I bother (referring to correcting). I know it is school policy. But it doesn't make any difference. Why do I continue to do this to myself? I need a solution."

"I have got to learn to control this... Would you believe that I have corrected this three times? This is the THIRD rewrite and I see the same mistakes. There have to be other ways to earn a living."

"Correction is a waste of time. I do it because I'd get into trouble if I didn't but it is a waste of time. It is just frustrating! They (students) just don't care. I'm starting to feel the same way... that I don't either."

1.01 ENTRY POINT 1:

SECOND LANGUAGE RESEARCH

In wanting to be considered a science, a great deal of second language research has not entered a new paradigmatic playing field situated within the postmodern. It continues to place itself within modernity by looking at reality in a way rejected by many natural and social sciences in that it seeks universality in

its claims. Spivak (1993) demonstrates there can be no universalistic claims in the human sciences. Yet this is exactly what most second language research continues to do. Language-learning research seeks and maintains its authority by using a methodology that distances itself from everything but the data. In this way, it is maintained that the issuing interpretation of results is objective and value-neutral. The practice literally disavows the existence of the language learner so that, even when consulted in strategies like think-aloud procedures, the learner becomes a receptacle or an object of the research while language behavior becomes the data.

Like all worldviews, this one is not without consequence. Its ramifications are felt everyday in the second language classroom. Practitioners, or those involved in second language teaching at any level, take it for granted that there is research demonstrating the effectiveness of the method or approach that they have chosen to use attached to a prescribed textbook that appears on an approved list. As Koller (2001, p. 140) asks in talking about making learning more brain compatible: "How can we expect our students to learn a language with little mini-dialogs at the beginning of each chapter, a list of vocabulary at the end and some grammar drill in-between?" In short, there is the premise that there is fixed knowledge and adequate research centered upon how and what must be

learned coupled with being able to determine where and at what level a student can be placed in a language class as a language learner.

Few teachers come to our profession without some confidence in our total ability to control, enumerate, evaluate and assess prior linguistic knowledge of a target language. This attitude has turned out to be a windfall for publishing companies who can sell their products within schools by promising a quick fix to language learning. With experience, some practitioners have set aside the prescriptive and become more eclectic in their approach to language teaching. As teachers, they have moved away from the concept of being a language-teaching technician, where the book and not the language is the main focus. For them as well, their method, approach, or formula works. Its adaptability and malleability remain attractive in the tried and true position practitioners have adopted or built for themselves in teaching a second language in a classroom situation. Little attention is paid to situated learning in a language classroom.

No matter which approach taken to teach language, one constant in teaching in general and in second language teaching in particular is the concept of error and correction. However, there is very little research on correction and its effectiveness in correcting error under differing circumstances. In second language teaching something is either right *OR* wrong. There is a correct way to speak, read, and write. It is the work of anyone involved in language education to

ensure that this standard of correctness, by whatever definition, be attained. To do otherwise is to guarantee that a student remain linguistically dysfunctional when the time comes to use the language outside the safety of a classroom situation. Intuitively, practitioners seek accuracy in the output of their students and strive to control correctness at all costs.

Within this framework, error is linked to accuracy. Targeted language norms, in turn, determine accuracy. Wolfe-Quintero, Inagaki and Kim (1998, p. 33), for example, point out that: “Foster and Skehan (1996) defined accuracy as *freedom from error*, which can be measured by an analysis of target-like use, taking into account both the contexts and uses of the structure in question (Pica, 1983)”. A debate in research in second language learning that surfaces from time to time centers on targeted norms. The discussion focuses on whether accuracy in a second language should be measured against the standard targeted norm *OR*, as Thomas (1994) maintains, it should be measured using interlanguage as the standard measure. In both these contexts, as Wolfe-Quintero, Inagaki, & Kim (1998) point out, freedom from errors is the defining characteristic for a measure of accuracy. A targeted norm when using language to communicate in either writing or speech establishes this defining characteristic of accuracy.

Another related but different issue is whether the focus in a language classroom should be on function *OR* on form. French immersion and *bain linguistique* or linguistic bath approaches focus on function or communication more than they do on form or how the language should be spoken. This is seen in classes where a subject like mathematics is taught in a target language and the focus is on correction of the subject matter content rather than on the correctness of the language form used to render the answer acceptable to a teacher. When the specific object of teaching is the second language within a language class, the second language as taught in these programs focuses on form as do most other core second language classes within a regular curriculum or school program.

Moreover, different teaching, learning and research paradigms assign specific roles to error and its correction. In emergent literacy programs and with the adoption of a whole language approach, for example, the status of language error is more nebulous. An error is considered as a stepping-stone toward success in literacy and, in many programs, much to the consternation of more traditional practitioners, there is little or no correction of production. At an epistemic level, this issue is similar to the one raging in second language learning and its focus on function or focus on form debate.

1.02 Serving Science: Invariable and Variable Concepts

At an epistemic level, there is also controversy about what a *concept* signals. This debate is intertwined with error and with second language acquisition/learning theory and research. In the example retained in this introduction, the term concept and linguistics are united. Astolfi, Darot, Ginsburger-Vogel, and Toussaint (1997, p. 23) summarize Barth (1988) who defines a concept as: "A set of elements that possesses the same characteristics." According to Barth (1988), a concept consists of three defining characteristics all linked with Saussurean linguistics. The first is the label or the signifier or the word signaling abstract thought. A signifier does not exist in isolation but, rather, signals a list of attributes or characteristics. This is the *signifié* in Saussurean linguistics, which signals the definition of the signifier in comprehension. The label and its attributes or its characteristics can apply to examples. This signals the referent or an extension of the definition that has arisen from the interplay between the signifier and signified.

Astolfi et al. (1997, p. 24) maintain that: "Even though Barth's (1988) definition is a useful one, it is a definition of concept that is unacceptable in trying to define a scientific concept." Given that much linguistic and second language research is conducted within a paradigm that assigns primacy to the scientific method and that much second language research wants to be considered scientific,

a look at the term scientific concept within this framework might shed some light on the extent of the problem. Moreover, in 2001, Astolphi, an expert on science pedagogy and the teaching of science, was the keynote speaker at l'Association Québécoise pour l'enseignement du français langue seconde (AQEFLS-The Quebec Association for the Teaching of French as a Second Language). He has also been extremely influential in helping to develop the second language programs in the reformed Quebec Educational Program (2001-2003). It is Astolphi's insistence on the invariance of a scientific concept that has been applied to second language learning.

Astolfi et al. (1997) maintain that: "A scientific concept is first and foremost an intellectual tool. It must be objectified in order to establish an adequate general and invariant relationship between phenomena to account for results or effects." [researcher/authorial translation]. This conceptualization of concept allows these authors to arrive at definition fixing. Thus, they maintain that a scientific concept like oxygen (O), for example, has one invariable definition in time and space. A scientific concept cannot have multiple interpretations whereas a linguistic concept is different. A linguistic concept can have multiple interpretations in that the Saussurean signifier is fixed only through context and it is context that allows for variability. In other words, carbon dioxide can only have one definition whereas a lexical item, like band, can have many

interpretations. However, the distinction between a scientific concept and a linguistic concept is not maintained in teaching a second language. Taking on a pragmatic definition, a scientific concept is made up of invariant signifiers which Astolfi et al. (1997) state, correspond to ways of representing the oral, written, and/or graphic of the signified. In many ways, second language learning and teaching revolve around language as viewed through the definition of an invariable scientific concept following Astolfi et al. (1997).

This dissertation addresses the question of looking at researching, teaching and learning a second language through an invariable lens like that presented in science. It suggests that definition-fixing as proposed by Astolfi et al. (1997) when applied to second languages is problematic. Related to error correction, it has consequences on learning. These will be explored in Chapter 5 and reviewed in Chapter 6.

Thus, the conceptual framework as retained within this dissertation and explicated in the chapters that follow does not maintain the scientific *OR* linguistic dichotomy often found in the second language literature in reference to concepts. It introduces its own conceptualization and follows the Deleuzean mold of concept creation with respect to knowledge. It uses second language and focus-on-form to do this.

Situated within a framework like that explained by Astolfi et al. (1997) where there is only one possible interpretation of a lexical item, for example, it would seem that error (right *OR* wrong) would take on the same binary often assigned it in teaching a second language. An answer is either right *OR* wrong. In other words, an error is a mistake and it is to be avoided at all costs because it carries a negative connotation in its wake. In this conceptualization, knowledge is fixed in time and space and in order for a student to become a knower, a practitioner must take on the role of a transmitter of information. This information must be normalized and correctness is sought at all costs.

Such is not necessarily the case. Astolfi et al. (1997, p.88) demonstrate that within a constructivist teaching paradigm, “enhanced through philosophy, the history of the sciences and contemporary epistemology, the status of error is now recognized as a moment that constitutes a scientific endeavor and makes progress in acquiring knowledge.” [researcher/authorial translation] In other words, scientific thought welcomes error, not as a negative mistake, but in a positive way. Within the pragmatic system of right *OR* wrong, the learner measures error and its correction against prior knowledge, in order to evaluate this knowledge and to reject, modify, and/or retain it on its quest to build knowledge *OR* the

attainable Truth.¹ In short, while science fixes the variability of the conceptual interpretation of signifier and signified, this type of constructivism is willing to accept that in teaching and learning, there is a process involved beyond mere transmission of this knowledge. Not only is it acceptable for a learner to make an error along the way, it might even be desirable that a student does so. Knowledge, a fixed Truth, and an objective reality in multiple and different forms, takes on an aspect of nonlinear conflictual flux involving the learner constructing or building knowledge and truth on an individual level along the way to learning, acquiring, and attaining the Truth.

While in its embryonic state, this study did not openly reject the form of socio-constructivist metaphysics of error as explained. Nevertheless, I was extremely wary of this dualistic way of representing Truth/truth. On one hand, there is an objectification of knowledge *OR* invariable Truth through the assertion that signifiers, or visual, oral, and graphic representations, and what they represent, or the signified, are fixed. On the other hand, there is the idea that learning and teaching must allow for variants in the form of variation in knowledge and variable truth along the way to grasping this invariable truth, in order to do this. In other words, the process is variable whereas the endpoint is

¹ I have used Truth/Reality beginning with a capital letter in bold print to indicate determinate attainable knowledge as a fixed reality and truth/reality in lower case to indicate indeterminacy and flux in the conceptualization of knowledge.

invariant. Moreover, there seemed to be some sort of confusion involved in dealing with socio-constructivism as a theory within this sort of dichotomy.

Socio-constructivism is a theory of knowledge and learning (Reagan, 1999). It is not a theory of teaching. While teaching and learning are linked, they are not interchangeable. In pedagogy, when we equate the two as being synonymous, we make a statement that the transmission of knowledge is trouble-free. We construct and propagate the illusion that issues of learning are similar to issues of teaching with the learner having the role of giving a trouble-free rendition of the same sort of knowledge as that of the teacher. When there is a mismatch on any level, the concept of error as introduced here must be corrected since it deviates from the norm and that norm comes from the teacher.

This view creates an ideology that permeates the second language classroom and creates different learner contexts and roles which leave little choice or so it would seem. Learners can collude with a teacher and correct an error. In this way, they can be said to participate in a form of oppression where possible opposition is controlled for the sake of correctness. On the other hand, a learner can engage in action or lack of action that will disallow the action of correcting thereby transforming the act of learning through holding on to a secure, known and albeit incorrect form of knowledge.

A pilot study conducted in November 1998 on the role of error in learning French in an immersion setting and correction of language or focus-on-form was instrumental in rethinking correction and error. Focus-on-form can only occur in an immersion setting thereby making special use of the communicative approach by subject-teaching in the target language. This study is part of Chapter 2 of this dissertation. It is intricately linked with developing a theory of knowledge for second language learning which somehow is not acknowledged having lost its way for the sake of attaining accuracy in a second language through teaching using a communicative approach. This approach is developed in tandem with second language learning research conducted within a quasi-scientific paradigm that refutes anything outside of methodology.

The illusion that second language teaching and second language learning are somehow linked to second language research connected to a theory of knowledge is not only collusion but extremely misleading. Second language research is put into the foreground. It permeates the delusion that the research is scientific and applicable, ready to inform language teachers. It misleads in that it pretends to deal with a theory of knowledge and learning when it deals with a theory of the transmission of information and information processing theory. It equates information with knowledge. Knowledge pays attention to thought, contexts, the knowers and what they know in a certain time and space.

Knowledge focuses on how knowers come to know, complexity and multiplicities and the place of affect in learning, for example. Information, as explained in Chapter 3 of this dissertation, is based on a positivist/postpositivist penchant and does not deal with knowledge. According to Code (1993, p. 17): “It looks at sensory observation in ideal observation conditions attempting to identify generalizable patterns in human behavior thereby enabling us to predict, manipulate and control the behavior of the objects known.” As Dufresne (2001) demonstrates, information and knowledge belong to two different worlds. In much second language teaching, information is presented as knowledge disguised in sheep’s clothing. It is information masking as knowledge. Information is part of a hierarchy. The premise is that information is identifiable and therefore can be built upon in a structured systematic way. In this dissertation, knowledge is unidentifiable, individualistic and is the result of creating links and making connections which fold and enfold in time and space. Information is viewed as being able to be transmitted and controllable within most second language paradigms. It is not knowledge as presented in this dissertation.

The study conducted for this dissertation intertwines with the metaphysical echoes of that pilot study which caused a rethinking about knowledge, information and learning with a focus on second language and the place of error and correction within an immersion context. What had started off

in the pilot as a question focused on discovering the process through which a student came to understand what was right *OR* wrong in a second language was reconceptualized as my understanding of error deepened.

In this dissertation, I wanted to further my understanding about how the notion of correctness is transmitted to a student learning a second language so that one truth or form is put into the foreground while another becomes eclipsed but not necessarily forgotten. The realization that a theory of knowledge and learning was not part of second language curricula which equated learning and teaching as well as information and knowledge as being one and the same was part of this understanding.

1.03 Purpose of the Study

The purpose of this dissertation research was to deepen our understanding with respect to error and its correction in learning a second language. This dissertation study focused on six case studies for a twelve-week period. My desire was to understand how a student came to accept one truth or form while another, usually the student's original response, was deemed unacceptable. In doing this I looked into error as defined and redefined and I followed participants' learning process over the span of the study.

The dissertation study allowed me to look at error as a yet undefined quasi-object that would gain an objectified form over time through the distinct

viewpoints of my six participants. Inspiration for this came from Latour (1994). He explains that in the socialization of the sciences, it is important to get many points of view regarding the focus of a study, the quasi-object, as possible. He maintains that once objectified in Truth in a person's mind, the former quasi-object will gain and retain its signifier/signified invariance more easily. The use of Latour was initially important given that the paradigm most often used in second language research, as aforementioned, is quasi-scientific. Latour also provided a theory of knowledge that could be taken up by pedagogues like Astolphi who posit the fixing of a signifier with little concern for the consequences of doing so outside of pure science. Moreover, Latour (1994) gave me an entry point for Chapter 5 as explained in Chapter 3 of this dissertation. In Chapter 5, he is covertly intertwined with Lather and Smithies (1995) in an attempt to create links with the second language literature, the study participants, the reader, and focus-on-form, the quasi-object taken from the literature. In this way, my text *seeks authority* (Derrida, 1998) working in tandem with the conceptual framework retained and explicated in Chapters 4 and 5 of this dissertation.

Another way in which my text *seeks authority* is through a displacement of the conceptualization of error. Error and correctness are no longer just a question of accuracy established by norms outside the learner. Instead, error and

accuracy take on a multiplicity of forms in flux in time and space folding back upon themselves. The abstract re-presentation of this knowledge process forms the crux of this dissertation and is suggested in Chapter 5. It stems from a conceptualization of a learning paradigm that is Deleuzean constructivist and my own experience as a researcher, student, teacher, language coordinator and principal involved in minority language education. I use a conceptual framework that is poststructural that I suggest is well suited to map the process. This is further explained in Chapter 4. It is my belief at this time that, as a result, I have shed light not only on the process involved in error correction, but also deepened an understanding of the concept of error and its journeys along the road to attainment of a correct form. In addition, it is my contention that the poststructural research paradigm espoused in this study enabled me to do this in a way that would have been impossible when situated in modernity.

1.04 Research on Error Correction

Research in second language learning is usually conducted using the principles instilled in the positivist/postpositivist paradigms situated in modernity. Research on error, accuracy, and correctness has generally followed the same route. Chapter 2 focuses on this literature. Three types of literature serve this purpose. The first is the research that exists focused upon providing a learner with positive or negative evidence within the context of an immersion or *bain*

linguistique/linguistic bath. Literature that focuses on form is my second selection. My last group consists of error correction in the second language literature. It deals with Schmidt's (1990) *noticing* hypothesis to explain error and its role in the second language literature. I do not use or react to the literature I have selected in this dissertation in order to demonstrate that my study can fill an existing gap in the current literature. Instead, I use some of the literature to reveal two internal narratives that allowed me to advance my thesis and that led me to use a postmodernist *metaphysics* (Parker, 1997) to accomplish the task. In this way the literature is used to form a basis for a later reconceptualization of the concept of error as it is mapped within this dissertation.

1.05 Conceptualization of the Study

According to Guba and Lincoln (1994, 1998), a paradigm is made up of three interrelated but separate parts. These are its paradigmatic ontology, epistemology, and methodology. The nature of reality and truth are the focus of ontology. How we come to know the world and the relationship between the knower and what can be known are encompassed in epistemology. At issue in methodology are the specific ways in which we gain knowledge. For these authors, a paradigm is a basic belief system or worldview that guides the researcher in ontologically and epistemologically fundamental ways as well as in

choice of methodology. That conceptualization of paradigm has been retained in this dissertation.

Beliefs guide a researcher. They are part of a worldview and as such, they are human constructs. As a result, they become the defining principles of any research according to Guba and Lincoln (1998). The principles that are formed and that are interrelated to a worldview can never be established and determined in terms of their ultimate truthfulness. For my purposes the conceptualization of paradigm put forth by Lincoln and Guba (2000) guided the dissertation research design. Commensurate with their conceptualization of paradigm, methodology, touched upon in Chapter 4, was placed in a position that was secondary to that of ontology and epistemology in the poststructural paradigm retained for this dissertation study that internalizes a postmodern metaphysics.

It is for this reason, in part, that much of Chapter 3 is devoted to paradigm talk and the argument that a change of paradigm is needed when conducting an inquiry into error and correction in second language learning. Consequently, in order to try to bring a deeper understanding to error and correction in learning a second language, I have adopted the notions of relativity, indeterminate truth and a vision of knowledge that is continuously in flux. Seeking realism, determinate Truth, and invariable knowledge is not part of the poststructural ontology and

episteme. This view of paradigm and its composites allowed me to use data in a way that would allow me to reconceptualize error.

A deconstruction (Derrida, 1998) of the realist's picture of understanding language and error was part of the process. I used Parker's (1997) metaphor based on Davidson's (1984) argument about how to achieve an understanding of an alien language *OR* error correction in this study. Simply stated, Parker (1997, p. 115) insists that: "Any intelligible translation of the world must hold it to fit our view of the world. The world must speak in our vocabulary."

Once the world speaks in our vocabulary, we are dealing in multiplicities and indeterminate truth. The connections and foldings made with the flux of experiential possibilities provide a reality. This reality is a truth that aligns itself and is commensurate with our worldview. But the story does not end there. That truth is molded and remolded, in flux and contradiction depending on experiences, circumstances, observations, links and connections made, the visual, the oral, the graphic, and all the incoming sensory stimuli, for example. Nevertheless, a constant is extracted and it must be in line with our worldview so that it can once again become part of that worldview.

In more scientific terms, the brain determines what is relevant and meaningful and it discards what it perceives as not fitting in. This process occurs in the early perceptual stages where the brain that filters elements from our

environment. More importantly and of relevance to this dissertation is that determination of relevance and meaning with the intent to discard occurs in the processing of information as well. This information processing belongs to the conscious level for the most part. Experiences and prior knowledge form networks in the brain. Information that fits into an existing network has a much better chance of being retained and accepted than information that does not. As this dissertation will suggest in the chapters to come, error and correction in language learning are tied up in much the same sort of process. The process does not stop at the level of information but goes beyond this in that links and connections are formed and these are connected to knowledge and understanding rather than information gathering and processing.

In accordance with criteria that are commensurate with my worldview, another part of the conceptual paradigmatic framework retained in this study is that error and accuracy are linked to a play of power and politics. This interplay arises from the visual, aural, oral, and written representations offered the learner as well as any other sort of sensory stimuli. What passes for input cannot be accurately determined. Biologically the human brain is programmed to scan the environment for stimuli and this is largely automatic according to what we presently know in neurology according to Wolfe (2001). We can direct our attention to a specific stimulus and sustain it; to negate this would be to say that

learning in or out of a classroom is impossible. However, there is no guarantee that two students will experience the same type of input in the same way. One will attend to it in one way, the other not. Given this, nevertheless, like Usher (1996), I assume that values, politics, and knowledge are covertly interconnected in a text and that the text carries potential that is related to these factors within it. I use a Deleuzean (Deleuze and Guattari 1980, 1987; Boundas 1993) framework to demonstrate how constants or norms are extracted from variability and how they acquire strength and carry power with them. Finally, using the Deleuze and Guattari (1980, 1987) conceptualization of the rhizoid, I intertwine and weave the narratives/stories of each case study presented to demonstrate some of the inner workings of the different regimes of reality as individual learners extracted them from the flux.

The specific purpose of this study, then, was to study error, focus-on-form and how one representation of correctness was put into the foreground while another was effaced or eclipsed. It was this postmodern framework of metaphysics that enabled me (1) to arrive at an understanding of the individualization of the concept of error; (2) to examine the power play involved in the creation of that concept arising from different forms of representation frequently referred to as input in the literature; (3) to signal the flux and instability involved in learning the norm as they made their impact on different learners.

Chapter 3 of this dissertation explains the conceptualization of this framework in detail. Moreover, it discusses the conceptual implications involved in espousing this view in conducting this research study.

1.06 Methodology

As previously stated, the conceptualization of paradigm retained for this dissertation study placed methodology in secondary position to that of ontology and epistemology. The design of the methodology suited the purpose of this dissertation study as previously explained so as to create a deeper understanding of the process of error. I wanted to reflect the indeterminate nature of reality, truth and knowledge of each of the participants and of the researcher as we moved from reality to reality in striving to achieve accuracy in the target language. While my participants focused on language learning, my attention was centered on understanding error and correction. I acknowledge that this dissertation is written from my perspective and that my values, worldview and biases interplay as I create this understanding. Like Parker (1997, p. 118) states: "We limit our stories along some dimensions and leave them free to move along others. Reality thus behaves like an old Hollywood set, extending just as far as our purposes require." Thus, the methodology design was self-serving, speaking in a voice that was commensurate with mine. However, as previously mentioned, methodology is not foregrounded in the conceptualization of paradigm retained. Consequently,

although methodology meshes with epistemology and ontology, it does not take precedence over epistemology and ontology in this dissertation.

1.07 Data Collection

The research design for this study combined traditional data collection research strategies like the keeping of a log and classroom observation. There was the use of more unconventional strategies like videotaping, viewing, think-aloud protocols, reflections and open-ended interviews as Scheurich (1997) suggests. I also had discussions with the participants and kept a research journal where I documented the ruptures (Deleuze and Guattari, 1980, 1987) that seemed to occur more often as I familiarized myself with the site and participants. Sampling was purposeful (Lincoln and Guba, 1998). In agreement with Usher (1996, p. 129) who maintains that: “gender divisions are fundamental categories around which all social structures are organized and meanings created”, I sought equitable gender representation in the selection of participants for my study. In addition, it was important to involve participants who would talk to me as a researcher and who did not have a previous “knowledge” of French when they had started school. The French immersion teacher selected the participants who met these predetermined criteria from among candidates who had agreed to participate once their parents and/or guardians had consented that they do so.

1.08 Data Interpretation *OR* the Telling maps

There were the traditional choices open to me in attempting to bring order upon the disorder that is data or in filling the indeterminate openness resulting from the methodological interplay between participants and researcher (Scheurich, 1997) so that the indeterminate becomes constructed and eventually known. The struggle was to re-present the disorder so that there would be a foregrounding of the indeterminacy contained in the data. The focus of this study was on a process rather than a product. Modern interpretive schemes and representations centered on product, representing static fixed non-fluid linear images were inadequate for my purposes. Tables, figures, categories, classifications and theory-generation restrained rather than assisted my attempts to re-present the fluidity and flux that had taken place in the different narratives of the participants. I also rejected the idea of signaling the indeterminacy involved in the process in an introduction to this study and then proceeding to name 'truth/Truth' within the body of this dissertation. Participants did not provide me with linearity and it was necessary to re-present some of the different planes, dimensions, non-hierarchies, and foldings involved in the learning process resulting from the reconceptualisation of error created as the study progressed. It was also important to map the effects of error correction along with its different

sources. In doing so, the background, experience, and worldview of the researcher could not be ignored any more than could that of the different participants.

Our interaction became an important part of what I have titled **Telling Maps**. **Telling Maps** were designed, in part, using the Deleuze and Guattari (1980, 1987) notion of rhizoanalysis and upon examination of Alvermann's (2000) use of their notion of rhizome to look at my data in different ways. The decision boiled down to whether I should assume a unique authorial voice and seek authority of representation, allow the participants to do so, form a cacophony of these voices, and allow the reader to be part of that unit. In the end, I decided on all three. I found strength for this from Derrida (1967, 1998) who maintains that there can never be only one correct interpretation of a text. In other words, any text incorporates an indefinite number of *readings* within it. I coupled Derrida and Deleuze and Guattari by using a type of rhizomatic setup in Chapter 5 so as to favor indeterminacy and indeterminate knowledge. The use of the word, text, in this dissertation study signals any and all representations arising from the aural, oral, visual, and/or written as well as any other sensory stimuli. It was important to conceive the **Telling Maps** as multi-dimensional in their division of time and space. The conceptual framework guiding the research dissertation necessitated that it not re-present closure, a re-presentation of Truth, and a determinate fixation of space at any time. The purpose of the **Telling Maps** was to allow for the

incorporation of the data on multiple interpretive levels over time. They re-present the foldings back to individual participants as *knowledge* shifts through different connections and is constructed only to be deconstructed and reconstructed once again. In addition, the Telling Maps address how the unfolding and enfolding knowledge connects to re-presentations, to the researcher, to participants, as well as to the readers of this dissertation and their contexts. Applications of these mappings are the subject matter of Chapter 5 of this study.

1.09 Research Questions

The brief sketch of the purpose of this dissertation provided above indicates that the focus of this dissertation research was on process rather than product. I held the view that I would be able to gain a better insight and understanding of error and its correction if approached in this way.

1.09.1 Main Research Question

My main research question meshes with the purpose of this dissertation. It was: How does a learner put one response into the foreground and eclipse or set another previous understanding aside on the way to attempting to learn the invariable constant correct response offered through forms of representation arising from the aural, oral, visual, and/or written and other forms of sensual stimuli? In short, all questions in this dissertation are linked to this global question of understanding how a “real” (error correction-focus-on-form)

eventually becomes meaningful to a student.

1.09.2 Subquestions

In this introduction, the short description of the espoused ontology and epistemology that guided the paradigmatic structure of this research, along with an explanation of the methodology used within the conceptual framework now make it possible to look at subquestions related to the purpose of this dissertation study and to respond to the global question posited.

These questions were of two forms. The first set of subquestions dealt with the conceptual framework and was linked to paradigmatic issues. Focused on process, these questions were framed not in the “Is the glass half empty *OR* half full?” question mode but rather on how to redesign the glass or the process that would allow the glass to be redesigned.

The second set of subquestions was more utilitarian and dealt with rendering the created fluidity of the conceptualization of error and its representation possible. My intention was to avoid any culmination or ending point so as to move away from interpretation as it is understood within the socio-constructivist *didactic* paradigm (Astolfi et al., 1997) situated within modernity. As previously stated, this is the paradigm that is often used in dealing with second language learning, teaching and research.

The specific sub-questions for this dissertation study were:

1. Using the initial binary of right *OR* wrong as my entrance point since that is the basis for correction in focus-on-form, how is a connection formed that combines representations offered, a possible power play internal to the learner, the context, and participant interpretation among other things?
2. What kind of connections and links are created and what are their effects upon an individual learner at a specific time and space? Where does accuracy fit in?
3. Where does the notion of correctness come from? By this I do not signal trying to discover the origin of the notion of error. I mean how does one form come to move across multiplicities and come to be favored over another?
4. What is the role, if any, of power in learning a correct form? How does power move *in the betweenness* to create uncertainty and move toward an ending point called Truth?
5. If power is involved, can it lead to understanding and application? In other words, how does power connect with other things outside the power event?
6. If error, correction and focus-on-form are conducive to learning, what is the role of correction?

Utilitarian subquestions guiding this research dissertation arise from this first set of questions and are related to using data within a poststructural paradigm.

They were:

- 1. How can I re-present the data so that they remain faithful to the conceptual framework guiding the research study?**
- 2. How can I make a connection with my readers so that *I speak in their voices and vocabulary* in the literary context of this dissertation and in the nonliterary context that is their worldview?**
- 3. How can graphics aid in mapping the data in a non-linear fashion to represent the *different becomings* involved in the changes brought about by correction?**

In short, while all my questions focused on error and its correction, there was an underlying preoccupation that they be commensurate with the paradigmatic ontological and epistemic research paradigm retained for this dissertation. Questions about the implications of this study for different research, teaching and learning paradigms eventually connected to these two sets of questions. These connections are the subject of the Chapter 6, the final chapter of this dissertation.

1.10 Looping with Chapter 2

Second language teaching and education have consistently undergone transformations and changes in the years that I have been involved in it as a student, parent and educator across provincial, national and international boundaries. One constant extracted from this change is that error exists as a

created norm and that, in most cases, the worldview maintained is that error should be pointed out and/or corrected in a classroom setting. As such, it is still considered an integral part of second language teaching even within programs centered upon communication like French immersion programs and *bain linguistique*² or linguistic bath programs.

This dissertation research examined the *taken for grantedness* of those assumptions so as to create a deeper understanding of error, focus-on-form, correction and their roles in second language learning. In doing so, it suggests that we must work with a theory of knowledge instead of a theory of information gathering and processing. Existing theoretical research on error and its role in learning a second language focused on the product that is error. It was my intention to focus on the process behind error in order to deepen my understanding of the experiential connections that form/effect a learner when confronted by the notion of error.

In order to do this, I had to move out of the positivist/postpositivist research paradigms, explained in detail in Chapter 3. These are the paradigms usually used in second language research, in applied linguistics and in linguistics. I espoused the paradigmatic viewpoint of Guba and Lincoln (1998) as well as

² In a linguistic bath program in Québec, a French student is immersed in English for half a year. The student then completes the rest of the school year in a French program of studies with English being taught as a second language. Grade 6 is usually the year targeted by most school boards who use the *bain linguistique* to teach English.

Lincoln and Guba (2000) and worked within their framework. A postmodern metaphysics became extremely important within this framework and it allowed me to reconceptualize the problem as well as to look at error, the quasi-object, as it took on reality upon reality for a participant. It also allowed me to open up the usually closed spaces so that I could attempt to form an overt rhizoidal pattern with my reader.

In writing this dissertation, there were no poststructural models to follow in my own discipline. It was necessary to design one. The research design used was constructed so as to investigate the research questions outlined in this chapter. It was a response to my paradigmatic worldview that sees research as creating a deepening understanding of a quasi-object. As such, knowledge is not Truth, a fixed entity. It is fluid, on-going and constantly subject to change. It folds and enfolds and as such it is dynamic. It is associated to links and connections that are created in the process that is *ever-becoming*.

The interpretation and re-presentation of the data had to respond to the growing instability, fluidity, dimensions and planes that were created through data collection. Realizing that re-presentation is somewhat of a problem when working within this conceptualization, my re-presentational choices were severely limited. They had to situate themselves within the poststructural to be commensurate with the conceptual framework chosen and espoused for the purposes of this study.

The use of the Deleuze and Guattari (1980, 1987) notion of rhizoanalysis coupled with a Derridean notion of textual interpretation accomplished this task.

I did not feel that the writing of this whole dissertation study would gain and attain merit by being written in a rhizomatic way although it seemed mandatory, given the conceptual framework retained, that data representation lose the boundaries of the container and its contents. Derrida (1967, 1998) enabled me to envision different levels of textual interpretation in time and space. Deleuze and Guattari allowed me to work with the *betweenness* the Derridean ontological lens created as well as the epistemological *becoming* aspect involved when a participant tried to attain correctness.

The concept of the Telling Map was specifically designed for this study. It allows for multiple views focused on a quasi-object that is error and focus-on-form, in this case. It can segment time and space and allow for fluidity of interpretation. In addition, the Telling Map allows *différance* (Derrida) to open up multiple spaces caused by ruptures (Deleuze) and breaks which are usually discarded in a non-postmodern worldview. Along with demonstrating the need to include a philosophical component in research, the Telling Maps enable me to demonstrate that writing along with everything else we experience is a process linked to the construction of knowledge. In this way, this dissertation should contribute to produce different knowledge and produce knowledge differently as

St.Pierre (2000) insists we should be doing given that we can never mirror, reflect and represent what we experience in the field when putting pen to paper.

In sum, this dissertation should deepen our understanding of some of the processes involved in the conceptualization of error and the results of correction. It suggests that error is a concept that can be defined only when it is operational and actualized in the mind of a student when virtuality becomes part of a real rather than only in terms of time-accepted thinking and of the current literature. It introduces a conceptual framework that allows for this reconceptualisation. In addition, it offers an alternative conceptualization to approaching and conducting research in second language learning. Finally, it makes a distinction between working with a theory of learning and knowledge and equating information as idem to learning and positing theories that deal with learning information. In this way, this dissertation seeks authority to guide further research in the field of second language learning.

WHEN WORLDS COLLIDE: A WINDOW...

“I just gave the same dictée (French for dictation) that I gave the day before. I corrected every paper meticulously... went over them twice to make certain there were no mistakes. All they (students) had to do was go home and learn the same thing. I just mixed up the sentences. No new vocabulary or structures. The class average is lower today than it was the first time. Wait until I see that group again.”

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CHAPTER 2

“We cannot assume that what is in the text is actually taught. Nor can we assume that what is taught is actually learned. Not only do texts themselves have contradictory elements, but that audiences construct their own meaning to the texts. An immense amount of work needs to be done on student (and teacher) acceptance, interpretation, or partial and/or total rejection of texts. We cannot fully understand the power of the text, what it does ideologically and politically (or educationally, for that matter) unless we take very seriously the way students actually read them-not only as individuals but as members of social groups with their own particular cultures and histories.” Apple (2000, pp. 58-59)

2.01 ENTRY POINT 2:

TO REJECT AND MOVE: A BIOGRAPHY

This chapter focuses on the reasons that made the reconceptualisation of error necessary to conduct an inquiry into error and correctness in language learning in a classroom setting. There were changes in my thinking about error and its place in language teaching over time before undertaking the present dissertation study. At this point, it is important to point out that the conceptual framework retained for this study is Deleuzean in part. The type of thought used by Deleuze is descriptive. Its use is deliberate. It is meant to make the reader move about by sharpening perceptions and as Badiou (1994, p. 64) asserts: “to make

hypothetical assurances move about and stray". Dialectic development and essentialist arguments as Badiou (1994) reiterates are not part of Deleuzean thought and they are not part of this chapter. Therefore, the Deleuzean style of thought implicit in narration and description is used.

Two personal narratives about separate but linked incidents that caused my thinking to move and unfold toward this realization map those changes. One of them deals with the literature and the training that I received both in linguistics, applied linguistics and in developing methodology as a neophyte researcher conducting an exploratory study on input and error correction in second language acquisition within the scope of my master's thesis (Dufresne-Martini, 1998). The second narrative deals with a tale issuing from the field when I conducted a pilot study on the same focus. Within these personal narratives, I attempt to demonstrate that a fixed definition assigned to error cannot be retained for the purposes of conducting an inquiry on the subject. In trying to open that sometimes closed-off space between teaching and learning, I also intend to demonstrate that there is a need to look at error using another gaze than the one usually used in the literature and research on language and language learning.

The aim of the chapter is to pave the way to argue that a poststructural position or way of thinking can respond to the task involved in conducting an inquiry using the reconceptualisation of error introduced here. Though my position

might be antithetical to the ways in which we traditionally think of error and its correction in learning and teaching, my intention is not to co-opt or trivialize the research already done on error within the teaching of language in a classroom situation. Different ways of looking at a phenomenon like error in a language learning situation can only shed more light upon the object under investigation giving that quasi object more substance and thereby lead to a deeper understanding of what takes place in the student when teachers correct students.

Consequently, overt paradigm talk is not part of this chapter. However, like St. Pierre (2000), I maintain that an integral part of all social inquiry must deal with questions of philosophy and it is this question that is taken up in the next chapter. Moreover, a premise retained for the purposes of this dissertation is that second language research is part of social inquiry and not part of the natural sciences. A discussion of this point also forms a large part of the next chapter. Here, my aim is to lead the reader into the motivational reasons behind the need for a paradigmatic change only once I have made my point concerning the need for this change so that it be commensurate to the data concerning error as explained within this dissertation.

Part of this desire for change stems from one specific type of inquiry which retains my attention because it has recently become more popular and, as a result, it is gaining wider acceptance as a form of inquiry methodology in second language

research (Davis, 1995; Lazaraton, 1995; Morita, 2000). This concerns ethnography and ethnographic methodology. Focused uniquely on methodology, it ignores that language research must acknowledge and include questions of philosophical positioning when dealing with theories of learning and knowledge. In speaking about social reality, Van Maanen (1988, p. 46) states that: "Reality can only be presented. It cannot be known because all reality is constructed." Using ethnographic methodology, one of the most popular forms of presenting this research type was through the use of what he calls a realist tale. This type of inquiry claims that its narratives are True, authentic, and re-present reality. It should be understood that there has been a great deal of thinking and rethinking applied to ethnography in other disciplines in the decade since this book first appeared.

For the purposes of this dissertation and the usage made of ethnography in second language research in particular, it is important to note that this type of inquiry has at least four characteristics that distinguish it from other types of narratives. Van Maanen (1988, p. 47) outlines these as follows:

"The first, and perhaps most striking characteristic of this type of *writing up* is that the first person authorial voice is seldom if ever used. The author remains distant from the narrative and the story is rendered in the third person." It resembles the voice used in much linguistic, applied linguistic and psycholinguistic

research writing. Authorial gaze is distant from the research in the belief that taking this stance will attain, obtain and maintain what is believed to be a “studied neutrality” (Van Maanen, 1988, p. 47). In many if not most cases, this narrative type takes on aspects of a conventionalized standardized institutional voice. It is this voice that is commonly used in second language literature even though this research type is not the one favored in the field.

A second characteristic about these types of narratives is their ability to be dull, unimaginative, and uncreative as a result of their wanting to focus on tiny perhaps important organized details about the “thoroughly mundane details of everyday life among the people studied” (Van Maanen, 1988, p. 48). This is in part due to their failure to evoke an emotional interplay with their targeted audience through having to sacrifice immediacy and intimacy related to aspects of the gaze selected to represent the narrative. The chapter that follows attempts to demonstrate that conventional second language research seeks to be scientific mimicking a practice used in the natural sciences. It does not deal in emotional interplay.

The introduction of the native’s point of view is part of the third characteristic of this narrative type. The native’s point of view gets inserted into a narrative as a realist Truth based on many suppositions. One of these is the ability to know what a native might be. Another supposition is being able to claim that

the subjects of the inquiry represent this native group. Yet another premise is that this native point of view is capable of flawlessly and accurately interpreting that point of view in a coherent logical standard manner that would in turn represent the majority of other “native points of view” (Van Maanen (1988, p. 48). Then again there is the supposition that natives share a common point of view. Second language research has a penchant for this third characteristic of ethnography in using a native speaker in establishing target language norms.

One final characteristic is of importance to the argument presented in this chapter. The realist tale follows the Father Knows Best Syndrome that permeated much of the fifties and sixties. Like the patriarch of this frozen time zone, the researcher has the last word on the accuracy and rendition of what will be presented. Van Maanen (1988, p. 51) calls this last characteristic: “the convention of interpretive omnipotence” which eliminates reflection, self-doubt, self-inquiry on its way to asserting that it has found reality and Truth. Once again, research in the field of second languages shares this characteristic with ethnographic research while rejecting other characteristics of this research-type.

For those working in a paradigm offering a different view than that of poststructuralism which will be explained in detail in the next chapter, this present chapter and the narratives it contains are not intended to be classified as realist tales. What follows is simply a reflection on and a revisiting what I have chosen

not to ignore. My intention is to demonstrate that there is a link between the process used in this chapter in order to assume my intellectual positioning and the process of error as discussed within this dissertation.

The arguments and references presented might require a great deal of intellectual juggling but they are all part of our becoming other and the links that can be formed once there is an opening of *betweenness* (Deleuze and Guattari, 1987). Like Kumashiro (2000) who draws upon the work of Felman (1995) states: “Unlearning one’s worldview can be upsetting and paralyzing leading to the paradoxical position of learning and unlearning” (Kumashiro, 1999). With that realization and with the understanding that there will be a resistance to any type of knowledge that disrupts what it is we think we already know about a subject (Luhmann, 1998), it is important to understand that the narratives that follow are part of a reality and a truth that are mine; they do not represent a fixed reality and Truth nor can I claim that they do so.

2.02 A First Narrative : A Tale From the Field/Conducting an Exploratory Study on Input Enhancement

The story of my master’s thesis is the one that I would like to describe and share with you at this point. It is neither a beginning nor an end but an entry point into mapping the realization that I would have to reconceptualize the notion of error and correctness if I was going to be able to conduct an inquiry on that subject in language learning. It tells of an awakening from the catalepsies or a kind

of sleepwalking (Deleuze, 1990; 1995) induced by literature in the field I had chosen to study. Completed in 1998, the thesis focused upon Input Enhancement and the types of studies that had previously been conducted on the subject. At that time, being very much into the quasi-scientific mode required and expected in linguistics and applied linguistics, the nature of the study was to generate hypotheses pertaining to the type of Input Enhancement and the conditions of its implementation in a classroom setting.

As an exploratory study, it gained strength for its nomenclature from De Ketele and Roegiers (1996) who define an exploratory study as research that fuels and informs experimental research by generating hypotheses that can be submitted to empirical investigation in subsequent studies. Exploratory research focuses on what could be happening and what could be true rather than on what can be proved and what is True. The heuristic activity of generating hypotheses is encouraged through the application of concepts and theories originating in different research contexts like second language acquisition research to the domain or field in which the work is being conducted like second language teaching, for instance. Exploratory research within this field is grounded in modernity which is driven by the common standards of universality and objectivity in any type of inquiry. Concepts must be well-defined. They provide a study with a conceptual or theoretical framework engendering a frame of reference for the problem.

These, in turn, shed light on the relationship that exists between the different concepts. The corpus of data then consists of studies relating to the field or subject of study which is the teaching of a second language.

In second language research, Sharwood Smith (1991, 1993) coined the term Input Enhancement and defined it with the aid of elements outside the learner as is customary in the field. The concept of Input Enhancement includes providing the learner with linguistic input, or linguistic evidence to the learner in terms of positive, negative or indirect negative evidence, for example. White (1991) and Trahey and White (1993) provide positive evidence to learners in their Input Enhancement studies. Error correction in terms of feedback, we are told is also part of Input Enhancement in that it gives the learner direct negative evidence (White, 1991; Lyster and Ranta, 1997). Facial gestures made by a teacher upon hearing a language error thereby giving the learner indirect negative evidence are also Input Enhancement (Lyster and Ranta, 1997).

As a language-learning and teaching device, the premise is that Input Enhancement has been used in every instance of second language acquisition and it is commonly used in the second language classroom. The objective of quasi-experimental research on Input Enhancement is to identify the kinds of evidence that lead to second language learning and the development of accuracy in a target language. Within the thesis, I was determined to respond to the literature that gives

the following reasons for researching Input Enhancement. Little is known about: (1) what happens when linguistic input is enhanced; (2) the types of Input Enhancement that are the most successful; (3) the conditions governing the success or failure of its use. These factors are popular notions issuing from literature on the subject.

Moreover, even less attention had been paid to how linguistic input could be enhanced and the effects that Input Enhancement might have on the learner despite its regular use in the classroom. In positivist/postpositivist paradigms *OR* the rationalist paradigm which I then espoused, these aspects either taken alone or in combination would be enough to justify a study dealing with Input Enhancement. My aim at that time was to demonstrate that first and foremost, there was a need to develop a heightened awareness of how grammar and syntax are acquired in a second language. Just as importantly, this type of study would justify its *raison d'être* through seeking a greater understanding of the role Input Enhancement could play in second language acquisition so as to perhaps guide teachers in the hope that they might be able to use it more efficiently in the classroom.

In addition, the search for what in Input Enhancement causes it to work and the circumstances under which it is used in order for acquisition to take place accurately and successfully were to be the focus of my dissertation at the doctoral

level since these have yet to be discovered, put into taxonomies thus categorizing the knowledge into bounded domains and describing these in detail. The groundwork for this was to be achieved through the different hypotheses resulting from an analysis and synthesis of the information gathered on Input Enhancement through an examination of work done on the subject in the field of research on second language acquisition.

Working within this conceptual and theoretical framework, it was my belief that the conditions that cause Input Enhancement to fail could be explored so that they, too, could be identified. At that time, I thought that these initial steps would benefit the field of both second language acquisition research and second language educational research thereby providing an interface between theory and application. As a result, I came into the doctoral program wanting to conduct no less than an in-depth interpretive case study centered upon Input Enhancement to identify some of the conditions governing its success or failure in a specific learning environment so as to contribute to both fields of study.

I was very conscious that previous research had dealt with the nature of the path that a learner would have to take in order to learn the target language. In the past decade, the research emphasis has been on how learners acquire a second language (Long, 1996). Because Input Enhancement makes no specific claims on what its effects on the learner might be (Sharwood Smith, 1993), the quest for

many researchers has been to attempt to discover what Input Enhancement effects might be upon the second language learner.

2.03 Realist Tales and the Accepted Methodology for Investigating Input

At that time, one of the main difficulties that I experienced in looking over studies dealing with different types of Input Enhancement was that input is treated as a tangible entity. Even though its enhancement is taken for granted, input is seldom if ever defined outside of Krashen's Input Hypothesis. Krashen (1985, 1994) states, in part, that language will be acquired if a learner receives input that is just above his/her comprehension level or $(i + 1)$ level where "i" represents the learner's present state and the "1" represents the level just beyond that state.

Outside of the obvious problems with this hypothesis from the scientific point of view, research on input and its enhancement have been dealt with in a Chomskyan mode and Universal Grammar. Universal Grammar is often abbreviated as UG in the linguistic and applied linguistic literature. It refers to a set of principles and parameters governing all human languages. Chomsky (1981a, 1981b) refers to UG as the properties that are inherent in the human mind. It is task specific in that its principles can be used only for language learning purposes.

Different theoretical stances governing access to Universal Grammar were the main organizational heuristic in these studies. The conceptualization of positive evidence, negative evidence and indirect negative evidence to the learner most

often operates within the boundaries set for it by the principles of government and binding.

The narrative that follows is divided into three parts. The first part defines input, a tangible entity capable of being enhanced, according to the role assigned to it in the literature on second language learning. Subsequently, the second part discusses the different roles of input and it presents a critical review on studies done on it to date. Finally, the third part identifies the role of the learner in researching Input Enhancement.

2.04 Definition of Input

While I have now learned to visualize and understand definitions within the conceptual frameworks in which they operate, I had not yet moved to that point when I undertook the work for the master's thesis. The definition of input or non-definition of input in the literature on second language learning caused me to think twice. The realization that input could only be defined in relation to its intrinsic link to the theory of language to which a researcher adheres prepared the way for later work on research paradigms and conceptual frameworks operating in education. From the literature in neuroscience (Sylwester, 2002), I was well aware that input could come from all sorts of sensory stimuli. Moreover, having grown up with Chomsky, there was an awareness that in our field we also referred to linguistic input thereby detouring having to deal with sensory stimuli that was not

linguistic in nature. However, it was the assumption that a student would attend only to the linguistic input and filter out all other forms of stimuli selectively in learning a second language that started to disturb me.

In referring to the brain and its functions, Orstein (1997, p. 68) reiterates that: “Almost nothing is regulated solely by the left or right hemisphere. Partnerships are formed and they are beautifully coordinated.” To assume that the brain temporarily turns off all other stimuli while attending to language is saying that you cannot converse during a meal. Decoding external information, linguistic or not, takes place in the right hemisphere of the brain for that, in part, is its function. It allows us to see the overall picture as well as to distinguish the forest from the trees. In short, the brain can attend to input that is not linguistic at the same time as attending to other input. It seems impossible at this point to pretend that linguistic input can be differentiated from other input as such when neuroscience has demonstrated that there are definite factors that influence the brain during the initial filtering process. These may be linguistic or they may be related to sounds, gestures and facial expressions to name a few. They may be related to either working in tandem or to neither since at this point the brain is taking the decisions at an automatic unconscious level.

In sum, in light of research in the neurosciences, to concentrate on linguistic input, as if it were a totally separable identifiable entity filtered by the

brain, and to focus on subsequent uptake is simply an artificially contrived convenience when trying to create a sterile atmosphere equivalent to a laboratory in order to study language.

As a result, for some linguists and applied linguists, the different types of evidence to the learner, or input, are sometimes linked with evidence that confirms or disconfirms a hypothesis. Linguistic strings are grammatical and they are categorized as being within the context of positive evidence to the learner. Positive evidence is defined as linguistic evidence that confirms a language learning hypothesis. For a hypothesis-testing theorist, negative evidence is not the opposite of positive evidence. Rather, negative evidence is assigned the role of that which disconfirms a hypothesis concerning an aspect of language learning and it is usually tagged as ungrammatical. For a linguist or applied linguist, negative evidence is usually associated with ungrammaticality whereas positive evidence is not. As Vilian (1999) asserts, the term, evidence, is a completely theory-relative term. For one hypothesis formed by a learner, a given piece of data is positive because it confirms the hypothesis. For another learner, it is negative because it disconfirms the initial posited hypothesis. In other words, all input *OR* evidence to the learner consists of a sequence of words or word strings which may or may not be grammatical. Nevertheless that evidence to the learner carries with it the potential to be analyzed by the learner through the building of a hypothesis. The strings,

sometimes in combination with universal principles, entrench or dislodge a parameter setting or generalization within the theory of Universal Grammar. In sum, as Vilian (1999, p. 500) reminds us: "We do not know how the child makes use of speech, nor do we know if speech is the only datum the child attends to but we do know that most linguistic accounts assume that it is."

Indirect negative evidence holds a privileged place in that it is conceptually the opposite of positive evidence to the learner. It is here that the perspectives of hypothesis testing, linguistics and applied linguists coalesce and agree in that this type of evidence is indeed negative evidence. Chomsky (1981a) defines the term indirect negative evidence as the absence of a string which is expected to occur.

No matter what the division in terms of categories or who does the dividing and classifications, input is considered to be linguistic evidence to the learner. Vilian (1999, p. 526) insists that: "Over the past several decades of research on input, we have only learned where not to look." Perhaps it is time to ask if our worldview on how to conduct language research might be at issue.

Chomsky (1965) defines input as evidence to the learner. Chomsky (2000) continues to reiterate that input in minute doses is necessary for all language learning to take place. Within a rationalist framework which operates in the field of second language learning, this definition creates an opening that

renders the role of input in second language learning nebulous. Input does not play a central role in all theoretical work that has been done in second language acquisition.

Schwartz and Gubala-Ryzak (1992) tell us that when the theoretical position maintained is that acquisition of a second language proceeds in the same way as a first language, the role of input is minimized. From this perspective, language learning is attributable to causes within the learner in terms of Universal Grammar and this causes a problem for input. In this model, input plays the role of a trigger in the acquisition of language and nothing more. There is no room for Input Enhancement in this position.

I must point out that what counts as input at this point is that which has the potential to be taken in. This is called intake and it subsequently causes learning to take place. Even though there is a quasi-scientific methodology that is acceptable in linguistics, the discipline that serves as gatekeeper for all other attempts at reforming its methods and which claims paradigmatic Truth, input is a vague entity.

An in-depth investigation of the literature within the scope of the thesis led me to realize that its method of inquiry and its view of the world works against itself when it comes to researching input and the possibility of its enhancement. The role of input as more than a mere trigger comes to us from White (1989,

1995). She suggests that there are two other positions (1) the Indirect Access Position to Universal Grammar and (2) the No Access Position to Universal Grammar respectively that allow input to play a role in second language learning. In the Indirect Access Position, second language learning is mediated through the first language. It could also be posited that Universal Grammar is available to the learner but it does not work in the same way as it did in the acquisition of the first language. In this stance, input is an instrument or tool that enables language to be learned. There is a place for Input Enhancement as a theory in this position.

In the No Access position, second language learning is attributable to causes inside and outside the learner. In this case language learning depends on input. Proponents of this position maintain that Universal Grammar is no longer available to the learner and so what served in learning a first language as a child is generally lost and language must then be learned in the same way as any other school subject. Input is the bullet that allows language learning to take place. In this position as well, Input Enhancement can find a niche.

2.05 Role of Input

If the role of input is not recognized in a theoretical model of language, then as Flynn (1993) maintains, the possibility that input can be enhanced cannot be entertained. The premise that general learning mechanisms guide second language theory is doomed to fail. When input does not influence a learner's

language, causes within the learner determine the specific task of language learning. In short, Chomsky (2000) maintains that input is not greatly needed for language learning to take place. Chomsky (2000, p. 4) states that: “The faculty of language can reasonably be regarded as a *language organ* in the sense that scientists speak of a visual system...Its basic character is an expression of the genes... We can think of the initial state as a *language acquisition device* that takes experience as *input* and gives the language as *output*-an *output* that is internally represented in the mind/brain...there is strong reason that the initial state in common to the species..variations on a single theme...”

When input has the role of the tool that enables parameters of Universal Grammar to be set and reset, there is a place for Input Enhancement. Within this specific nativist stance as Eckman (1996) and O’Grady (1996) refer to it, the principles involved can only be used for language learning and are not related to any other principles of learning and cognition.

Within a theoretical model, when Universal Grammar is posited as no longer being available to the learner, as it is in the No Access Position, input is being considered as the all-important language-learning bullet. In this type of parasitic relationship defined by Sharwood Smith (1988), it is the first language and its settings that guide second language learning. The role of input takes on great importance. It is input and innate learning mechanisms that might be but do

not need to be specifically related to language that cause second language acquisition.

In the acceptable mode of second language research, these are the variables that must be examined in order to account for second language learning. Like in the Indirect Access position, Input Enhancement is able to find a place within this stance.

2.06 The Narrative Continues

If research assigns importance to input, two main categories of evidence to the learner emerge in the literature. Input Enhancement divides into positive evidence to the learner and negative evidence to the learner. The latter further subdivides into direct negative evidence and indirect negative evidence. Beyond this, the identification of what makes up the different types of evidence to the learner is incomplete. So in a discipline that contests every sort of methodological deviation from the accepted norm, the questions debated do not arise about input, that unknown entity, but instead about its role and how to enhance it.

The point where this type of intellectual hopscotch hit home was linked to working with accepted taxonomies or categories dealing with Input Enhancement in the field of second language research. Positive evidence to the learner provides the learner with no correction because it is grammatical evidence as such. This is the focus of quasi-experimental studies conducted by Day and Shapson (1991),

Trahey and White (1993), and Trahey (1996), for example. Working within the Universal Grammar tradition, these studies failed to identify what types of positive evidence were actually being offered learners.

In Day and Shapson (1991), it is difficult to isolate the effects of the various instructional interventions. In fact, the researchers stated that they could not separate the increased opportunities for comprehension provided by their materials from those that might have accrued from the increased opportunities for production. Since teachers were not monitored in classroom situations, it is impossible to isolate Input Enhancement types. In Trahey and White (1993) and Trahey (1996), learners were exposed to an input flood of specifically designed materials containing English adverbs. In the case of Trahey and White (1993), there was a control for the use of direct negative evidence in the classroom. However, there was no attempt to control exposure to any linguistic evidence that might have occurred outside the classroom.

Trahey (1996) could not identify any evidence to the learner because the study took place a year after the initial input flood. In order to learn something about positive evidence to the learner within this paradigm, a first step would most probably be to identify through observation what is happening in the classroom concerning input in order to identify types. These attempts have been unsuccessful because this type of control upon language behavior in and out of the classroom,

not to mention other types of behavior are impossible to monitor, isolate and analyze.

Quasi-experimental studies conducted within the Universal Grammar tradition dealing with Input Enhancement as negative evidence to the learner seemed to fare no better. Quasi-experimental studies conducted by White, Spada, Lightbown and Ranta (1991), White (1991) and Spada and Lightbown (1993) deal with metalinguistic information and error correction within a communicative language teaching context. Researchers could not identify specific types of metalinguistic information provided to the learner because they could not control them and they dealt with error correction as a general category.

In investigating the effects of negative feedback on the acquisition of the dative in English, Swain (1993, 1998) suggest that negative feedback can help adult learners. Once again, specifics about negative feedback type were not a concern because they could not be controlled.

These studies contained little information as to what constituted negative evidence to the learner. In fact, as I dug deeper, there was more information available on some of the different types of direct negative evidence available from observational studies. For example, Lyster and Ranta (1997) identified six different types of error correction used by teachers. They were also able to posit and establish a range for the most effective and least effective types of negative

evidence offered the learner though these studies have been criticized along methodological lines.

In a traditional narrative, it would be pointed out that there is a need to explore the value of indirect negative evidence. An argument could also be made that its identification is necessary as well since as Lakshmanan (1995) has determined it has received even less research attention than other types of evidence.

Quasi-experimental research on Input Enhancement has investigated the value of its use and its role. Within the scope of the master's thesis, coupled with Izumi and Lakshmanan's (1998) assertion, I argued that further research on the role of negative evidence in second language acquisition was certainly worthwhile and could only offer useful insights to both researchers and teachers. Like Wesche (1994, p. 226), I believed that: "Input Enhancement activities focusing on the same grammatical principle might prove to be a promising development leading to significant progress in understanding relationships between ambient linguistic data or attendant factors and second language acquisition." In light of what we now know from research in the neurosciences according to Sylwester (2002), having a student deliberately focus attention on anything could possibly enable that student to learn as long as that information somehow matches information that is already stored. In this way, the student can make sense of the information and meaning-

making can occur.

At that time, however, I became aware that before undertaking Input Enhancement activities and being able to identify them as such, I would have to address the failure to identify and explain what is meant by evidence to the learner. Given that this type of research prides itself on natural science methodology, this problem-focus seemed to be a logical first step to take in researching Input Enhancement before useful insights about its use in the classroom could be provided to educators.

At issue is that there is a great deal more to this than the fact that Campbell, Stanley and Gage (1966) control for different variables had not been met within the different studies. It was also more than just generating hypotheses that could be tested at a later date within the scope of my doctoral dissertation. I had not realized that this was privileging rationalism and repressing other ways of knowing. That was neither an explored space or of any concern whatsoever at the time.

In these studies, at no time had there been an emphasis on investigating grammar as the object of inquiry. Grammar, like math is discrete and is not a statistically analyzable phenomenon as Lust, Flynn, Foley and Chien (1999) remind us. For instance, within the Chomskyan (2000) conceptualization of language and the mind, language study should focus upon mental constructs that form,

constitute and generate our knowledge of language. Within this framework, language is the biological object of research. Research on the biological object that is language must be conducted and analyzed using the same methodology as that which is used to conduct research in the natural sciences. There is little questioning and variability when it comes to linguistic rules, their categorization, their actualization and their ability to combine whereas all language behavior is variable. In language acquisition studies, the object of inquiry is language behavior. Language behavior is variable and is dependent upon a language learner. Behavior can be statistically analyzed, synthesized and interpreted upon that very basis whereas the discrete object of an inquiry, grammar, for example, cannot be.

2.07 Role of Learners

The role of the learner was one of my concerns in identifying and classifying different types of evidence to the learner when I worked within the accepted paradigm for second language research. For example, Fotos (1994a, 1994b), Schmidt (1990), Schmidt (1993), Schmidt (1994), Schmidt (1995) and Schmidt and Frota (1986) had suggested that accuracy increases when a learner notices a gap between a learner's interlanguage and the target language in second language learning. Aspects that might interfere with noticing had been the subject of recent research at the time (Lyster, 1998). At the basis of these was the premise that recasts, for example, were corrections and that corrections were equivalent to

negative evidence. By recasts, I mean a teacher tagging a student response as ungrammatical and giving it back to the student (recasting) without the error.

Working within a first language framework, Morgan, Bonamo and Travis (1995) demonstrated that recasts were negative leading indicators of grammaticality. The pattern was wholly incompatible with the contention that recasts provide correction. If correction and recasts were nonequivalent in a child's first-language learning, I wanted to explore the question of whether the same might be true in second language learning.

The exact point where I began to question the theoretical and methodological approach to investigating Input Enhancement eludes me. Perhaps it was a combination of linking realizations concerning input and its enhancement that helped me to rethink my research position. The inability to control for factors which needed to be controlled methodologically when working with established methodology within this paradigm I think also added to my questioning. Perhaps, it was the attitude that there can be no other acceptable methodology that could be used in second language research given that anything else would harm the scientific gaze that the field endeavored to fix for itself. Methodological repression, particularly within my focus area, was anathema. It appeared to hinder rather than to aid thinking along the lines of error in second language learning. I had not yet dipped my toes so to speak into conceptual frameworks. The notion of ontology

and epistemology were never put into the foreground because of the all-important emphasis on methodology favored within second language research. What I did come to realize and understand at the time was that learners could not be left out of a study. They would have to be included regarding what they believed they have noticed in the input. In addition, noticing was dicey since it might have included awareness and the research literature was uncertain about whether the two meshed. My research was to focus on language pedagogy and on second language learning. These did not make for an easy marriage at the best of times.

The accepted rarely-questioned way to investigate in second-language research is based upon the underlying assumption that the processes and systems governing second language acquisition must remain independent of the very learners who are involved in the activity. It is the learner who can establish whether the evidence to the learner is noticed and Schmidt (1990, 1995) actually moved toward this point. He documented his noticing of an error in Portuguese in his journal and used this as positive evidence to demonstrate that from that point on he was consciously aware of the error and he was able to correct it. His theory is commonly known as the *noticing hypothesis* in the field of language learning. It was formulated on the grounds that he used an autobiographical account and put his language learning into the foreground. At this point in time, my experiential connections did not permit me to make links and connections with having to

reconceptualize in order to look at error and correction.

2.08 The Narrative That Became My Reality

The particular point in time and space I had reached before reading Schmidt (1995) had led me to conclude that if second language research was to take its cue entirely from Chomsky and the natural sciences as in the Direct Access Position with its emphasis on an information processing model approach to language, then researching a second language could not include the practical concerns that guide or distract from the ideal speaker-hearer in an ideal environment. As a teacher, I also realized that this was not my reality anymore than it was part of the world I shared with my colleagues. Researchers were put into a position where they had to investigate a phenomenon before there was a consensus as to what that phenomenon might be. They were not involved in defining input as a quasi-object; they simply ignored it. A good example of this was the case of Input Enhancement and the categorization of input as evidence to the learner into positive and negative evidence to a learner. Typologies were emerging concerning Input Enhancement which investigators have stated has always been used in the teaching of languages. Moreover, the site of my future investigations was going to be a classroom. It was not to be the artificially created sterile environment Chomsky talked about when referring to the ideal speaker-hearer in order to give language-learning research scientific respectability.

In sum, the theoretical stances different researchers seemed to adhere to concerning the role of input in second language acquisition bothered me. Their method of inquiry and being unable to control for evidence to the learner and then talking about the effects of this same evidence seemed constrictive. Moreover, contentions like those made by Long (1991) on the importance of rational disengaged experimentation did not help the circumstances. In addition, it seemed that there was a need to revise the traditional role given learners in dealing with Input Enhancement. I was interested in assigning attention to learners' perceptions and what they might be noticing in the data offered them. I was still at the point where my focus was on changing only the research methodology in the hope that I might actually begin supplying some answers to questions which were silenced because of theoretical and research paradigms.

At that time I was not aware that the appropriation of the authors mentioned and their influence upon me was in part also due to the type of predetermined segmentation of time and space. I never gave a moment's thought to how the literature I was reading and had chosen to review silenced other studies dealing with error, correction, and accuracy in language learning. I had dismissed studies on the basis that they do not use a vocabulary that is commensurate with mine at the time thereby resisting any learning that might cause unlearning and attack my worldview . That realization became clear when I conducted a pilot

study in preparation for this dissertation. The narrative of the events concerning that study form the subject of my second narrative and they open the door to my next narrative.

2.09 A Second Narrative

It was in working with a male participant that I began to reflect upon reality and the unlearning of one's worldview. For the sake of this narrative, I will call that student, Andrew. He was a grade four student at the time I conducted the pilot study focused on error, correction and its use in a second year French Immersion course. Along with the usual transcript data coding to protect the anonymity of participants, I made use of bold print to indicate emphasis where necessary for linguistic descriptions and of underlining to indicate that the student has taken up (uptake) and used the correction irrespective of correctness.

Videotapes were taken of four French classes over a two-week period for all four participants. Though the study included four participants, I decided that I could address only two of the participants within the pilot study. The videotapes were used as a trigger as well as to a record of what had taken place. What students were asked to do was find their specific place on the videotape and answer questions as to what was going on during the class and the corrections that had been forwarded either by the teacher or by other students.

It was the situation on videotape that was at issue. Students had been

reading about bears (*les ours*) in class and the conversation turned to whether a bear could shovel snow or not. In response to the teacher-asked French question : “Do you know what shoveling means?” “*Est-ce que tu sais ce que pelleter veut dire?* ”, Andrew made shoveling motions with his arms. The teacher then asked what he was doing with the snow. The answer from the student was that you shovel (it) “*Tu pelletes.*”

Pushing the issue further, the teacher asked Andrew what he did to the snow when he shoveled it. Andrew’s response was that you threw it. “*Tu lances.*”

The teacher then repeated what Andrew had said and told him that you take the snow away and that it was a very good answer. She proceeded to tell Andrew that he was right, that a bear did not need to shovel snow, thanked him and called on another student.

Andrew interrupted her saying that sometimes a bear needed to shovel “*Des fois.*” The teacher retorted that they were talking about bears and repeated if you were a bear “*Si tu étais un ours.*” to Andrew.

Andrew, not to be dismissed, raised his voice and insisted that sometimes it was necessary for a bear to shovel “*Des fois pelleter.*”

The teacher repeated sometimes “*Des fois.*” It was a statement and not a question asked of the student. Andrew answered in the affirmative as if it had been asked as a question.

The teacher repeated the affirmation after Andrew and went on to state that she did not know that (a bear had to shovel sometimes). She asked Andrew to think about it and then to tell her how a bear would have a need to shovel and then she pointed to the bear in the book to make certain that they were actually talking about the same thing.

Andrew, ever persistent, insisted that a bear would need to shovel in order to go out and find food "*pour chercher et manger.*"

The teacher then came back to the subject and asked him whether this would be done with a shovel (*avec une pelle?*)

Andrew had to admit that it would not (*non*).

The teacher repeated his negation, told him they would discuss it another time and went back to the book saying let us find out what a bear does in winter.

In French, the use of the verb, *pelleter*, is very specific unless used metaphorically. It is an action accomplished with a shovel. For Andrew, shoveling is an action that can be undertaken without a specific tool like a shovel. He was thinking and using English and trying to convey the English notion of shoveling to his teacher. In English, a bear can use its paws to shovel or dig. A bear can remove snow from the entrance to its cave, for example. This was not evident in the exchange that took place and neither Andrew nor the teacher seems to grasp the nuances behind shoveling as it is usually used in the two languages. Had a gap

been noticed as suggested in the literature? Had accuracy increased as the noticing hypothesis maintains? I was not so certain of the validity and veracity of noticing at this point.

The story does not end there. Having witnessed the incident and viewed the videotape several times, I was well aware of the events that had taken place. I wanted to discuss my interpretation of the word, shovel, and its differences in English and in French and see if there was any correlation with Andrew's interpretation. That was not to be.

In the interview that immediately followed the class, Andrew avoided the question of shoveling altogether. The interview was held in English. When asked to explain either in English or in French or in both languages what he had seen in the video concerning the story cited above, Andrew told me that "they had been talking about bears and why they wanted to be a bear and she (referring to the teacher) wanted to know : "*C'est quoi pelleter?* (What is shoveling?) and so I was trying to answer...answer the question."

I asked him what he had said and his exact words were: "*J'ai dit comme une pelle que tu lances.*" (Like a shovel that you throw).

When I asked Andrew what the teacher had said, he shrugged his shoulders and he called an end to that interview.

There was cause for reflection at this point. I was not certain that Andrew

and I were communicating about the same thing. He had provided a slightly different twist to the events and, moreover, he had moved the power to his corner perhaps indicating that he had grasped the concept that in French, one has to use a shovel to throw snow (*Comme une pelle que tu lances.*). Since he had called our interview to an end, I was unable to verify any interpretation assigned to the events. In any case, one thing that I could ascertain was that Andrew and I were not seeing the video in the same way nor were our interpretations of that video commensurate even in this first interview.

Three days later, on the Friday, I again met with Andrew who indicated that he wouldn't mind seeing that particular section of videotape once more. This time Andrew decided that the interview was going to take place in English. We viewed the same section of video and I asked him once again to describe what he had just seen.

Andrew replied that "what I had been doing was in my head cause I do a lot of shoveling and my Dad talks to me in French about shoveling so I knew what it was."

When I asked him whether the teacher understood what he was trying to say, he replied in the affirmative. I asked him to explain what he had told her and at that point he said that he wanted to re-view the video because he couldn't remember.

After re-viewing we took up where we had left off. He told me that: “It was because they were talking about shoveling so what I did was to try to remember last year shoveling my neighbor’s walkway.... and I was trying to answer the question.”

I then asked him what particular question he was answering. His response was: “*Est-ce que le ..Does the bear have to shovel?*”

I asked him whether he was able to say the same thing in French.

Andrew’s response was: “*Est-ce que ‘le’ ours besoin de pelleter?*”

(Does a bear need to shovel?)

When I, in turn, asked: “*Et puis, est-ce que l’ours a besoin de pelleter?*”

(And so does a bear need to shovel?) , his answer was a definitive no.

I asked him to explain why not and he told me : “*Parce que il dormi tout le... tout l’hiver.*” (because it sleeps all winter.)

When I again asked him, “*Est-ce que des fois l’ours, il pelleter?*” (Does a bear sometimes shovel?), Andrew again replied, “*Non, jamais.*” (No, never.)

Again, I was not quite sure what had taken place except to realize that in this case different worlds had collided on several planes and on different levels. There was a conflict in relation to Andrew and the teacher as far as the factual content of Andrew’s utterance was concerned. Moreover, the grammaticality of Andrew’s utterance was contested by the teacher while Andrew does not seem to

have grasped that even later in the week. These were the interpretations that I assigned to the events then. There had been explicit correction by the teacher on at least two levels and possibly even implicit correction on other levels as well.

In sum, I was not quite sure just ^{what} kind of learning I was dealing with. It appeared that Andrew had not grasped the fine points of the use of the verb, *pelleter* or shoveling, in French when first videotaped. After that I was not so sure. He certainly had grasped some of the distinction but in the first interview he refused to admit that he had. He also refused to discuss the teacher's reaction and her correction of the point he was trying to make.

It is only much later that same week that Andrew seems to have come to terms with the video and he introduces new elements that are not on the video but which he states were present in his head at the time it was taken. He is also very definite in French about the fact that a bear does not shovel nor does a bear ever need to shovel. However, he has told me in no uncertain terms that he knows what shoveling is because he shovels snow with his father.

Andrew was faced with a sort of language paradox. Conceptually, he knew what shoveling was. What he didn't know at the time of the videotaping in the French class was that the concept of shoveling was much narrower in French than it was in English. He had mapped onto previously stored information and he had used that information to create meaning and make sense out of the situation

presented to him in class. He seemed to progress toward the notion at times during different interviews but at the end he resolved it by saying that a bear never needs to shovel and we left it at that.

According to second language learning research, these events do not deal with language. What had occurred between Andrew, his teacher and later in the different instances between Andrew and myself as the researcher could not be interpreted. I had undertaken a pilot study interested in the use of French syntax and error and correctness only to be led into a messy arena caused by a different linguistic conceptualization in a lexical item that caused a student to get upset by just initially thinking about it. I had not yet moved beyond wondering whether Andrew and I were sharing the same reality. I was used to seeing and dealing with the affective and emotional operating on a same-level. Interwoven with emotions, the confusion left by the collision of the two worlds of shoveling in French and shoveling in English created a reality for Andrew that I believe was different from mine. Perhaps that would help to explain the gap between what he was seeing on the videotape and what I was seeing. There is no doubt in my mind that Andrew was sharing a reality and truth of what had transpired in class and recorded on the videotape to the best of his ability and he had given an interpretation that he could live with.

Until that time, I was caught in a type of time warp when it came to

language learning. I had developed my worldview toward language and the way in which research in the field should be conducted. I had never questioned the paradigm itself. I had come to the realization that standard research methods focused on Input Enhancement, error and correction were leading nowhere through the exploratory study conducted as a master's thesis. I decided to try out the use of a video tape since think-aloud procedures were an acceptable part of methodology in some areas of second language research. In fact, they helped researchers build up second language learning strategies (Oxford, 1989). In my mind, I was just introducing an easier way to use think aloud-procedures when I started the pilot study.

I was an experienced language and second language teacher having taught both English and French under the guise of both fields and saw no difficulty handling the videotape, the language learning situation and the interviews. A nine-year old caused me to move and I literally panicked and experienced a type of intellectual paralysis *OR* *aporia* (Derrida, 1996) after this incident. Everything that I had trained and prepared for, every linguistic theory on input, output, intake and the possibility of its enhancement froze. I realized that they could not serve me as a researcher wanting to conduct a study into Input Enhancement.

Perhaps with Andrew, I had witnessed what Britzman (1998) refers to as a resistance to knowledge which is often a way to repress what our worldview

cannot accommodate. In terms of neuroscience, Andrew found nothing to match and to help him make sense of what the teacher had told him. In finding nothing, he wanted to discard the information and his brain refused to attend to the information. My first experience with this desire to ignore this semantic incompatibility between languages made me realize that resistance as I was able to document it had not been part of most second language research.

Most experienced teachers would agree that teaching is not a representational act but only the hope of being a representational act in its attempt to control knowledge and what can and should be learned. The curriculum, for example, says that the verb to be (*être*) in French, must be learned and specifies the contexts for this learning to occur. Anyone who has taught French as a second language even in an immersion situation has realized that there is not an unproblematic transmission of the knowledge of the rules governing the use and application of this verb to a learner. In this way, language teaching does not differ from the teaching of other subjects where a fixed knowledge is valued as an end-product. As Ellsworth (1997) informs us, teaching is a performative act that acknowledges that a teacher has no control over how and what a student *reads* what the teacher is trying to *enact* and transmit. Teaching, nevertheless, tries to control and close the space that exists between teaching and learning.

Language teaching in general and second language teaching in particular

are especially vulnerable when it comes to controlling and closing this gap. Not to attempt to do so can be disastrous for a student who must perform in the target language for that student will be marginalized in a language situation.

2.10 Looping Toward Chapter 3

The two narratives contained in this chapter interrupt time in order to situate the reader in my own space. They map how I moved with respects to trying to develop a methodology. I wanted to respond to methodological issues that had occurred in each of the studies that I had examined within the scope of my master's thesis. The first narrative ends with the realization that methodology in the approved traditional empirical sense of second language research is not going to be of much help when it comes to trying to investigate the hypotheses on Input Enhancement generated as part of that exploratory study. At this point, Gass (2001, p. 221) resonates in the back of my mind stating that in the field of second language, there is little outside of methodology and that situated within modernity, "acceptance of the claims made by researchers in any field depends in large part on the appropriateness of the methods used to gather data."

The second narrative described the content of one part of the data elicited from Andrew, one of the research participants, who took part in the pilot study I conducted on Input Enhancement for this doctoral dissertation. It was my intention to try out a new methodology using videotape combined with think-aloud

procedures and what I had come to learn about learning strategies and my work as a research assistant centering on second-language learning strategies. I feel it is important to point out that Andrew's experience in viewing the videotape and his interpretation of the situation on tape were not unique in the pilot study. There were instances of the same type of resistance occurring in varying degrees in each of the other three child participants in that study. Andrew's experience was the most vivid in my mind because he had expressed anger and frustration to the situation (knowing about shoveling –*English* and not knowing about shoveling-*French*) and I had managed to capture that moment on video tape.

I had not yet moved to acknowledging that Input Enhancement and the notion of error and correctness would have to be rethought and that part of that rethinking would have to include a philosophical response as an integral part of poststructuralism as Peters (1999) advances. The combination of these two narratives worked in tandem to trouble my own worldview concerning research in language learning.

In sum, I was being forced to explore that closed space between teaching and learning by accepting the disruption that had taken place in my own knowledge. It is this exploration which forms part of the next chapter that confronts teaching as unknowability and learning as literacy (Masny 2001) or different ways of being involving uncontrollable and uncontrolled ways of reading

a text. In this dissertation, text is used in the Derridean (1967, 1998) sense. It signals all attempts at re-presentation from whatever source including the written form.

WHEN WORLDS COLLIDE: A WINDOW...

"How they can be soooooo stupid! I tell you, I have repeated the correct form ad-nauseum and they still don't get it. What do you expect me to do?"

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CHAPTER 3

“Such a will to silence others, to prevent contestation, to adjudicate once and for all and with definitive status, the rightness, the appropriateness, the truthfulness or justice of any position is not a will that can be readily repudiated. In claiming a position, one must remain committed to its ability to explain, enact, produce, and outperform its alternatives; that is to a certain sense, to its “rightness”, its “truth”, its value over and above others. That is what it is to have position.” Grosz, E. (1997, p. 96)

3.01 ENTRY POINT 3:

THE BINARY THAT IS RIGHT *OR* WRONG

One of the aims of the previous chapter was to demonstrate that the literature on error and on the enhancement of input and its place in the research literature takes quite a great deal for granted. This attitude is related in part to methodological controls that focus on research lapses, logic and empirical questions of validity. Moreover, questions of the social inclusionary aspects of language learning are not the focus. One of the reasons given is the inability to control many different factors and variables involved in research once that envelope is opened.

In this chapter, the aim is to demonstrate that: (1) a paradigm change is necessary for an investigation into error in language; (2) questions of philosophy

must be included in looking at error in language; (3) error forms part of a system of multiplicities; (4) a new conceptual framework situated within the realms of poststructuralism is necessary to conduct inquiry into language and error. To do this, I look at different paradigms and their components: ontologies, epistemologies and methodologies.

Looped with Chapter 2, this chapter seeks to gain a further understanding of the literature introduced in the previous chapter which focused on input *OR* evidence to the learner and of the concept of error and Input Enhancement. In order to do so, this chapter looks at the hidden movements (Derrida, 1967, 1998) in the way research is usually conducted within language and second language and the text(ure) of the world that selected authors thus create (Willinsky, 1998). It continues to explore that space between teaching and learning created by accepting the disruption that had taken place in my own knowledge when I conducted the pilot study for this dissertation as described in the previous chapter. What follows confronts teaching as unknowability and learning as different ways of being that involve uncontrollable and uncontrolled ways of reading a text (Masny, 2001) where meaning is constructed as different forms of interpretation and representation.

My claim is that there is a need to reject a theory of language research that excludes all social interaction by allowing only linguistic input as a research focus. The sterile environment created by the ideal-speaker listener governs this

need and drives the language field. The result is that in researching error and correction by any nomenclature the research methodology espoused must be in line with the natural/pure and applied sciences rather than with the human or *social sciences*.

I try to bring the reader to a different understanding of the concept of language error as explained in the previous chapter with the narrative derived from Andrew. Error can only be actualized *OR* operationalized in situ in the mind of the learner. Language has a great part to play in this. The role of the teacher is part of this. However, that role has yet to be established and examined and it is not the focus of this dissertation. There can be no error if for whatever reason(s) a student does not or cannot accept that there is language error in/from a text. The process of using language as it is used in determining and transmitting the error creates bounded domains of rightness and wrongness that ensue from a normative imposition. The focus is on the student and the process of becoming tuned to the source of the input on error and the effects of these normative boundaries in a given time and space.

A look at some of the theoretical and conceptual movements that attempt to explicate knowledge, its situatedness, the ways in which knowledge can be accessed and the outcomes of this knowledge should help lay the groundwork for the conceptual foundations used in this study. Visiting the question of paradigms allows me to do this by laying the foundations for the chapters that follow. The

concepts of ontology and epistemology within a paradigm become interwoven in this description.

My intention is to demonstrate that the choice of paradigm retained in this study is the only one possible to respond to the reconceptualization of error which is to come later in this dissertation. After that, an explanation of the worldview and the way of thinking used are addressed. It is difficult to enter that uncharted territory composed of *Other-learning*. As Britzman (1998, p.78) suggests: “We unconsciously desire learning only that which reaffirms our own knowledge of how things are and how they work; so that there is/are-affirmation(s) of our own sense of self.” In this way, we resist disruption to our knowledge base. I acknowledge that in conducting research and in writing up this dissertation, I sometimes found myself in the very theoretical spaces that I endeavored to disclaim, refute, and work against. In short, endeavoring to change paradigms is a difficult thing to do. In order to retain the paradigm espoused, it was important to continue going back to the data and to read against myself as Lather (2000) asserts so as to quiet the battle between different paradigms and possible forms of representation in the choosing of the one retained for this dissertation.

Using a deconstructive strategy or technique (Wolfreys, 1998), my aim is twofold. The first objective is to reveal how in retaining its way of conducting research through the positivist/postpositivist paradigms, research on second language learning seeks to gain authority. It does this through privileging certain

forms of knowledge using a linear process involving reasoning. Secondly, the aim is to demonstrate how these research-types achieve an effect on the reader and how its proponents often succeed in doing this. In this way, the hope and expectations are that this dissertation as a whole will problematize the conceptualization of language research as it now exists and the paradigm in which it is forced to function. The result is that this process once again troubles the literature concerning error, input enhancement and language awareness and their place in language learning. It attempts to do so by using the concept of error and its situatedness within different paradigms.

The definition of concept is paradigm specific. Consequently, divisions between concepts exist depending upon the paradigm. In addition to Astolphi et al. (1997) previously cited in Chapter 1 of this dissertation, one relevant example is the Vygotskian (1986) distinction made between spontaneous and scientific concepts. Vygotsky maintains that language is mediated through social action and is largely responsible for concept development. Concepts and language work together within representation. Spontaneous concepts develop on an informal level and through experience as a child grows. The focus is on what is being communicated and the purpose of the interaction is communication of concrete things, experiences or events. Moll (1990) takes up this Vygotskian (1978, 1986) difference and explains that scientific concepts are structurally more systematic in how they develop in children. They are learned in school and are the result of

systematic organization of knowledge.

Deleuze and Guattari (1980, 1987) whom I have retained in developing the conceptual framework used in this dissertation, define a concept as having three interwoven characteristics. A concept is defined in situ and in relation to and with other concepts that intersect with it and with which it interferes. This supports findings in the neurosciences regarding context and hemispheric specializations in that as Wolfe (2001, p. 46) explains: “Our understanding of what we read or our comprehension of what we hear depends on the context in which it occurs and it is the right hemisphere working in concert with other areas of the brain that decodes the external information, allowing us to create an overall understanding of what is said or what is read.”

Another characteristic of concept according to Deleuze and Guattari (1980, 1987) is consistency in that it organizes heterogeneity and reorganizes heterogeneity into the sameness and distinctness of its formerly heterogeneous elements. In speaking of organization in neuroscience, Wolfe, (2001, p. 104) states that: “One of the most effective ways to make information meaningful is to associate or compare a new concept with a known concept, to hook the unfamiliar with something familiar so the brain can organize that information.”

For the last characteristic of the Deleuze-Guattari definition, May’s (1994) interpretation is retained. May (1994, p. 35) states that: “The concept must be understood as a productive force that reverberates across a conceptual plane in

that field.”

In referring to applied linguistics and the possible role that consciousness might play *OR* be allowed to play in research, Schmidt (1993, p. 220) reminds us that: “Deeply held philosophical beliefs often color our positions so that there is the widely held belief among second language researchers that introspection is unreliable and that subjective data thus elicited is not the domain or realms of science.” He points out that this point of view was inherited from behaviorism and that it has far-reaching implications even for non-behaviorists. In any case, he has voiced a concern that will be addressed in this chapter. That concern is that philosophical issues must be part of a look at the inner workings of any paradigm and of research in general (Lather, 2000; St. Pierre, 2000a, 2000b).

This type of positioning applies to the language sciences. As Usher (1996) asserts, if a proper philosophy of language is deployed, the state of affairs (*l'état des choses*-Deleuze and Guattari, 1994) which is the concern of these sciences, can be supplemented. The concerns of philosophy belong to a sphere that transcend that of the empirical domain by organizing that very domain. Therefore, McCumber (1993) stipulates, philosophy is of the utmost importance rendering the investigation of the empirical domain possible. As Sampson (2001, p. 2) asserts: “It is philosophy that can supplement the language sciences with the investigation of a sphere of identities which are scientifically unknowable and which can organize that very domain under investigation”.

In this chapter then, my objective is to eventually demonstrate that a paradigm change is necessary to reconceptualize error in order to conduct an inquiry on error and correctness in language, Input Enhancement and second language learning. In sum, I recognize that a conceptualization in time and space like that involved in any paradigm is never fully knowable and so what follows can only be viewed as a partial narrative-becoming out of the infinite number that could have been.

3. 02 Paradigm Talk: Plateaus and Planes

The definition of paradigm adopted in this dissertation follows Guba and Lincoln (1994, 1998). A paradigm is a basic system of beliefs or a worldview that guides the researcher not only in choices of method but in ontologically and epistemologically fundamental ways. Each of the paradigms that now organize research adopts its own criteria, assumptions, and methodological practices that are applied to investigation and inquiry within that framework. It is the beliefs and worldviews held within the different paradigms that cement their ontologies, epistemologies and their subsequent methodologies. Since all paradigms use the positivist and postpositivist paradigms, the very ones used in language research, as their baseline measure, these paradigm-types form the entry point to this section and to the rest of this chapter.

The paradigm typologies and their characteristics retained for this dissertation are presented as different planes or plateaus. Plateau is a term used in

the writings of Deleuze and Guattari (1980). It is interwoven with the concept of a rhizome. A rhizome is a series of connections and links that are productive and that do not have a center or a foundation. In this dissertation, the term, plane is used as the translation for the term, plateau, as coined by Deleuze and Guattari (1987). This Deleuzian and Guattarian concept signals a multiplicity that exists in different spatio-temporal divisions. Like a rhizome, a plateau is connected to other plateaus in such a way as to form and spread to other rhizomes. In other words, a plateau is a type of dimension or plane that can exist independently *OR* not. In no case can it exist as a definitive entity in terms of beginnings and endings. All plateaus (planes) have entry points. They do not have end points *OR* conclusions. They may have exit points where communication between different multiplicities and dimensions is possible. Plateaus (planes) provide a spatial and temporal divisional concept that will later be used to explain and conceptualize language error within a poststructuralist paradigm.

Given that a plane has no starting point and no end, it is continuous and iterative. The representation of an iterative function system (Spratt, 2002) can be found in Appendix A of this dissertation. Spivak (1999, p. 175) asserts that: "If we want to say something, we must ignore that our starting point is, all efforts taken, shaky. If we want to get something done, we must ignore that, all provisions made, the end will be inconclusive." She admits that: "This ignoring is not an active forgetfulness; it is rather, an active marginalizing of the marshiness,

the swampiness, the lack of firm grounding in the margins, at beginning and end and that those of us who “know” this also know that it is in those margins that philosophy philosophizes.” Dillard, Donmoyer and Lather (2000) demonstrate that there are a proliferation of paradigms in research today besides those advanced by Guba and Lincoln (1994, 1998). Therefore, it is of the utmost importance to spend time on situatedness and paradigm talk when undertaking any written work.

3.03 First Plane: The Positivist/Postpositivist Worldviews

In the positivist/postpositivist worldviews retained in the study and research on language and second language, there can be little outside of methodology. As Lather (1991) conceptualizes the term, methodology is the ontology or the theory of knowledge combined with the interpretive framework that guides a particular research project. In other words, it is a worldview applied to research (learning and teaching). Positivist/postpositivist paradigms are Truth-seeking and knowledge is a knowable invariant entity. This worldview is very similar to Astolphi et al.’s (1997) conceptualization of an invariant scientific concept presented in the first chapter of this dissertation.

Within a positivist/postpositivist research framework, methodology is married to the epistemic view or the way in which the world can be known. In short, epistemology and methodology collapse and methodology is the driving force in this paradigm. Validity, then, is created through controls brought to the

research methodology. In speaking about research methodology, Gass (2001, p. 221) emphasizes the importance of methodology to second language research by emphasizing that: "Temporal proximity of the recall of the original task, the amount of support provided to prompt the recall and the nature and amount of training given to both the interviewer and the interviewee..." are the only factors that lead to solid research findings. The tighter the controls, the less variability, and hence, the more truthful and truth-filled the research conclusions. It is this control of variability that, in part, enables the extraction of a constant or a norm which, in turn, is the Truth.

There are at least two other factors that allow knowledge and Truth to attain a given reality within the positivist/postpositivist paradigm. One deals with control over reality and truth thereby allowing one version of reality and truth to be more valued than any other. The construct thus produced is textual and knowable. Randomness and paradigmatic inadequacies are disguised so that only one Truth can emerge and demonstrate its truth-value. This involves power. It is the silencing of anything that might come under the umbrella of *Other* in anti-oppressive education. It covers anything that is marginalized and involves a race to disseminate that one extracted Truth. As Fiske (1989, pp. 149-150) states: "The power of knowledge has to struggle to exert itself in two dimensions. The first is to control the *real*, to reduce reality to the knowable, which entails producing it as a discursive construct whose arbitrariness and inadequacy are disguised as far as

possible. The second struggle is to have this discursively (and therefore socio-politically) constructed reality accepted as truth by those whose interests might not necessarily be served by accepting it. Discursive power involves a struggle both to construct (a sense of) reality and to circulate that reality as widely as possible throughout society.”

Within the positivist/postpositivist paradigms, linguistic space is not only privileged but also isolated so that the human variable is negated. Chomskyan linguistics and any form of applied linguistics based upon this theoretical stance do not admit that language learning is part of the human and social sciences. Rather, language is situated within the natural sciences and, as Chomsky (2000) reiterates, it involves the naturalistic inquiry of that biological object that is language. It does not involve, nor can it tolerate any type of dualism like relying on observable behavior in observable situations. Neil (2000, p. vii) reminds us of Chomsky’s stance which has now spanned over forty years by reiterating that: “Chomsky’s concentration on an internist view of language brings Chomsky’s work into the domain of psychology, and ultimately biology: human language is a *biological object*. Accordingly, language should be analyzed by the methodology of the natural sciences, and there is no room for constraints on linguistic inquiry beyond those typical of all scientific work.”

This dissertation study is a search that attempts to bridge and link the chasm that exists between thought in second language learning and what happens

in the social world. Usher (1996, p. 26) states that: "If we see all research (including research in the natural sciences) as a social product, this foregrounds the possibility of critiquing the process of research". Consequently, in this dissertation, Chomskian-vision is put aside in favor of a view that is more commensurate with the human and social sciences and with postmodern science.

This vision or worldview has ramifications for the way in which language can be researched. No argument will be advanced that general learning mechanisms suffice to learn a language. My positioning assumes that there is a language faculty or center in the human brain that is fully capable of functioning in language learning and that as Sylwester (2002) posits: "It is one of perhaps many thousands of *mini brains*." However, in keeping with current vocabulary used in the field of second language learning, mine is a soft position in that I acknowledge that general learning mechanisms must come into play in learning a second language and in seeking correctness in language learning in general within a school setting.

The positivist/postpositivist paradigmatic worldviews distance themselves from the object that they research . In conducting research, the research object is then projected into subjects/learners who are the holders of this Truth that is sought. Truth is extracted through tests and other devices that will demonstrate whether a proposed treatment, for example, has had the desired effect *OR* not. In short, the work on negative evidence to the learner cited in the previous chapter

espouses a realist's gaze which absences itself from the text. The product or discovery very often is categorized into tables that represent the categorization of bounded fields, disciplines, domains and the like. This discovery that is realism *OR* Truth is then interpreted/translated using the principles of Universal Grammar, for example, which is itself an ever-becoming-proven/proven grand narrative.

It must be remembered that when Chomsky (1965) first posited the innateness of language and the theory of transformational grammar, the forerunner of his theory of Universal Grammar, a paradigm change was necessary. Another, less radical paradigmatic change was needed when he introduced his theory of government and binding underlying the theory of Universal Grammar. He situated language learning within an individual and in order for his theory to be scientific, he isolated that individual from the community. The pre-Chomskyan vision of language did not have that internal side to it. In order to achieve scientific status, it was necessary for Chomsky to treat language in as sterile an environment as possible to investigate it in as *scientific* a way as possible. He did this by positing that language was innate in the human mind and that it could be studied through the creation of an ideal speaker-hearer with an ideal speaker-hearer environment. In other words, he extracted a constant from the variability to get rid of the variability *OR* anything that could not be explained through his theoretical grand narrative. In referring to

the creation of sterile norms, Deleuze and Guattari (1980,1987) state that the choices are few. Either one extracts a constant or a norm from the variability *OR* one focuses on the variability. Chomsky's theories, with their focus on a constant, were masterful strokes and led to great benefits for the discipline especially when linguistics was searching for an identity within the world of science.

If one is to deal with learning as field specific, then it may be said that the discipline or field that is second language learning was not Chomsky's field. Many researchers simply applied his theories to second language research. This type of research-focus has a great deal of variability within it and there are hard questions that must be asked. For practitioners who had to deal with their version of reality in the everyday classroom, problems were anything but resolved. Chomsky excluded anything outside the research object that is language. The invariability that seeps through is taught as a product or norm created and projected in a school setting. This chapter does not delve into different teaching and learning paradigms or the field of second language education.

However, there is no question in my mind that second language learning theory which has developed through research conducted on second language learning using positivist/postpositivist research paradigms has been taken up in the second language classroom. Just how commensurate is the practice that is language teaching and learning with the research on language learning within this paradigm? Is it a relationship built upon the same premises as that which exists in

the natural sciences and medicine? Who and what is left out of the picture with learners becoming recipients of this research knowledge? Who provides the service to fill the empty space thus created and for what purpose? Is the text(book) world not the constant extracted from the variability that is present in second language research? Is it not a covert quick fix idem to that which pharmaceutical companies overtly promise in another text? A look at paradigms and their composition might provide some reflection in this regard.

3.04 The Positivist Paradigm

Positivism is a paradigm. As such it is a philosophical theory incorporating a worldview. Like all paradigms, positivism combines a number of theses about the nature of knowledge and reality. Reality is judged in terms of experience, what can be experienced and what can be manipulated with respect to that experience (empiricism). The subject matter of science, then, is this reality which in turn is viewed as knowledge. It is this type of knowledge that is valued as science and assessed as such. Empirical procedures are put into the foreground allowing statements judged as scientific to be verified in this way. Thus, meaning is linked to method through empirical verification procedures. In short, ontology and epistemology collapse and take a back seat in favor of methodology.

If there is no method of empirical verification, work is considered non-scientific, perhaps judged as nonsense or folk science and left out of the loop. A current example of this is found in Moll (1990), who following Vygotsky,

distinguishes between a scientific and non-scientific or spontaneous concept with the former carrying more weight than the latter. Astolfi et al. (1997), as previously pointed out in Chapter 1 of this dissertation, also make this distinction although not for the same utilitarian reasons.

In this way, researchers with a positivist penchant deny that philosophy has a place in research since their concern is a methodological one. The result is that they believe that they are left with impeccable logic and a scientifically pristine theory of knowledge. Truth and reality, in turn, take on a universal claim. Campbell, Stanley and Gage (1966) maintain that a positivist's ontology is related to naive realism where reality is presumed to exist and this reality deals with immutable laws and mechanisms. On an epistemological level, the researcher and the research object are believed to be separate and that separateness can be achieved and maintained through the imposition of methodological controls. Findings are and must be replicable because of its ontological worldview concerning Truth and reality. Consequently epistemology and methodology become one and hypotheses are subjected to empirical controlled investigation.

One of the best examples dealing with research on children and language acquisition that I have found in the literature demonstrates this point. In speaking of linguistic theory, particularly of a theory of Universal Grammar, Lust, Flynn, Foley, and Chien (1999, p. 427) state that: "As the linguistic theory develops, it generates more refined hypotheses regarding linguistic knowledge. This theory,

like any other theory in science, however, is only as strong as its predictiveness, and its predictions are only as strong as the methodology that allows them to be tested." These authors then devote a chapter to demonstrating that essential problems regarding linguistic methodology in the study of the child's language knowledge do not differ in nature from those that characterize the study of the adult's linguistic competence. Their focus is on the use of their methodology while recognizing the complexity of language knowledge. Moreover, they admit that there are certain problems involved in determining what children know. They never question the Truthfulness of their methodological results *OR* the premises driving their paradigm since they use the basic elements of the scientific method approved in the field.

According to Payne (1999, p. 417): "The overall aim of positivism was to boost the claims of science as the one and only true approach to understanding the world, including the social world." Although the claim is still held in language and second language acquisition research, the details of positivist philosophy have been heavily attacked and the positivist movement has all but disappeared. In following correctness and sanctioned research methodology in the field of language research, this type of positivist approach to research is the accepted norm in many cases.

3.05 The Postpositivist Paradigm

While positivism signals the received view that has dominated the

physical and social sciences for hundreds of years, postpositivism represents recent efforts to respond in a limited way to the most problematic criticisms of positivism. Postpositivism has not strayed far from positivism for it has espoused and remained faithful to its beliefs and principles. It is within this paradigm that most research on language is now situated. On the ontological level, positivism's realism is critical realism according to Cook and Campbell (1979). Reality still exists in the same way as it did in the positivist paradigm. It still has the same objective which is to explain and discover. However, while Truth was within the realms of being fully understood and grasped in positivism, it is less so in the postpositivist paradigm. Objectivity and replication of findings are still sought. In the postpositivist paradigm, falsification is also a control factor. Once again, epistemology and methodology are a single entity so that Truth and reality are products of methodological controls in much the same way as they are in the positivist paradigm. Methodology is more flexible in this paradigm. Triangulation in relation to falsification is sometimes sought as a possibility for validation and in many instances qualitative techniques and methodology are admitted. Hypothesis verification may or may not be the focus of the methodology within this paradigm. This is an important point because, as explained in the previous chapter, not all language theorists consider hypothesis-testing as an important element in language learning from the point of view of the child as well as from the theoretical point of view. Nevertheless, the

postpositivist method of theorizing places these researchers within a worldview that promotes linear logic, deterministic knowledge and reasoning as a way of producing and processing knowledge.

3.06 Error and Correction within the Positivist/Postpositivist Paradigms

Evidence to the learner in terms of positive, negative and indirect negative evidence encompassing the notion of error with its binary of rightness *OR* wrongness in the positivist and postpositivist paradigms have a time-acquired position. In the positivist paradigms, there is an actual right *OR* wrong. The world is seen through a black and white lens. There is only one possibility and that possibility is learning the correct form which is invariant and discrete. The transmission of that correct form or the Truth is the aim of the teaching and learning paradigm that results from the positivist–postpositivist influence. How that correct form is acquired, can be learned and should be learned is the aim of the research paradigm that uses an investigative methodology focused on language as an object of study/behavior. Consequently, the emphasis is on the product and research is conducted only with that product in mind. The question of how to control test conditions concerning learning the correct form to be learned comes into play.

In the postpositivist paradigm, the waters between right and wrong, correct and incorrect become murky and a little gray is added to the picture. In other words, there is the possibility that context might be a factor that might influence

rightness and wrongness but ultimately, this binary of right *OR* wrong must exist.

As a result, error is always situated outside the learner where external factors make it mandatory that the emphasis be placed on product rather than coming to a deeper understanding of what it is that is going on internal to the learner.

Language behavior is measurable and is more or less easy to evaluate through statistical analyses, for example, using the measure where deviation from the invariable norm of grammar and syntax become the standard against which the targeted language behavior is measured.

Decisions concerning what is right and what is wrong place the learner in the position of *Other*. The learner must learn what is right. Correctness focuses on invariability and represents an invariable Truth. The search for this Truth and how it can be attained is the subject matter of this paradigm. It tries to exclude factors that might lead to heterogeneity for in its truth-seeking mission it strives to attain homogeneity. In terms of Othering, the learner is Other and the assumptions and expectations for the Other in this paradigm are situated outside the Others' locus of control for they are within the realms of the language researcher. Here, I am talking about the right to signify in terms of Bhaba (1994) where the arbitrariness of the sign is fixed. In linguistics a sign is made up of a signifier and a signified. Saussure, credited as the father of linguistics, is not the only person to advance sign theory. In many of his books, Deleuze, retained in the conceptual framework for this dissertation, seems to have been influenced more by Peirce

and his theory of the sign and ensuing semiotics than by Saussure. The struggle for the historical and ethical right to signify in this paradigm is denied in search of correctness. No thought is ever given to the forming of the concept of correctness for doing so is not the business of this paradigm.

Moreover, there is no thought given to *Other* since as Willinsky (1998, p. 196) asserts: "Native speakers alone are presumed to have a right to contribute to the growth of language, to open metaphorical spaces, create new diction, and unearth new meanings through their work on the page...Native speakers may assume it their duty to maintain standards for a language of which they are the sole protectors, but they will be standards that continue to coincide with the maintenance of privileges by nation, race, gender and class." When treatments involved in this paradigm do not work, it is the fault of the learner who for whatever reason did not learn the correct form. It is within the realms of this paradigm to create hypotheses toward the reason(s) governing the non-salience of the treatment used in the research.

Lantolf (1996) states that there are three distinctive ways to look at second language research. This research can look at second language learning and theory building. The majority of researchers in this field devote themselves to theory-building related to second language learning. A second group focuses on the interface between these theories and the application of these theories to teaching second languages in the classroom. Input Enhancement theory situates itself here.

A final smaller group looks at theory building and its merit when dealing with second language research.

The table below gives the citations that (Lantolf, 1996, p.731) uses. I have situated studies on error, correction and focus-on-form within it.

SLA THEORY AND THEORY BUILDING	Beretta, 1991, 1993; Beretta & Crookes, 1993; Crookes, 1992; Eubank & Gregg, 1995; Gregg, 1989, 1993; Klein, 1990, 1991; Long, 1985, 1990, 1993; Spolsky, 1985, 1989, 1990...
INTERFACE BETWEEN THEORY AND PRACTICE	Clarke, 1994; Ellis, 1994; Pennycook, 1990, 1994; van Lier, 1991, 1994... and all work on Input Enhancement, positive evidence, negative evidence., error and correction in second language learning
POSITION OF THE WORTH OF THEORY BUILDING IN SLA	Schumann (1983), Lantolf, 1996.

Science situated within modernity brought to the foreground reason, rationality, universality, objectivity, and the search for the Truth. It assumed that the Truth was an object that could be objectified and that its methodology allowed this discovery to take place. These elements permeate most of the writing of those researchers concerned with second language/language learning theory building. They may disagree as to some of the details, such as whether one theory should be have more value than another and how to classify those theories. Nevertheless, as Lantolf (1996, p 733) informs us: "They

- all concur that theory building is a worthy pursuit believing it will lead to explanation (in causal terms as indicated in the above table and ultimately to the *truth* about the *reality* of second language and language acquisition;

- **fear relativism and multiplicities.**
- **also share the notion of progress toward the Truth about language acquisition and second language learning;**
- **share a wanting to be considered a *science*.”**

The following statements taken from the research exemplify the points stated above. In arguing about the important necessity of separating theory from practice, Beretta and Crookes (1993, p. 271) state: “If second language acquisition is to take its cue from the natural sciences (as Chomskyan linguists think linguistics should do), then it cannot be guided, inhibited, or distracted by practical concerns.” Long (1993, p. 235) also warns of the dangers of importing criteria from the social to the natural sciences. He reminds the reader that: “This is because in our research-type, we are dealing with people who can affect the systems and processes second language acquisition theories seek to explain. He reminds us that physicists, for example, need not worry about such a variable.” Perhaps he is unaware that many scientists (Young, 1991, 1994) have moved into postmodern science and theory realizing that it is impossible, for example, (1) to define initial conditions in an experiment and (2) to create absolute sameness in conditions in an experiment. In addition, Long (1993) assumes that the systems and processes of second language and second language acquisition should somehow be independent of the very people who are trying to learn a second language. As already stated, the experimental scientific approach to the study of

second language research centered on positive and negative evidence to the learner derived much of its impetus from research informed by the Chomskyan theory of Universal Grammar.

Gregg (1989, 1993), Eubank and Gregg (1995) and Gregg, Long, Jordan and Beretta (1997), for example, maintain that the only theory of linguistic competence worth considering is Chomsky's because it is the most developed and scientifically sophisticated of all linguistic theories. Chomskyan linguistics, then, is extremely relevant to a discussion of Truth and relativism and it has been incorporated in many forms in second language theory. It has been the main theoretical base for research on error and different classifications of input in second language research.

From modernity, come two concepts that are central to Chomskyan linguistic theory: universality and idealism. Both are rejected in the poststructural gaze retained here. What this conceptualization has enabled Chomsky to do as Kvale (1992, p.33) explains is: "To transcend the inevitable uncertainties of the human world and thus allow scientists to overlook the rootedness of human activity." In its linguistic guise, idealism is Chomsky's ideal speaker-hearer in an ideal speaker-hearer relationship. Anything that does not fit into this is excluded from research in second language research. This mindset and framework ultimately influences the way research is conducted. Perhaps it could be said that Chomskyan linguistics is a form of structuralism, both in its early attempts to

posit a deep structure and surface structure and then in the positing of deep inaccessible representations of grammar like those of Universal Grammar. Epistemically, as Searle (1992, p. 241) explains: "The existence of patterns or structures is taken as evidence of the representations. Causally, the existence of the representations is supposed to explain the existence of the patterns or structures." This line of thinking has dominated linguistic research and its affiliates whether or not they adhere to Chomskyan theory. Patterns/structures in data are sought and these patterns/structures are analyzed and interpreted.

The way to go about the research is by espousing the positivist paradigm and its methodological philosophy if Long and his followers are to be believed. They want research in any aspect of language to be as close to that of the natural sciences as possible. The postpositivist paradigm is the choice for researchers who do not necessarily retain their *purist* views on how research should be conducted.

3.07 Second Plane: The Constructivist Worldview

One of the paradigms that competes with the positivist and postpositivist paradigmatic positions for inter-dimensional space operating in its own paradigm is that of constructivism. The relevance of this paradigm to this dissertation is twofold. First, recent work in second language learning research has attempted to use this paradigm. Attempts to silence these researchers because of their paradigm choice have reverberated in the research literature. Long (1993) provides a good example in dealing with postpositivist guidelines and strategies for second

language learning theories so that they are scientifically acceptable. In other words, there is little in the field that survives contesting the way in which second language research is conducted.

There have been attempts here and there to conduct research within the constructivist paradigm in researching second language learning. For example, Aljaafreh and Lantolf (1994), Lantolf and Appel (1994) and Lantolf (1996) retain the Russian psychologist and psycholinguist Lev Vygotsky and his colleagues and their theoretical work on symbolic mediation and interaction in their work.

Vygotsky's focus is on problems of education. He uses a form of constructivism. Researchers working within this paradigm say that each individual constructs knowledge instead of receiving it from others or having it transmitted.

Vygotsky's work is situated within modernity.

Secondly of relevance to this dissertation is that part of the conceptual framework developed is Deleuzean and Guattarian. It is situated in postmodernity and constructivist in its view of knowledge and meaning creation.

Constructivism and its temporal division merit some attention at this point. There are many forms of constructivism. As Perkins and Howard (2000, p. 6) state: "No one can live in the world of education long without becoming aware that constructivism is more than one thing."

The commonality of constructivist theories situated in modernity is that they hold an end-product invariability but claim variability in their ontologies and

epistemologies. As presented by Guba and Lincoln (1998), constructivism shares a common ground that is legitimatised and maintained by the very structures it claims to disavow. Within this paradigm, inquiry aims to produce reconstructed understandings. Constructivism replaces the traditional positivist criteria of internal and external validity by the terms trustworthiness and authenticity. The constructivist ontology is relativist. What differs from the positivist/postpositivist worldviews are that realities exist in multiples and pluralities. This type of constructivist worldview creates a different kind of link between the researcher and the object of the research. Both are viewed as being intrinsically connected and, methodologically, this link should be validated between the researcher and participants. In the positivist/postpositivist paradigm, it was epistemology and methodology that collapsed to form a single entity. In the constructivist paradigm, it is ontology and epistemology that collapse.

Constructivism does not stand alone. It has major strands and these strands exist not only as research paradigms but also as teaching and/or learning paradigms. There is a big difference in a classroom when knowledge is viewed in diverse constructivist versions.

One of these versions is when a student can construct knowledge and this construction of knowledge is encouraged as long as the acquired knowledge is the form of knowledge that is True and accurate according to the teacher's gaze. Knowledge is very often equated to information. An example of this is the

argument presented by Astolfi et al. (1997) or Moll (1990) in justifying the learning of scientific concepts and learning scientific lexicon as presented in the first chapter of this dissertation. When situated within modernity, constructivism would also be the paradigm choice retained by language teachers who adopt a focus on grammatical and syntactical forms within a teaching-learning paradigm. In this framework, error as right *OR* wrong exists as a worldview.

Another version of this paradigm is seen when a student can construct knowledge and this construction of knowledge is also encouraged but with the caveat that one of the versions of knowledge presented by the teacher must be one of those chosen and learned by the student. In this, knowledge is very often information as well. This type of constructivist framework is often seen in problem-solving situations where several ways of solving and looking at a problem are the focus. The control of what is presented as end-products is within the power of the teacher for it is the teacher that establishes the end-product choices.

A third version of the constructivist paradigm that has a foothold in both modernity and postmodernity can be seen in Guba and Lincoln's (1994, 1998) rendition of the constructivist research paradigm. Ontologically speaking there is no one Truth or a stated reality. On an epistemological level, there is the construction of meaning. The ultimate result is a version of the truth or reality-the one retained for the purposes of the researcher or the teacher. This is a different

organizational schemata from that of the other two versions. There are multiple forms of reality and truth said to exist: **KNOWLEDGE 1, KNOWLEDGE 2, KNOWLEDGE 3, KNOWLEDGE 4 ...** The learner or researcher constructs or co-constructs meaning and knowledge and understanding and ultimately moves toward one of those forms of knowledge which may or may not be held out as an absolute. At the end of the constructivist process, the form of knowledge retained becomes an invariable take on Truth.

Yet another version of the constructivist paradigm has a firm hold in the postmodern. Its ontological starting point is also multiple forms of reality but its ending point continues to be reality in multiplicities with no fixing of the sign. In terms of a teaching-learning paradigm, the endpoints of different types of knowledge are not important. The focus of attention is the constructivist process that will be developed in order to judge and attain the different forms of knowledge and understanding. As explained in Dufresne (2001), this worldview recognizes the variability of knowledge and it distinguishes between information and knowledge. It concentrates on the actualizational processes that will allow different forms of knowledge to surface instead of on the knowledge itself that is always subject to change.

In sum, constructivist paradigms, no matter what their focus, are incommensurate with the positivist/postpositivist paradigms with their emphasis on methodology. In any form of constructivism, knowledge is always

constructed. When constructivism has a foothold in modernity, this constructed knowledge is held as invariable and therefore error retains the right *OR* wrong binary. In the postmodern, knowledge is assigned variability. Knowledge is considered to be in a constant state of flux. The right *OR* wrong binary cannot be retained. The temporal divisions of modernity/postmodernity render different types of constructivism untenable and incommensurate on an ontological and epistemological level. These are explained in the following section.

While other paradigms like constructivism and its relatives are starting to make headway in the humanities and the social sciences, the state of affairs in language research does not fit into this penchant. The positivist/postpositivist paradigms govern the field/disciplines. Lazaraton (2000) supports this claim in his analysis of different articles in the major research journals in the field of applied linguistics that spanned seven years of data. A total of 332 empirical research articles were analyzed. Lazaraton (2000, p. 178) states that: “With the exception of *TESOL Quarterly*, more than 90% of the published articles in the other journals were quantitative.”

Title of Journal	% Quantitative articles
Language Learning	97%
The Modern Language Journal	97%
Studies in Second Language Acquisition	92%
TESOL Quarterly: 62%	62%

Lazaraton, A. (2000). Current Trends in Research Methodology and Statistics in Applied Linguistics. *TESOL Quarterly*, 34,1,175-181.

In linguistics and its relatives, there is the positivist/postpositivist assumption that: “Difference and the heterogeneity found in language in everyday life are impediments to mastery of the Truth” as Usher and Edwards (1994, p. 37) remind us. Reality and Truth are attainable unities. The field still retains and vehemently opposes any challenge to the traditional view of epistemology’s unflinching ability to distinguish True, certain knowledge through a general account of the nature and limits of knowledge. In an earlier section in this chapter, I explained how epistemology with its collapse with methodology came to be equated solely with empiricism and positivism. The guarantee of this knowledge, reality and Truth are found through using the scientific method. For even though the sciences have supposedly cast off some of the restraints of positivism, it seems clear, as Lantolf (1996, pp. 740) writes: “That many of its beliefs continue to make themselves felt to the present day.”

3.08 Third Plane: Modernity and Postmodernity/Postmodernism as Temporal Divisions

Payne (1999, p. 346) explains that: “Modernity is the quality, experience, or period of the “modern”. The idea of modernity opens the present as a break or rupture with the past, moving into a rapidly approaching and uncertain future. In its most general form, modernity is perhaps best understood as a structure of historical time consciousness. As such, modernity may be said to repress duration or the experience of temporal continuity in favor of a series of more or less

instantaneous “shocks”, fragmenting subjectivity and producing a crisis in narrative forms of representation.”

The positivist and postpositivist paradigms are situated within modernity. Some constructivist paradigm forms exist within modernity as well.

In communicating, the speaker or writer puts thoughts and meanings into words, thus making thoughts and the meanings available for others to insert into their minds once the packaging is undone. There is the assumption that if authors are careful enough in constructing their texts, the meaning will be there for the reader to unpack in precisely the way the author intended. Texts have objective content. Readers are merely passive consumers of the author’s meaning that is there in the text to be uncovered. Structure guides; the reader follows. The assumption is that the meaning is in the text lying in wait for the reader to capture or discover it.

Sim (1998, p. 429) asserts that: “Postmodernity signifies the breakdown or radical transformation of the modes of social, economic and political modernity that have been dominant on most Western industrial nations from the mid-nineteenth to the mid-twentieth century.” Postmodernism is a reaction to modernism in the Sim (1998) temporal division thus created.

For Guba and Lincoln (1994, 1998) and Lincoln and Guba (2000), postmodernity/postmodernism is: a contemporary sensibility, developing since World War II, that privileges no single authority, method, or paradigm.

Payne (1999, p. 428) signals postmodernism as: “ the breakdown or radical transformation of social, economic and political modes.”

The two terms postmodernity and postmodernism are difficult to conceptualize. They are, nevertheless, extremely important in situating the paradigms already explained in time for they create temporal divisions which are linked in a rhizoidal fashion influencing the division of time and space which forms the conceptual framework for a plane.

In sum, differences in paradigm assumptions like those in positivism, postpositivism and constructivism situated in modernity and postmodernity cannot be dismissed as mere *philosophical* differences that ultimately do not influence our worldviews. Implicitly or explicitly, these positions have important consequences for the practical conduct of research, as well for the interpretation of findings. Ultimately, they drip and dribble down to the language classroom.

Positivists and postpositivists deem that inquiry aim, nature of knowledge, knowledge accumulation, and quality control criteria are important whereas the same cannot be said of other research and teaching-learning paradigms. The differential involved in the space-time division of knowledge in all paradigms incorporates a worldview that will see ethical and moral issues such as hegemony and values differently as well. Response to these issues is paradigm-fixed and paradigm specific. Paradigmatic issues deal with knowledge and its position in time and space and educational researchers and teachers should not dismiss them

as being irrelevant. Within a paradigm is a hidden worldview that governs all other actions taken in relation to research, teaching, the way a person can and should learn and what should and can be learned. Adherence to any paradigm will determine what and how information will be attended to and if it matches previously stored knowledge.

3.09 Fourth Plane: Postmodernism and Poststructuralism as Spatial Divisions

Postmodernism is a wide-ranging movement that adopts a skeptical attitude to many of the principles and assumptions that have underpinned Western thought and social life for the past few centuries. Postmodernism can also span its signaling and signification along spatial divisions. It is this spatial division rather than the temporal one that Sim (1998) uses in explaining postmodernity and poststructuralism. Both include rejection of the concept of the individual, or “subject”, in structuralism that has prevailed in Western thought for the last few centuries. For that latter tradition, the subject has been a privileged being right at the heart of the cultural process. Humanism and structuralism have taught us to regard the individual subject as a unified self, with a central core of identity unique to each individual, motivated primarily by the power of reason. It is this model of the subject as a rational, unified, powerful and controlling being that has come under increasing attack from the days of structuralism onwards. This is especially true in France where there has been a concerted move on the part of

theorists to destabilize this model for many years now.

For poststructuralists and postmodernists, the subject is a fragmented being who has no essential core of identity and is to be regarded as a process in a continual state of dissolution rather than a fixed identity or self that endures unchanged over time.

Postmodernism and poststructuralism displace epistemology as a philosophical enterprise. An epistemology must work in tandem with an ontology. These “isms” question, Usher (1996, p. 25) emphasizes: “The positivist and empiricist assertion of scientific knowledge claiming to be scientific. In particular, they challenge the leading assumptions of positivist research tradition that:

- “observation is value-neutral and atheoretic;
- experience is a given;
- a univocal and transparent language is possible;
- data are independent of their interpretations;
- there are universal conditions of knowledge and criteria for deciding between theories”.

Objectivity and subjectivity can no longer be maintained. Like right *OR* wrong, this polarized artificial separation is based on the same premise once deconstructed. The knower has to be an abstraction in subjectivity. In objectivity, the object is put in a position of *otherness* with respect to the subject.

Poststructuralism does not espouse the hermeneutical traditions which simply reverse the subject-object order. If it did, it would remain essentialist in what can be counted as good science, scientific, adequate theory and the like. As such these traditions still remain within the realms of the positivist –postpositivist. Anti-essentialism issues from Kuhn (1970), for example, who situates all sciences within the scope of the social. Poststructuralism is anti-essentialist. It rejects both objective-subjective poles.

For the purposes of this dissertation, poststructuralism as I use it respects the spatial rather than temporal division signaled by postmodernity and therefore it exists on a different plane. Payne (1999) considers Derrida to offer one of the best openings into the poststructural concept. Derridean poststructural thought has been retained, in part, for this dissertation along with Deleuzean poststructural thought.

Derrida (1967, 1998) states that we lose authorial control as soon as pen is put to paper. A *postmodern/poststructuralist* perspective on texts implies that meaning originates not in the author's production of the text but in the *reader's* reception of the text. Chapter 5 of this dissertation is organized in this way.

Reception is not a sterile transmission. It carries within it the potential to become other-than in an ever-becoming process. Hence texts have private and multiple interpretations depending on the reader/hearer. Research in the neurosciences (LeDoux, 1996; Siegel, 1999) now supports that meaning-making

is dependent on previously activated networks in the brain. The potential to create meaning is biologically innate in the human being. However, meaning assigned to a text is very individualistic if that information is retained as meaningful. These statements have a clear implication for theory, theory building, conceptualization and reconceptualization.

3.10 Fifth Plane: Structuralism and Poststructuralism

As explained in the preceding section, the conceptualization of the subject as a “complete” individual within structuralism leads to the rejection of the concept in poststructuralism. Alvesson, M. & Sköldberg, K. (2000, p. 148) point out that: “Poststructuralism brings with it crucial properties from structuralism, above all the linguistically inspired thesis of language as a structural play of signs; yet it breaks with the conception of a dominating center which would govern the structure, and with the conception that the synchronic, timeless, would be more important than the diachronic, narrative, that which goes on in time. The text becomes a *free play* with signs, without anchoring in either a producer of texts (subject) or an external world”.

Poststructuralism arose as a radical reaction to how structuralism had neatly explained and categorized the world. The main tenets of structuralism retained for the purposes of this dissertation are the ones which Derrida and Deleuze and Guattari (1980, 1987) retain and against which they have developed *reactions-to perspectives*.

In structuralism, the structure of texts gives meaning. Poststructuralism recognizes that structure has the potential to govern the way we know and the way in which we can know. Language, therefore, cannot exist in a bubble or vacuum for it is intricately linked to knowledge. As Usher (1996, p. 32) reiterates: “The structures, conceptuality, and conventions of language, embodied in discourses and texts-language as a meaning-constitutive system -govern what can be known and what can be communicated.”

Thought and experience, are the fortifications of positivism according to Popper (1959). Popper (1959, p. 78) states that he: “...shall certainly admit a system as empirical or scientific only if it is capable of being tested by experience. ... it must be possible for an empirical scientific system to be refuted by experience.”

Facts constitute the given, they are not constructed. These are irreconcilable binaries and dichotomies. Given or not, facts are part of a worldview and this worldview is linked to a paradigmatic social construct. The question that must be asked is should they carry with them more normative value through the semblance of belonging to a *natural science* as much of language learning research purports to do?

Structuralism was inspirational to the humanities at one point in time. In this paradigm, language is a rule-governed discrete system made up of signs which contain both a mental and a physical component. The mental component of

a sign is the concept of the signified (French: *le signifié*). The physical element of the sign, morphemes and phonemes, for example) make up the signifier (French: *le signifiant*). A sign is composed of related and interlinking differential units that derive meaning in relation to the linguistic system it inhabits and in tandem with the context in which it appears and is used. Based on simple binary oppositions like right *OR* wrong and good *OR* bad, it is the structures of the mind that shape, classify and organize the world.

Guba and Lincoln (1994, 1998) assert that the aim of structuralism is to find the underlying system of relationships, or the structure, within which any individual event could come to have a meaning. Structuralism wants/ed to classify and to map all systems because there is/was the inherent belief that it was possible to do so. Meaning was a fixed entity and the world was *knowable* made up of systems and *grammars*. Much of the research conducted within the scope of linguistics and applied linguistics carries these inherent characteristics with it.

Moreover, many language teaching-learning paradigms still espouse the basic tenets and characteristics of structuralism. The belief is that once research has deciphered, bounded and classified the requisite knowledge of a field, it can be transmitted to a learner via a teacher. Two manifestations of this model are retained for the purposes of exemplification. The first is the most linear model and can be represented as (transmission → **Knowledge**) where the only type of

knowledge that can be valued is the one given by the teacher as seen through the gaze of the teacher.

In this model, information and knowledge are viewed as one. The second model is just as linear. It assumes multiplicities of structural knowledge. It can be represented as (transmission → **Knowledge 1; Knowledge 2; Knowledge 3...**). Here a student must choose between different teacher-directed interpretations of the same phenomenon as seen through the gaze of the teacher. Information is still synonymous to knowledge in this model. It is the model retained in most second language classes. For a poststructuralist, information is not synonymous to knowledge.

Poststructuralists are also interested in symbolic codes and discourses. However, rather than seeing these as fixed, they were now seen as in flux. For this reason, Derrida will be retained as part of the conceptual framework driving this dissertation because of his reworking and deconstruction of traditional rational ontology. Derrida attacks rational ontology by reconceptualizing it. By this, I mean that Derrida uses “language in the sense that it fabricates and produces the space of the real.” (Brannigan, 1999, p.67). In this way Derrida “reassesses the means by which language functions as a referential and representational system.” (Wills, 1985, p. 18).

Poststructuralism was broadened by Lyotard (1984) who called it post-modernism extending it to include an incredulity towards all grand narratives.

Perhaps this might help to explain the interchangeability of poststructuralism and postmodernism and its related derivatives for some authors and investigators.

Other authors simply create a dichotomy between the two terms according to the domains in which the two usually are applied. Meachim and Buenda (1999), for example, maintain a division where they describe poststructuralism as applied mainly to language and philosophy. Postmodernism primarily applies to art and social experience using the field of architecture as its initial vehicle. It is this difference between poststructuralism and postmodernism that I retain for the purposes of this thesis.

In light of the above, it is easier to understand what Sim (1998) states concerning poststructuralism as a generic term used to refer to all those theories that came to reject the principles of structuralism. Poststructuralism is a reaction to structuralism and stands alone in its own right. Poststructuralism attacks structuralism's inability to understand the radicalism inherent in its view of language. Meaning is always in flux for poststructuralists who reject the basic principles of structuralism in the same way as they dislike totalizing and universal theories. Ideal unity is rejected in favor of difference. Derrida coined the term, *différance*, as an alternative to difference and unity whereas Deleuze and Guattari refer to difference although these terms are not synonymous.

Texts are always subject to indeterminacies inherent in language. Language does not allow and resists interpretive closure of meaning. In short,

not only is there a difference between texts, there is also a difference within one text. Masny (2001) refers to *littératie* or reading oneself in relation to text as an attempt to tame the uncontrollable and fashion a way of being to reject the tenets imposed upon text by structuralism.

3.11 Looping with Chapter 4

Even though falsification has been questioned by some (Beretta, 1991; Long, 1993) and even rejected by some second language and second language learning researchers in favor of exploration (Schumann, 1993), the positivist/postpositivist legacy is still alive and well in linguistics and its relatives' absolutist position.

A single reality exists out there. The research task is to deal with that ever-sought-for objectivity of scientific practice as it progresses toward uncovering the ultimate absolute Truth about that reality. And this, as Sim (1998) asserts, is maintained at a time when the *natural sciences* have opened up to *postmodern science* like catastrophe theory, chaos theory, wave theory, complexity theory to name a few. These forms of science are not interested in traditional problem-solving. They focus on the unknown and the impossibility of defining initial conditions thereby defying any possibility of relying on rational explanation to explain an observation.

Garrick (1999) drives this point home. The table on the next page exemplifies in a simplified way Lather's (1991, p. 8) categorization of research

purposes as found in Garrick (1999, p. 154). Its ground as Garrick (1999, p. 154) explains is: "Habermas's (1971) categorization of human interests that underscore knowledge claims: prediction, understanding, and emancipation." Lather (2000) has added *deconstruction* to his original list.

Categorization of human interests that underscore knowledge claims according to (Habermas, 1971); (Lather, 1991, p. 8) Garrick, 1999, p. 154); (Lather, 2000) are:

MAIN FOCUS	<i>To Predict</i>	<i>To Understand</i>	<i>To Emancipate</i>	<i>To Deconstruct</i>
	Positivism	Interpretive/phenomenological Naturalistic Constructivist Hermeneutic Symbolic interaction Micro-ethnography	critical neo-Marxist feminist minoritarian praxis oriented Fierean Participatory	Poststructural Deconstruction Postmodern Diaspora

Guba and Lincoln (1994, 1998) reiterate that a researcher must understand the basic ontological, epistemological, and methodological assumptions of each paradigm and be able to engage them in dialogue. The differences between paradigms have significant and important ramifications and implications at the practical everyday empirical level. This dissertation does not seek a resolution of paradigm differences for in the field of language and second language research, The majority of researchers do not question their methodology that combines method and episteme. When they do, it is to propagate the sanctity of their views

and to silence any other paradigms or probabilities that might even suggest that a problem and concept could and might be reconceptualized and looked at through a different lens. This takes place despite the fact that questioning and gaining information about a quasi-object in the sciences is gaining ground in order to help deepen our understanding of the world.

Moreover, Usher (1996, p. 28) reminds us that: “the notion of an absolute and universal knowledge is questionable.” There is a need to take account of the status of knowers/researchers and their socio-cultural contexts, the intimate inseparability of the knower and the known, the known and the means of knowing, the impossibility of separating the subjects and objects of research. These are challenges to the positivist epistemological assumption of an “objective” world and the foundational systems which privilege, secure, and legitimize objective ways of knowing the world. Science, formed in its self-understandings by this epistemology, has traditionally assumed a knowing subject, a known subject, and an unambiguous knowledge. Research on error and correctness in language has assumed that this is the only way in which research can be conducted. Has it really added to our knowledge and understanding of second language learning?

Any research is really an inquiry into language and interpretation along with an inquiry on a topic/subject. A first step in accepting this is to look at worldviews and paradigm conceptualizations involving ontology and

epistemology. Another is to ponder how language is conceptualized within a paradigm and to see the restriction that that conceptualization imposes upon the paradigm through its attempt or non-attempt to try to fix signification within the sign. To ignore the power of language and its paradigmatic position is to refute and negate that language as Derrida (1967, 1998) insists is what informs us and allows us to deal with everyday reality. This point is particularly relevant to a study on error correction and its effects on learning a second language. We can no longer continue to pretend that the traditional methodology used in researching language and second language is the only one that can be allowed to stand and that it can be the only one that should be allowed to be perpetuated in the name of science. Along the same lines, we can no longer pretend that second language learning is equivalent to first language learning and that it should be researched in exactly the same way as its sterile cousin.

Questioning is part of good scientific research and inquiry and it is an integral part of working within a Deleuzean and Guattarian tradition. Bourdieu and Passeron (1977) point out that retrospection can only emphasize and put value on the reproduction of knowledge. Dealing with human subjects in studies on Input Enhancement and evidence to a learner stress a methodology as a technique. The offering of this evidence to the learner is a result of invasive instruction repeated mechanically. It has a retrospective rather than a prospective function. It is this prospective function of inquiry that I maintain is necessary for any inquiry

into language and error. A paradigm based on positivism/postpositivism that emphasizes knowledge reproduction cannot create and maintain conditions for producing knowledge and deepening understanding as it preaches and believes it can.

In short, we cannot continue to take for granted that the positivist/postpositivist paradigms produce a neutrality when it comes to language and second language research. These paradigms, with their unique emphasis on methodology with an epistemological blend cannot allow for any reconceptualisation of language or of error. Their basic premise is the invariability and deterministic nature and relationship of signifier and signified creating fixed sign and referent relations. New conceptualizations must be created upon paradigmatic compositions that carry difference and flux within their ontologies. In dealing with human subjects, these conceptualizations are not only necessary; they must also be sought outside the traditional language and second language research paradigms.

Part of the following chapters will explore the relationship that exists among awareness, noticing, input, error and language learning. These issues are of overwhelming importance to language pedagogy. The paradigm retained is based on an epistemology of becoming that will eventually allow for a reconceptualisation of error and evidence to the learner. A poststructural worldview is retained for this purpose for language is the primary focus of this

paradigm.

For the purposes of this dissertation study, then, there is a move away from a definition of epistemology based on a foundational emphasis that seeks to believe that clear criteria and reliable procedures for the justification of knowledge as referred to in Gass (2001) are possible. In this study, Truth is neither the ground nor the ontological building block to bridge the chasm of the world, how we come to know this world and the practices related to knowing, research, interpretation and representation. The ontology-epistemology retained in conducting an inquiry into how the *real* (error correction/focus-on-form) eventually become meaningful to a student is the subject of the following chapters. They focus neither on discovering nor uncovering Truth. Instead, the epistemology of this dissertation explores the plateaus, planes and dimensions behind what Dillard, Donmoyer and Lather (2000) refer to as: “different multiplicities of knowing”. Moreover, it examines some factors and practices that enable the given (input) to become ascertained as Truth through language.

To accomplish this, the dissertation focuses on the correction of error and the seeking of correctness in learning a second language. In other words, it gives an account of the epistemic content between the virtual and the creation of understanding and accepting correctness in second language learning.

At the same time, this dissertation takes up the query evoked by Alcoff (1999), for in some ways, it covertly maps the circuitry of power coextensive with

what passes for True and it attempts to explicate how one might critique the current horizons within which Truth is circumscribed. This inquiry also attempts to develop realistic accounts of epistemic grounds for belief through the presentation of raw data using a type of rhizomatic interpretative-representation format that puts some of the processes through which the *real* becomes entwined in attaining an accurate form in second language learning into the foreground.

In his seminal work, Kuhn (1964) emphasizes that social and cultural conditions direct and affect science making scientific knowledge entirely dependent on paradigmatic conditions that dominate a field in a given time and space. And now on to a different world involving the poststructural business of language and a paradigm change which as Kuhn (1970) and Sandar (2000, p. 46) insists: "...does cause scientists to see the world of their research-engagement differently. In so far as their only recourse to that world is through what they see and do..."

WHEN WORLDS COLLIDE: A WINDOW...

"What's wrong with this group? I correct and it's as if they never saw the corrections. I gave them twenty minutes yesterday to go over their work with a partner. Please don't ask me if it helped. It will be a long time before they get to work together again. From now on, I am going back to drills. Enough of this communicative approach! They are making up their own language, for Pete's sake!"

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CHAPTER 4

“Perhaps Rosenau (1992, p. 3) best describes the difference between what most people have in mind referring to the two “posts” when she writes: Postmodernists are more oriented toward cultural critique while the poststructuralists emphasize method and epistemological matters. For example, poststructuralists concentrate on deconstruction, language, discourse, meaning and symbols while postmodernists cast a broader net. This is, however, more a matter of emphasis than substantive differences, so all efforts to divide up the intellectual world in poststructuralist and postmodernist will be of limited value.” (In Alvesson, M. & Sköldbberg, K. (2000, p. 150)).

4.01 ENTRY POINT 4:

MAPPING HOW THE REAL BECOMES MEANINGFUL OR HOW ERROR CORRECTION LEADS TO ACCURACY

The conceptual and methodological issues of working with error correction and the targeted group of nine and ten year olds in a French immersion classroom are the subjects of this chapter. It works through the main global question asked in this dissertation. How does error correction/focus-on-form become meaningful to a student? Though I had no intention of following one unifying theory from the onset of this study, I had intended to use a Derridean stance toward the data and situate it within the realms of the poststructural. A poststructuralist mode speaks in multitudes and multiplicities recognizing that interpretation is always open and beyond an author’s control. Within this worldview (Guba and Lincoln, 1998) a definition is a ‘logos’ or presence

(Derrida, 1967, 1998) and is considered as only one manifestation of a possible many. The word, possible, in this context means virtual rather than real. What fixes the real so that it passes for normative Truth is giving credence to one possibility thus backgrounding and/or suppressing other possibilities.

The learner assigns a presence to *becoming* (actualization) according to Deleuze and Guattari (1980, 1987). Becoming is a concept that comes to us from Deleuze. Deleuze tried to explicate and exemplify becoming in as many ways as possible in his writing. His aim was to exemplify the instability and ever-changing mode of thinking and thought as well as to demonstrate the importance of context and meaning. This becoming, which is in the realms of the virtual, is then assigned a presence in time and space. This is actualization. It incorporates the virtual moving toward the actual thereby including difference. This process that is becoming is made up of differing and different degrees of reality. This is becoming as I use it conceptually in this dissertation. Virtuality, a part of the real, can be actualized in the present only to become virtual again and the process continues.

Poststructuralism emphasizes and insists that the ways in which we think, mold, shape and frame us. This applies not only to what is said but also to what is not said but implied according to Marshall (1992). In that way silence is also a powerful voice and must be classified as input/sensual stimuli. It must also be included as part of becoming in that it has the potential to actualize a reality. For

example, its use in the every day classroom can affirm and negate self-worth. In other words, silence can enter into play in transmitting the notion of error and correctness to a student. In this way, silence comes under the non-traditional umbrella of evidence to the learner or input and can help in assigning presence.

In line with poststructuralist thought as explicated in the previous chapter, Miller (1998) emphasizes that no one unifying theory can account for the disruptions and ruptures that occur in data collection in a classroom situation. His statement resonated as I examined my field notes, journals and logs, and reviewed accompanying video-tapes made in the Grade 4 French Immersion classroom and the recordings on audio-tapes made during different interviews and during group discussions with me. These enabled me to examine the field entry, the three-month study-time and the issues that arose from these factors.

After completing and reviewing the process involved in the initial introductory phase of the project, I reviewed the reflections that would guide and structure the next six weeks of the inquiry. These required modification to the initial inquiry plan. Students were willing to talk more alone, in pairs and/or in a group. More teachers were willing to share students' work and students wanted me to see their work in English as well as in French.

The last phase that involved the final three weeks was one that allowed for exploration thereby changing participant status. Students wanted, demanded and were given more freedom than they had experienced in the other phases. I was

allowed to go back at a later point in June and verify some of my impressions with students and clarify some of their statements. This led to my wrestling with universals and unifying theory once again. The result was a complete reconceptualisation of the traditional definition of indirect negative evidence, error and the effects of correction upon a student's language.

4.02 Conceptual Framework

Using a different gaze to look at evidence to the learner, focus-on-form, indirect negative evidence and the concept of error situates this dissertation, in part, within the field of second language education and research on language and second language learning. This is well in line with what Page (2000) calls the development of uncertainties and self-consciousness that has been experienced in other fields and disciplines regarding the positioning taken in the field of educational studies. As children learn language, they become language users and this factor cannot be overlooked when it comes to language research. Whether children are learning one language or multiple languages, they are continually "individuals-in-context" (Graue and Walsh (1998) in Geneshi (1999)).

4.03 Concepts

As explained in the previous chapter, a concept is intrinsically linked to the paradigm in which it is actualized or operationalized. It can be said that a concept contains the potential of metaphysical promise within it. For example, for Astolfi et al. (1997), there is a theoretical need to distinguish between a

linguistic concept and a scientific concept whereas for Moll (1990), the important distinction is between a scientific and a non-scientific concept. Derrida (1996), who operates within a poststructuralist paradigm, refers to a concept as a promise of meaning. Like Saussure, Derrida considers that linguistic signs are arbitrary. By arbitrary, I mean that a linguistic sign cannot take on a fixed intrinsic deterministic meaning. Arbitrary signs differ from and defer their significance. This is Derrida's *différance*. Arbitrary signs are distinguished from non-linguistic signs like objects that carry intrinsic features with them like hardness, size and shape. In themselves, signs can neither force an interpretation nor can they be self-interpreting according to Wheeler (2000). Therefore, the definition of a concept is defined, takes on a presence or is assigned meaning through its differences from other concepts. Within the framework of error correction and focus-on-form, how these differences are created through evidence to the learner or input through the correction of error, take on meaning and produce effects on a learner are the subject of this dissertation.

In this framework, a concept is part of a system and this system is made up of differences incorporating differences on temporal and spatial planes. Therefore, when a concept takes on meaning and is actualized, it combines meaning with metaphysics. Derrida (1981) insists that concepts or meanings can only happen if temporality enters the question and significance or meaning is sustained and re-presented through time.

In the data elicited for this study and presented in the next chapter, there is the possibility (which carries a reality within it) that the correction of error through focus-on-form might interrupt temporality and hence interrupt the meaning-making process. This interruption might cause a rupture in the flow of time for as Boundas (1993, p. 65) reiterates: “Good and bad are only the products of a temporary selection and must be renewed.” The rupture of existing codes and structures (perhaps the first grammar or syntax learned and the original parameters set to use Chomskyan terms) begins to grow new lines of flight but these may or may not be noticed. Even when noticed, they may be abandoned and rejected. The constants underlying the notion of the transmission of error, the rupture that this transmission is intended to have within the language system and the possibility of new connections that could be made are woven into a Deleuzian question (Deleuze, 1987, p. 90) that can be posed as: “How can we unhook ourselves from the point of subjectivation that secures us, one that nails us down to a dominant reality?” Within this type of conceptual framework, one of the questions looked at in the following chapter is: how does correction make a student unhook from secure assumed *real* knowledge?

4.04 Research Question as Taken Up in the Literature on Second Language Learning

To respond to this question, in part, this dissertation takes up the Izumi and Bigalow (2000) question, framed within the positivist/postpositivist

paradigms, about how noticing is related to learning. In the paradigm espoused in this dissertation study, correction carries with it the potential of involving noticing. Moreover, noticing has the likelihood to interrupt temporality in that attending to specific aspects of the input might not only be extremely important in learning those very aspects but also, if accepted by a learner, might make a learner aware that a certain form is unacceptable.

This dissertation suggests that noticing and awareness as Tomlin and Villa (1994) maintain are not synonymous. If a learner detects an error through noticing, for example, there is no one to one correspondence or direct link to becoming aware of that error. It is arguments like these issuing from the literature on language learning that frame this dissertation study in second language research.

Researchers in psycholinguistics like Izumi and Bigalow (2000) and Izumi (2000) who work within the traditional positivist/postpositivist paradigm call for a reconceptualisation of noticing in order to interpret data more adequately. In doing so, they believe they might be better able to advance along theoretical and empirical lines.

One of the main tenets in this dissertation is that accuracy and error transcend empirical linguistic data involving noticing. I suggest that there are many other factors to consider besides noticing that could cause a learner to become aware of error and correctness.

In addition, neither noticing nor awareness alone or together is enough to convince certain learners that a given form is correct. Framed within poststructuralism which breaks with the idea of a dominating centre that would rule and govern that centre, in the next chapter, this dissertation intends to give voice to a multiplicity of factors and of potential factors involved in achieving a correct language form. It does not pretend to be able to outline these factors in a linear fashion so that cause and effect can be demonstrated. The claim in this dissertation is that knowledge that leads to understanding is not linear.

When one posits a dualism or a dichotomy like that of right *OR* wrong, correct *OR* incorrect or good *OR* bad, notions involved in error correction, the issue transcends awareness and noticing. It also involves power among many things. Rudimentary forms of good and bad do not exist in and of themselves. They are created through the restoring of power to the signifier thereby perhaps reconstituting the subject. Central to the notion of error is the concept of temporality and displacement of space in the form of a rupture. Here I am referring to ruptures as indicators of individual variation, the bane so often mentioned in the literature on language and second language learning.

4.05 The Problematic at Issue: Using Empirical Data

The problems and issues previously outlined made it necessary to work within a conceptual framework that would allow for the use of empirical data. This was not an easy problem to resolve given that it is the positivist/postpositivist

paradigms as cherished in researching second language learning that make exclusive use of empirical evidence. In talking about *postie* (postmodern/poststructural) paradigms, Alvesson and Sköldbberg (2000) demonstrate that attempts at empirical research are rather limited in character. The emphasis in *postie* research is on how not to conduct research rather than how it could be pursued. I also realized that in using empirical data, “the gage of philosophical sophistication” (Alvesson and Sköldbberg, 2000 p. 43) I would have liked to attempt would have to take a backseat unless a poststructural conceptual framework could be developed and used that would allow for the use of empirical data and transcend them as well. Here, transcend is used in a way that means that text does not in and of itself carry an essence or transcendental meaning with it. The word, transcendent, is used in the Deleuzean way in that individuals create, constantly re-create, co-create and continuously create in an iterative manner moving between and among the planes/plateaus of a virtual and a reality. What must be understood is that the process does not include the pursuit of any sort of transcendental empirical scientific Truth.

Philosophy and philosophical responses are an integral part of a poststructuralist stance, which as Peters (1999) demonstrates makes of structuralism its theoretical object of study. As Schrift (1995) argues, poststructuralism renews the philosophical discourse that structuralism had abandoned.

However, poststructuralism still privileges the human sciences while holding onto the main elements and arguments forwarded by structuralism and its stance toward its critique of the human subject. Consequently, the tempering of philosophical discourse in poststructuralism through the introduction of empirical data was an important factor to consider in this dissertation. I had to address justification for this decision. It had to respect the necessity to move beyond the restraints traditionally imposed on the data by paradigm restrictions to avoid the pitfall of one reality, one Truth involved in the traditional way empirical data is used in the positivist/postpositivist paradigms.

On one hand, I remembered that one of the main tenets of Chomsky (2000) is that philosophy has no place in researching language or language research. On the other hand, I also understood that according to Serres & Latour (1999, p. 14): "Authentic epistemology is the art of inventing, the springboard for passing from the old to the new." They reiterate that in order to advance, it is nonsense to retrace existing concepts for Serres and Latour (1999, p. 45) maintain that: "What makes for advancement in philosophy and also in science is inventing concepts and trying to see the old in a new way which is often the case in epistemology."

I looked at recent literature on error, focus-on-form, noticing and awareness, where there is now talk about using a combination of quantitative and qualitative methods in second language learning research. The two research

methods are not Siamese twins that can broach a research question using the same ontology and epistemology. Quantitative methods including those involved in the collection of observational data on classroom processes just do not transcend the wanting to and need of this the positivist/postpositivist paradigms to seek one accurate valid interpretation of results. There is the inherent belief that rigidity of experimental controls coupled with a hands-off approach will lead to truth-filled interpretations and results.

Moreover, the question of methodology as a self-sufficient unit that leads to Truth is relevant only if working within positivist/postpositivist paradigms that consider little if anything outside of methodology. Qualitative data including qualitative retrospective interview data and free-elicited production data issuing from individual learners, for example, do not operate on the same conceptual levels, as do the positivist/postpositivist paradigms.

The two types of methodology are incommensurate. Their worldviews form and operate on different planes. The former denies that language can trigger thoughts, ideas, creativity, power and emotions while the latter seeks to encompass these elements. Although both share a linear quality, neither methodology can inhabit and share the same temporal and spatial divisions for quantitative methods seek structural sameness through objectivity or as Chomsky (2000) states, they objectify language. The other tries to account for difference through the process of subjectivity or through different manifestations of the

subject in a given time and space as influenced by the given world that has intruded upon the subject. This, I suggest is, in part, what error correction is about.

These conceptual differences cannot be resolved at the simplistic level of research design as Izumi (2000) and Izumi and Bigelow (2000) state, for inherent conceptual differences reside in different temporal and spatial spheres and are most often incommensurate.

4.06 Using Empirical Data While Respecting the Tenets of Poststructuralism: Not an Easy Marriage

The conceptual framework guiding this study had to be able to incorporate empirical data and the tenets of poststructuralism. Consequently the framework retained is a hybrid formed out of a combination of Derridean, Deleuzean and Guattarian thought. In part, the work is informed by Derridean thought in that re-presentation is tied into ontology. Derrida works with temporal logic. It is his grounding of logic through ontology that is relevant to this dissertation study. Ontology determines thought in as much as it situates the researcher vis-à-vis reality and knowledge. Consequently, for Derrida, “Temporalization is a multiple differential movement” as Colebrook (1999, p. 34) reiterates. In other words, it is the syntax or the movement that gives time and space its temporalization. It does not nor can it be considered a unification of temporality. Episteme and structure are united according to

Derrida (1978) for knowledge, meaning and understanding ground the structure behind what can be known and how it can be known. Error and correction might interrupt the set structure. In this way, as Derrida (1998) states, all language carries oppression within it. We all have *un vouloir dire*, a *wanting to say to express ourselves* within us. Language carries discreteness in its wake through restrictions imposed on it by syntax, vocabulary, grammar and semantics to name a few. These elements limit this *vouloir dire*.

In second language learning, the *vouloir dire* is limited and inhibited by the very nature of learning another language. The language model being used is what limits, defines and delimits that wanting to say and situational meaning making. Temporal logic can only work with the aporia *OR* the spacing. It cannot work with a ground or anteriority. According to Burbules (1997): "The aporia signals a lack of both knowledge and understanding. It is confusion and an intellectual form of paralysis that includes but transcends the cognitive. Aporia is an *experience* that affects us on many levels at once: we feel discomfort, we doubt ourselves. We may ask, "What do I do?" "What do I say?" "Who am I?" "What is my relation to others?" An aporia is a crisis of choice, of action and identity, and not only of belief. When I have too many choices, or no choices, I don't have a choice; I'm stuck. *I don't know how to go on.*" This dissertation study will suggest that aporia is sometimes a necessary condition for learning to take place. However, it might not be a necessary

condition for understanding the learning that is taking place. The former is related to collecting information which we call learning whereas the latter is intertwined with learning as knowledge.

Aporia has the potential to lay the ground for learning by stripping away at the former base and shaking its foundations. It is an interruption of temporality when absolute certainty is challenged and doubt is introduced. The aporic space has been opened and doubt shakes certainty thereby introducing potential for a different reality. Perhaps this is the precursor to correctness in second language learning. In other words, there is the potential that the space between teaching and learning might be opened up and that another reality will be actualized. As such, aporia is intrinsically interwoven with the more traditional concepts of error, focus-on-form, indirect negative evidence, awareness, correction and input.

The use of the Derridean concept of *aporias* (Derrida, 1996) or aporias is therefore important to this dissertation study. According to Payne (1999, p. 30), "Aporias are what Derrida calls those moments where oppositions are held in mutual suspension, neither term being granted structural primacy or qualitative superiority." From the literature on error correction and negative feedback, like Izumi and Lakshmanan (1998), for example, it can be seen that no matter what the

means used to correct error or to draw attention to a grammatical feature in the input, there is a period where in some instances two terms take on indeterminacy and are used sporadically by a student in meaning-making. This will also be suggested in the data elicited for this study.

The Derridean concept of *différance* is also retained in the conceptual framework for this dissertation study. In conjunction with Colebrook (1999), I assert that this concept *is* neither temporal nor spatial but rather it is the differentiating inauguration of the order of time and space. Therefore the task is not to return to a being that effaces or disappears in taking on a presence. The traditional literature on error, positive and negative evidence, input, enhancement, noticing, awareness and focus-on-form maintains that this disappearance of form is a necessary condition to learning and accuracy. If one considers these as having the potential and possibility of causing a disruption, then a reality is becoming preformed within that possibility. Possibilities disrupt and rupture is sometimes a result: perhaps a necessity for learning to take place. This will be suggested in the next chapter.

Derridian *différance* has limitations. As Baugh (1996) states: "The "differentials of force" described by Nietzsche, Spinoza, Leibniz and modern physics, and the concomitant theory of the body Deleuze draws out from this, would be one example of a difference beyond *différance*." Consequently, I developed a hybrid interpretational model that goes beyond language with its

conceptualization of text. According to Baugh (1996), “Derrida's *différance* does not capture all the multifarious forms of difference that elude or go beyond signification, and which cannot be understood on the model of the linguistic sign.” In this way, Derrida is limiting when it comes to the subject of this dissertation and to the traditional notion of linguistic and nonlinguistic input. From the field of applied linguistics that uses another vocabulary, a link can be made to Norton's (2000, p. 334) statement that “Language often fails us and words are not enough when giving expression to the richness of memory and to go beyond language.”

In dealing with this subject, it was important to throw off the shackles imposed upon it by modernity and traditional approaches to research on language as explained in the previous chapters both in its conceptualization of input, error and correction in language and in the methodology used to gather empirical evidence. It was just as important to move out of the area of only allowing for the influence of the Saussurean linguistic sign and its interpretations.

Deleuze (1986) allows for this movement in that he goes beyond the Saussurean linguistic sign. He espouses the Peircean sign in order to transcend the difficulty presented by Saussure. It is the Deleuze-Guattari link with Derrida creating the hybrid conceptual model advanced in this dissertation study that allows for and justifies the use of empirical evidence in this dissertation. The positing of a general transcendent condition can allow thought to continue as a

principal of self- recognition. It is the grounding of transcendence that ensures *a priori* what that thought is going to be by directing it. Posited conditions are illusions of transcendence as Deleuze and Guattari (1994) state. For these authors, transcendence is an empirical given fact. As Colebrook (2002, p. 81) explains: "It is this fact of an empirical given that is then placed in the domain of representation so that what is given becomes an effect of the subject." Hence as Deleuze (1991. p. 111) demonstrates: "The given depends upon the subject and the synthesis assigned to it. Empiricism and the mind frame that go along with it are the opposite of this. Empiricism posits that the focus must be on what is being done to establish different relations within the given. Within this there can be no general transcendence or concept creation. Within this type of empiricism there is a plane of thought that has been pre-established. Hence concepts cannot be formed."

Within the Deleuzean model, concepts are events that create new planes that transcend the representation of that which has been predetermined. The use of this evidence in the following chapter is re-presented in a manner that tries to encompass the possibility of re-presentation along an infinite number of virtual planes through its links with the reader but which I will determine by assigning a finite number ($n-1$). This acknowledges and incorporates Colebrook's (2000, p. 119) explanation that: "The anteriority of any concept is only understood as

anterior through conceptualization; it can never be rendered present and its meaning is similarly deferred, and effected through deferral.”

It is the Deleuze-Guattari (1980, p. 7; 1987, p. 21) concept of the rhizome that allows for linguistic signs and for non-linguistic signs alike and concept formation. They insist that: “The rhizome itself assumes very diverse forms, from ramified surface extension in all directions to concretion into bulbs and tubers. ... unlike trees or their roots, the rhizome connects any point to any other point, and its traits are not necessarily linked to traits of the same nature; it brings into play very different regimes of signs, and even nonsign states.” Therefore, a rhizome cannot by definition include objectivation of any form. When a form of rhizomatics is applied to language education, as is the case in this dissertation, the intent is to provoke thought so as to lead readers to an understanding of the process of correction and the possible status of error in this process.

Deleuze and Guattari (1980, 1987) develop a form of transcendental empiricism that remains within that which is given in the data or the given world of the data. Re-presentation is part of this thought which digresses and leaves Derridean thought that has sometimes been interpreted as negating the thinking subject and its relation to the given world. According to Colebrook (2000, p. 205), it is this very factor that: “makes Deleuze-Guattari an empiricism and not a realism. A real is not then a given; any real is thought from and effected from a certain event of giving and the given world is not located in the subject.” Like the

results of the correction of error, the subject is an effect of the given and formed by it. The subject is an ever-becoming of the given world for it forms a rhizoidal relationship with the given world as in folds and enfolds. These points will be taken up in the chapter to come.

Deleuze (1991) tells us that the given world goes beyond the subject. In this way, the subject, or the text producer, is not some place or site where the given world might reside, be located only to be found and discovered. As stated in Chapter 3 of this dissertation, subjectivity is the polarized cousin of objectivity and the opposite side of the same coin. In the Deleuze-Guattari rhizome model, the empirical or given world becomes transcendental and, like Derrida, it is the thought of the given world that transcends. In this way, Derrida has developed a poststructural paradigm model situated within the postmodern. Deleuze and Guattari have developed a conceptual and constructivist poststructural paradigm model situated within the postmodern.

Based on a triad between Derridean, Deleuzean and Guattarian thought, the poststructural conceptualization retained formed the foundation and basis upon which my investigation into input, negative evidence, error, focus-on-form and correction in second language learning was conducted. Central to the investigation was Derrida's ontological stance as explicated in the aporia along with Deleuze and Guattari's concept of actualization of an event as a reality. The dualistic nature of an event actualizes the present as well as a virtual past and a

possible virtual future. My argument is that this is the link needed between the fixed notion of correctness before correction of error or negative evidence is presented and the possible transformation of a reality for the student that may or may not take place or actualize a new reality after the event of error correction.

Nevertheless, the paradox that remains after all is said and done is situated with the possibility that a reality can be transformed through input or evidence to the learner and indirect negative evidence, to use the traditional term, and/or sensory stimuli. Therefore, linguistic signs and non-linguistic signs can affect meaning-making as a consequence of an event. Derrida states that concepts can always be altered. Deleuze and Guattari refer to the creation of concepts through the creation of lines of flight, foldings, enfoldings and refoldings. Limits on this virtual future transformation are imposed by individual factors. The concept of the Telling Maps as used in Chapter 5 touches upon some of these individual factors and suggests that noticing (Schmidt 1990, 1993, 1994, 1995, 2000) is a constant in every one of the student maps. It does not suggest that noticing is a determining factor for learning to take place.

These maps and the possibility of an infinite number of different planes generated by the individual students suggest several other constants and factors are operational along with noticing in learning a correct form. The input consisting of signs and sensory stimuli as representation, for example, might have the consequence of limiting a student so that a modification of reality can take

place depending on various other factors. This study does not pretend to be able to determine all of these factors. Empirical evidence situated within this conceptualization transcends even the indication that these are intrinsically linked to the student. They move along the lines of what is called individual variation (Izumi and Bigelow, 2000) in the literature on second language learning.

4.07 On Route to a Methodology

Methodology is not a poststructural forte in that a great deal of the postie literature tells readers what they should not do concerning research and methodologies. Moreover, the conceptualization of paradigm retained for this dissertation places methodology in a secondary position to ontology and epistemology. Postmodern/poststructural literature does not nor can it suggest what can be done and how research should be pursued. As previously stated, empirical data grounds and centers. This is incommensurate with most postie thinking which as Alvesson and Sköldbberg (2000, p. 152) reiterate: "Draws attention to the problems surrounding the ways theories are constructed, their assumptions, their rhetorical strategies and their claims to authority."

Multiplicity of representation of different voices and multiplicities of interpretation, for example, are of the utmost importance in poststructuralism. From variation comes multiplicity and this is cherished as well. Fragmentation, incompleteness and inconsistencies replace unified theory-driven analyses and the

invariability of results and their claims to authority. Traditional ideas related to methodology, representation and interpretation do not deal with these issues.

In developing the methodology used for this dissertation study, it was therefore important to address the issues that give poststructuralism its *raison d'être*. At issue was the way in which I could deal with a student reality that is effected *OR* formed from an event. In addition, the re-presentation of that order that the subject might assign to a real under these circumstances was also an issue.

In short, it was necessary to situate the methodology retained within a conceptual framework that would transcend the tenets of empirical thought which sees the subject as the center and origin of all social and discursive processes. Some of the relationships involved in reaching a correct language form incorporated teacher-created social structures. Moreover, these included material conditions where language gave expression to certain power relations and had the potential to lock a learner into a certain form of reality. It was important that the conceptual framework incorporate this aspect and that the methodology respond to it. As Alvesson and Sköldberg (2000. p. 164) reiterate: "How we speak and how others address us constitute our subjectivity at any given moment, contingent upon the various discursive fields from which language emanates and in which we find ourselves." The query was to transcend traditional methodology to address these issues and create a link between the transcendental and the empirical within a poststructural anti-structural framework.

My first proposal was to use Derridean deconstruction as a method or technique. Certain authors like Wolfreys (1998) consider deconstruction akin to poststructural methodology. For the purposes of this dissertation, deconstruction and deconstructive techniques did not serve my purpose outside of the binary of right and wrong. There was a link to the idea of investigator as agent-colonizer that overtly flowed from hooks (1990) and I had no intention of falling into that pitfall of omnipotence. Moreover, deconstruction was limiting in aspects that did not involve language but which a learner perceived as having affected subjectivity. It was therefore necessary to include and transcend Derridean thought and move beyond how to elicit and handle empirical data. My quest was to search for a pragmatic postie qualitative method that would respect the tenets of poststructuralism.

I moved toward ethnography since as Linstead (1993) demonstrates, it is this methodological type that can respond to diversity, fragmentation, multiplicities and different forms of subjectivity. However, once I got into the subject of writing ethnography as exemplified by Van Maanen (1988), who moves from realist tales to impressionist tales, I had to concede as he does that the domain is far from exhausted. For the purposes of this dissertation, Van Maanen's four other suggestions involving critical tales, formal tales, literary tales and jointly told tales did not respond to the need presented by poststructural thought and philosophy. I wanted to find a mid-point between taking free reign

over the meaning of an author's texts and trying to give diverse subjectivities a voice and effacing my own.

It was Alvesson and Sköldbberg (2000), Lather (2000), Lather and Smithies (1995) and Latour (1991, 1994) who enabled me to tease out what was relevant and move toward a resolution of this problematic that I could accept. Alvesson and Sköldbberg (2000, p. 125) provide a free rather eclectic approach to making posties useful in empirical work rather than as they say: "keeping these as a faithful application of core ideas within this orientation." Like Lather and Smithies (1995), Alvesson and Sköldbberg (2000) insist on having a plurality of voices pervading the text. They also suggest using a methodology that will allow this to take place in data collection, for example. In this way, there is a blurring of the usual boundaries created between theory and method.

Empirical material does not exist in a vacuum. These authors remind us that empirical method is theory-impregnated and theory is not empty of observations and impressions. Data processing could not include allowing themes to emerge since these, even if mediated, re-presented a fixed reality and its ensuing determinism. Data interpretation and re-presentation could also not include creating categories, seeking out patterns and links and making connections for these are for the most part univocal and deterministic. They too fix and lock realities and subjectivities into place. Re-presentation of fact was that which had to transcend. Transcendence did not deal with fact itself. Moreover,

what was given had to be handled as effecting/forming the student; it could not be handled as if it was real or equated with the real nor could it be subject-centered. Within this conceptual framework, ideas do not form experience. It is experience that forms ideas, thoughts and thoughts through foldings and enfoldings.

The difference in the two conceptualizations behind empiricism and transcendental empiricism are given below.

EMPIRICISM in paradigms like positivism/postpositivism:

- **Is based on experience;**
- **Emphasizes what is being done (treatment);**
- **Claims to be able to control what is being done through how it is being done (methodology);**
- **Works within that which is given (linguistic input, for example) to talk about structuring what is given.**

TRANSCENDENTAL EMPIRICISM in a poststructural paradigm as retained in this dissertation:

- **Transcends experience: It deals with the thought of experience;**
- **Deals with different possibilities and making links and connections;**
- **Claims that a reality is thought from an event;**
- **Believes that a reality folds back onto itself, creating links and connections and becoming other than.**

When Lather (2000) spoke about selecting data and making choices, she also insisted upon the importance of seeking variation at all levels including that of interpretation and giving this variation voice in order to open up text and understanding. Since authorial intent is immediately out of an author's control once a text is issued, the problem was not to try to represent all data. The issue was to make informed choices concerning inclusion and exclusion of data so that getting results was put into the background. The emphasis was to favor putting multiple voices and multiple re-presentations into the foreground so that links with the reader could result given that the reader would ultimately choose one of the possibilities as a reality.

There was a need to provide for different *analyses* along differing dimensions and planes. In order to try to allow for this, I sought to include variation in choosing a variety of methods in eliciting data from the students so as to look at correction, noticing, awareness and focus-on-form from various angles. Latour (1991, 1994) guided me in this since my quest was to establish a well-formed and well-thought out multiplicity and pluralism in conducting an inquiry. It was my aim in part to examine and reconceptualize error using convergence and divergence. The methodology chosen for the dissertation study had to allow error and focus-on-form to be looked at from as many different positions and angles as I could incorporate into the twelve-week duration of the study so as to give some substance to the quasi-object or conceptualization of error.

In sum, the problematic at issue in this dissertation was to foreground and to focus on how practices like correctness and correction in language arising from the given in second language are often viewed as neutral. These, in turn, were an instance of what Lather (1999) refers to as: “ in effect policing, producing, and constituting a reality for the learner.” My methodology had to be able to reflect this.

4.08 Methodology

Awareness, learning and their relationship have an overwhelming importance to all pedagogy. A successful way to achieve research outcomes is knowing how and when to ask questions. In working with children on the subject of error and correction, I learned that it was equally, if not more important not to ask questions. As mentioned in the Chapter 2, a great deal of information and a change in my understanding about how to work and undertake research with nine and ten year-olds came from the silences which issued as Andrew and I worked together.

In undertaking the present study, I wanted to build upon this understanding for when making meaning as Norton (2000) explains, we have an array of resources at our disposal that include language and extend beyond it into gesture, sounds, images, textures, and silences. It was important to be able to capture some of these aspects with my research methodology. In addition, I wanted to make certain that some sort of reinvestment would issue from my

presence at the site in providing students with my experience and expertise in language education. What follows is a detailed description of the methodology used in data collection for the purposes of this dissertation study.

4.09 Context and Gatekeepers

The study took place in a Grade 4 French Immersion classroom situated in a semi-rural area in the foothills of the Laurentian mountains in Québec, Canada. These students had received some instruction in French since kindergarten and had spent the previous year in a French immersion situation where several subjects had been taught in French. Since retention is not a factor in these programs where among other criteria, students are normally selected on their academic ability, these students were all nine or ten years old by the time data collection was completed.

Access to the site involved seeking permission to do so from several gatekeepers. The first to be approached was the university ethics committee since I was to conduct research on human subjects. Their criteria for granting certification to conduct research were based upon the Ethics Committee of the University of Ottawa. A photocopy of this certificate is found in Appendix B of this dissertation.

The second gatekeeper to be approached was the school board where the targeted school was located. Letters were addressed to the Director General, the Chairman of the Board and the Director of Educational Services for the board. A

copy of those letters can be found in Appendices C of this dissertation. In response to my letters, I was instructed to keep the format simple and to seek permission to hold the study. Details were to be given at the school level if the research project was to be conducted at all.

The Education Act of Québec stipulates that the principal of a school must approve anything of a pedagogical nature going on in that school. Since the work I was doing as a researcher and the nature and focus of the research touched pedagogy, it was extremely important that the legal pedagogical head of the school be convinced of the usefulness of conducting such a study with the students. Consequently, teacher(s) form pedagogical gatekeepers within this system along with the principal. That same article of law in the Education Act stipulates that the teacher(s) involved have the right to decide anything that might interfere with their classroom pedagogy. One of the guarantees that I provided in the letters was to demonstrate that there was a chance that this research project would add to a student being able to focus on a correct form and thus be better able to learn it.

Every school in Québec has a duly elected Governing Board (conseil d'établissement) with parent-members elected for one and two-year terms of office. The Governing Board receives its mandate from the Education Act of Québec. Permission must be sought from this board of governors in order to gain access to a classroom as a researcher since the business of research is normally

not a pedagogical one. My offer to give the members of the Governing Board a presentation of the dissertation proposal was retained and I gave a short presentation on an evening of a regularly scheduled meeting. The members of the Governing Board passed a resolution accepting the research project for the length of time involved and stipulated. A sample of this outline and the possible activities that were to take place is found in Appendix D.

Parents and students were also gatekeepers. I was seeking six students as participants. I chose and fixed that number through the experience that I had gained in conducting the pilot study the previous year. This is the study referred to in Chapter 2. Initially, it had been my intention to find three girls and three boys as participants. The class was heavily loaded with female students. I had no choice but to include four girls and two boys in the study.

I also wanted students who had had little or no knowledge of French when they had started school. In Québec, even though access to English school is limited through law, Bill 101 does not stipulate that students choosing English schooling must also speak English. Students coming from mixed linguistic homes in which one parent speaks primarily French and the other English, for example, often start school with little or no knowledge of English. It is quite possible that these same students register for a French Immersion program somewhere along the line while acquiring their elementary education. For the purposes of this

dissertation study, it was therefore important that students chosen not have French as their primary language.

Permission to use videotape and include students other than those who would later become an integral part of the interviews had to be requested from all parents and students. Not all parents and students initially agreed to the videotaping of their children. In order to circumvent this problem, the homeroom teacher who was also their French and mathematics teacher (taught in French) organized her classroom so as to avoid taping students who had not received permission and/or who had not given their permission to be videotaped. As the study progressed and students became more relaxed with my presence in the classroom and as they talked about what was going on in the interviews with me or with other students, most of the parents and students changed their minds about being videotaped. By the end of the twelve weeks, all parents and students had given me their permission to be videotaped even though videotaping proved to be unnecessary in the final weeks of the study. Exemplars of parent letters, student letters and teacher letters form part of Appendices E, F and G.

4.10 French Immersion Program

All students in the French Immersion program had received instruction in French as a second language since kindergarten if their parents decided that they attend kindergarten. At the time the students attended kindergarten, it was for a half-day five days a week or three days one week and two days the following

week (i.e. ten days per month). It must be pointed out that kindergarten is not mandatory in order to start Grade 1. For the purposes of this dissertation, all participants in the study had attended kindergarten and had had French classes since that time. Moreover, no child was a native French speaker as could have quite possibly been the case since the program is open to all students who requested it. The French teacher helped me select the students who were not native French speakers and then we made a random selection among the possible candidates divided according to gender. The end result was that four girls and eventually two boys were selected for the reasons given in the last section.

In an English school system in Québec, it is of the utmost importance that English, a minority language in that context, be taught at every grade level. This is presently part of that school board policy but it was not at the time that this study was undertaken. Under the circumstances, my selection of the school was based upon the fact that English had also been taught to these children as of kindergarten. If the site chosen had been an immersion school, it was quite possible that the opposite would have occurred in this school board as elsewhere in Québec and that English would not have been taught until the second cycle or Grades 3 and 4 of elementary school. It goes without saying that French was taught as a subject in this program. In addition, there was the subject-teaching of mathematics, social sciences and the arts in French. Language arts and physical education were taught in English.

Students in this fourth grade class were in their second year of French Immersion. They were encouraged to read both French and English books. All students without exception, preferred to take English books out of the library. With the exception of one student, all participants were avid readers and would tell me about their reading at length when asked about it. Most students also read to younger siblings and to their friends. The two exceptions were the participant who was an only child and the participant who said that reading was only done because the teacher insisted.

All students spoke French well enough, though without any sort of degree of accuracy. I had no difficulty interviewing them in French for the most part. They were given a choice of languages at each interview session and most often decided that the interview be conducted in French. When they had trouble with a lexical item, they would insert the English word or look to me or to one another for the translation of that item. They never had difficulty understanding the French language either as I or other students used it during the different interview sessions. Among themselves they would speak both French and English during the interview sessions but since the questions were asked in French for the most part, French was the language of choice in which to frame their responses.

In the classroom, during the periods taught in French, all students used only French both with the teacher and with other students. In fact the demarcation was so apparent that when the students would line up to go to their English

language arts class, some of them would start speaking English with other students as soon as they were in line for that class. I observed that the opposite was also true when they would line up to go back to their homeroom that was conducted in French. They would start speaking French at that time.

Their French teacher was an experienced language teacher. Her methodology varied among subjects taught. Her mathematics class that was taught in French was very active and students would go about the different activities that very often included hands-on tasks using manipulatives. They laughed and giggled and generally enjoyed the class. Not only did this seem to be apparent from their participation in various activities but they also told me so in the different interviews. As they viewed different sections of the videotapes where they were present, they would smile and talk about what they were doing and what they would have wanted to do had they had to do that activity once again.

In class, students were allowed and encouraged to work in groups, in pairs and alone depending upon the required activity. They did not seem to mind being corrected in their calculations and measurements during these activities. While that was my initial observation, during math activities and manipulation activities, the same was not true of the timed mental calculation quizzes and the more conventional math exercises that involved addition, subtraction, multiplication and division. Students corrected my impression about these activities during different interviews where all students in the study distinguished between making

a mistake in French during math class and making a math mistake during math class. The former, they informed me was acceptable and to be expected since they were not native French speakers. The latter was unacceptable. In fact, four of the students considered making any type of a math mistake in calculation on a quiz as insulting and unacceptable. More details about this reaction are given in the next chapter.

The French class was held in a far more formal way. It also included the teaching of social sciences in French. Here there was far more transmission of a fixed knowledge as invariant information. There was very little room to maneuver when it came to what was right and wrong in French. The teacher was seeking accuracy and correctness. While students were allowed to work alone or in pairs, a great many of these exercises sought accuracy in the French language while working on an individual basis. These classes, like much immersion instruction that focuses on meaning as well as correct usage, use focus-on- form in order to correct a student.

According to Long (1991, pp. 45-46): “Focus-on-form overtly draws students’ attention to linguistic elements as they arise incidentally in lessons whose overriding focus is on meaning or communication.” Long and Robinson (1998, p. 23) take this definition further by stating that: “Focus-on-form often consists of an occasional shift of attention to linguistic code features either by the teacher and/or one or more students that can be triggered by perceived problems

of comprehension and perception.” As Doughty and Williams (1998, p. 4) reiterate: “It should be kept in mind that the fundamental assumption of focus-on-form instruction is that meaning and use must already be evident to the learner at the time that attention is drawn to the linguistic apparatus needed to get the meaning across.” Given this caveat, and using vocabulary accepted in second language teaching and research, there is no doubt that the French class dealt with focus-on-form instruction in order to correct errors.

Students were overtly and covertly corrected. For the most part, French mistakes were unacceptable in this class that included the formal teaching of French grammar rules and verb tenses in the French course. Reading and writing were also part of the French course and all mistakes were corrected either by the teacher, by other students or by the individual. Given by the same French teacher, this class was far more formal than the math class that was also given by the same teacher. The videotape of the two classes is very different and while all students admitted that they did not mind being corrected in their French class, they also admitted that it was very serious business and that they sought accuracy as much as possible.

While all students followed the music program given in French by another teacher, I decided to concentrate on math, French and the integrated social science program taught by the homeroom teacher. When asked about *musique*, all participants indicated that they did not wish to discuss the course. Individually

and as a group, they felt that because it was given with the Grade 3 students, it was beneath them to take the course. They also indicated that they resented having to do things in *musique* that they felt they had already done while they were in Grade 3. While they were all vocal about their feelings about the course, they refused to discuss error and correction in that course saying that it wasn't an issue. They were not corrected and even if they had been, five of the six students said that they couldn't have cared less. This reaction in itself peaked my research interest for none of the students had associated the learning of French with the music course. Given the state of affairs concerning this subject, I decided not to push the issue and to concentrate on French, integrated social sciences given in the French course and mathematics given in French by the same homeroom teacher.

4.11 Data Collection

The study took place over a twelve-week period starting in February 2000. Spring break, Easter vacations, the annual overnight stays to the natural science center as well as pedagogical days and swimming courses were factored into the study so that it ran until the end of May. Exact meeting times between students and the researcher were determined with the teacher(s) and participants so as to ensure the least disruption of normal class schedules and routines.

In the first two weeks of the study, participants met with me a maximum of twice a week. Any student who participated was asked to spend a maximum of

forty-five minutes with me at any one time during the twelve weeks. There was only one exception to this when a student decided that s/he wanted to make certain that I had understood and written down her/his point of view on a certain subject. This time-factor included travel-time between the student's homeroom and the library that was set aside for research purposes. I accompanied all students to and from class at all times during the study.

Participants met me a maximum of twice a week for the following four weeks. The next five weeks involved meeting with me once a week. In the final week of the study, students met me a maximum of twice. Meetings were held individually, in pairs and using the whole group. I went back to meet four of the students individually in June before school was dismissed for summer holidays so as to clarify certain aspects of the data. This was done after seeking permission to do so from all the gatekeepers in question.

Participants were videotaped in class and audiotaped during meetings with the researcher. The videotapes were used as a trigger for discussion on correction and error, reflection and for purposes of clarification. The videotapes were shown as close to the date of the taping as possible that usually meant immediately after the taping occurred or the very next scheduled period that I tried to conduct either the same day or early the next morning. Viewing was an integral part of the process. Similarly, student involvement and choice in selecting

places on the tape that a student and/or students determined was, I feel quite relevant to beginning discussion.

The task division also involved encouraging a learner to think out loud as s/he reflected on work that was done. Along with viewing of the section of the classroom videotape where the student was featured, a student was asked to describe in the student's own words what s/he perceived of her/his actions on the video and then express her/his ideas about what had been going on. In depth interviewing involving an individual student only occurred after pair interviewing had taken place and the student had told the researcher that s/he felt it was alright to sit alone for an interview. All participants were asked to re-view transcriptions and to confirm and reconfirm interpretations that I had made at every level. Examples of the kinds of actions on the video involved those of the student(s) receiving help from the teacher, interacting with other students in class, or asking a question during a teacher-centered activity. More specific examples from the data are given in the next chapter.

The student then was asked about perceptions of the situation so as to share the perception of the nature of the type of evidence presented on video and already described by the student. All these sessions were audiotaped. Initially interviews were held in a group or in pairs. As students relaxed and became more acquainted with what was expected of them, they were interviewed alone.

However, I also made use of focus groups and the final interview was done as a group.

Written artifacts were initially collected. Most of these were of the fill in the blank type, or responding to a reading passage when the work involved a French class. The same can be said of the written math exercises. There was very little room for self-expression in these exercises. Students were in the very early stages of encoding the French language and the calculation of mathematical answers in basic operations does not lend itself to liberty of expression beyond the use of numbers and numerical operations. Nevertheless, all written exercises were intrinsically and directly related to furthering the comprehension and solidify meaning of the oral lesson that had been previously given in class. In sum, the artifacts collected were used to trigger conversations about error, correctness, noticing, awareness, focus-on-form and indirect negative evidence to the learners.

4.12 Perceptions

I broach the subject of perceptions given that students' perceptions were sought in eliciting the data and that the use of perceptions bridges the gap between data, empiricism and transcending empiricism. The poststructural conceptual framework explicated in this chapter requires that perceptions as used in this dissertation do not signal passivity and reflection on a given world by a student. If they were so situated, they would remain within the empirical realm. For

Deleuze, the subject plays an important role in the role of perception-forming action-images and affection images. Schwab (1999, p. 104) tells us that: "Deleuze finally combines transcendental and nontranscendental conceptualizations of subjectivity, but he does so without addressing the problems incurred by such a combination. He anchors subjective perceptions in a specific being or subject. Objective perception is the specific causal selectivity of things. These perceptions disregard everything that does not correspond to the particular perspective of that subject being. In this way, thought transcends and the given becomes a consequence of the subject who might assign a representation of what is given." As already stated, neuroscience supports this. Some things perceive and respond to each other by being transformed through an encounter with each other while other things do not. I am now moving away from the concept of perceptions signaling active processes involving passive interaction with context and environment. Rather I am dealing with perceptions that incorporate what Carp (1998, p. 94) refers to as: "The sociocultural world saturated with completed judgments that have the potential to become the context for the appearance for the here and now within the child's experience."

In Deleuzian terms, a perception is related to a center of indetermination. A perception is "an encounter, a product, a superimposition of two kinds of perception, one objective and the other subjective" according to Schwab (1999, p. 117). In this dissertation, most pertinent in this world of givens is not the simple

artifacts by which we easily distinguish cultures from one another, but the structuring processes by which cultures in this case, French-English/English-French engender differing worlds of perception.

Error in language as corrected by the French teacher in this study involves perception. It is an encounter between a cultural binary used in the widest sense possible. It involves the structuring of differing mini-worlds: those of the learner by the learner whose mind might represent the thought and those of the correction. Some of the questions driving this study then were:

- How do learners perceive these differences?**
- What do learners make of these perceptions?**
- How do they take up the information as a representation of fact?**

These queries were presented under the umbrella of trying to understand how the given (input) becomes meaningful as an effect of the subject. They form the crux of the next chapter that deals with data and transcending empirical data.

Since this dissertation has espoused a Deleuzean framework in part, it must be pointed out that as Schwab (1999, p. 113) informs his readers: “ ...all of Deleuze’s basic concepts are always deployed with a spin intended to differentiate them from standard definitions. They are all implicitly and internally defined by the process ontology they articulate.” I have endeavored to explain different concepts as I have used them within the scope of this dissertation.

Having said this, image in Deleuzian terms does not refer to Saussurian signs and he does not think of image in terms of semiotics. Therefore, an image does not re-present something by structuring a thing for our perception. An image exists only in relation to other images and its world (or the world of images or ideas) is continually in flux. For example, Deleuze (1986, p. 58) states that a particular type of image, the movement-image is: "...the way of being in a world of universal variation, of universal undulation, universal rippling." All this takes place in a universe of chaos which possesses an underlying determinacy in and of itself but where there are no boundaries, axes, centers, points of origin and the like. In other words, this universe carries potential within it. Operating on a Bergsonian ontology that is not incommensurate to Derridean ontology, Deleuze (1986, p. 58) insists that: "...every image acts on others and reacts to others, on all their facets at once' and 'by their elements'." This is his 'plane of immanence' an abstraction where there is continual and random flux and variation.

Deleuze adapts his conceptualization of his 'plane of immanence' directly from Spinoza, whose 'transcendent plane' is not over and above nature (Deleuze and Guattari 1994, p. 60). Rather, nature is conceived as immanently self-organizing. Nature has a sense. It can order and reorder itself thereby rendering itself meaningful.

It is here that the resemblance of Deleuzian concepts approach the tenets of Chaos Theory. In 1963, Lorenz talked about the Butterfly Effect. He

demonstrated that small perturbations in a physical system lead to great changes over time and that the effect of this disturbance carries with it an element of indeterminacy. However, at one point a system will behave differently from the way in which it did and the repetitive movements that were thereby established. Patterns emerge but they are not the usual ones that seek symmetry and order. In other words, Chaos Theory, a new postmodern scientific paradigm, deals with the complex ordering of a system longitudinally. Given that this paradigm was initially designed to handle nonlinear phenomena, patterns that emerge do not focus on movement that is the product of the linear. Rather, patterns are related to the abstractions of the movements and it is these abstractions that are graphed and calculated over time. The emphasis is on process or the system relations as these entwine with the system over time instead of only on the discrete product-object. In the emerging patterns that are perceived and which are related to processes in a system, the product-object loses its importance, power and primacy. Here, the emphasis is on the relational (process) rather than the discrete (product) and according to Doll (1993), this emphasis is one of the links between postmodernism and poststructuralism with their emphases on processes.

Deleuze's work focuses uniquely on the relational. The movement-image exists only in relation and as a relation to or in a given place. In referring to Deleuze's work, Schwab (1999, p. 111) insists that: "...the movement-image seems to exist *only* by virtue of relating. To be an image is to organize *being* in a

specific relational way. It is thus to be a form of exchange or interaction-action and reaction-between something and its environment and to have or to constitute being and determinacy in such a form." Image to image relations do not include power and the concept of overpowering is absent from images for an image is indistinguishable from its actions and its reactions on this plane. It is only in actualization that we can talk of power and issues of power. Here there is talk of a bi-directional exchange where image and imagistic environment exchange information constantly in a state of interaction with other images. This exchange of information is typical of all open systems according to Chaos Theory that influenced Deleuzian thought. Moreover, we are *discovering* that this is equally applicable to both the sciences and the social and human sciences if that dichotomy is maintained.

Transformative change in a system, the type sought through the correction of error in second language learning involves the restructuration of a language *system*. This cannot happen if a system is stable *OR* closed at or near equilibrium. A closed system resists change. Language is not a closed system. Why research in and on language should be conducted as if it is linear has already been an issue of previous chapters in this dissertation. Change can only occur in a system that is unstable. It is under these conditions that we can talk about indeterminacy of structure. Error correction, I suggest might serve to destabilize the order of that system by creating doubt thereby making absolute certainty disappear (Derrida,

1981) in that the learner might give credence to what is given and assign a synthesis to its representation. In this framework, when and how change will occur is unpredictable. Temporality is a factor. It is also impossible to determine initial conditions. What remains a possibility is that over time, change will occur. The system will then seek to stabilize itself through self-organization and *becoming* must give way to *being*, a reality, in this scheme of things only to *become other than* once again and then again... Sometimes two forms of the same thing will coexist. It matters not. Stability and order arising from the formlessness of the image plane is sought at the cost of all else. The result is the possibility of two language forms coexisting in the same system, one arising under certain circumstances; the other arising under other circumstances—each of the circumstances being linked to unpredictability.

In the Deleuzian mode what allows this to happen is the time-image where order is continuously coming into being. New and more complex structures and processes bubble up spontaneously and self-generatively from prior interactions according to Doll (1993) and iteration and recursion are central to this process. If language is looked at as being a nonlinear framework, then the smallest change and variation in the system like those that might be related to error correction have the possibility to grow into major changes in the system over time. It is maintained that error correction carries within it the potential to effectuate a system change through dissipation of that system which will cause it to seek

order. I suggest that the change itself is uncontrollable as is the timeframe in which that change will occur.

Moreover while dissipation might be a necessary element for change to occur, in and of itself, it is not enough to cause the transformation of that system. Doll (1993) tells us that in biology there is a sense of will and purpose based on communication. Communication is an exchange of information. It is a necessary ingredient so to speak in the transformation of a system as is the reaching of a critical threshold that will cause a system to cooperate.

Although not working within the same paradigm, Schmidt insists (1995) that noticing is that which causes a student to correct. In short, it would be noticing that would cause the language system to reach this critical threshold so that it would change. As already suggested in previous chapters, his conceptualization and representation of causes and influences are situated in a paradigm that equates the linear to Truth. Its proponents do not consider any other type of inquiry to have relevance given that it cannot generate the type of validity that is specific to their paradigm. However, in light of the above conceptual framework and the conceptualization of different and differing influences in dealing with the given and how a learner goes beyond and transcends that given, the question regarding the monolithic importance of noticing to accuracy seems to be put into the background in relation to many other factors that are explored in the following chapter.

4.13 Looping With Chapter 5

Before moving on to the next chapter that deals with data or perceptual evidence, I would like to suggest that perceptions are very convincing. Perhaps perceptions actualize an event and they operationalize that event so that it is perceived as a reality. In this way, the event becomes part of a plane issuing in a rhizoidal fashion from a confrontation or a face-to-face encounter with the given (input) or attended to sensory stimuli. Evidence to a person *OR* input to use a more common term, can be persuasive. However, this is only true if, as pointed out in previous chapters, it speaks in a voice that we can recognize and accept.

A condition of the possibility of understanding ourselves in relation to others as well as the impossibility of doing so according to Derrida is uncertainty. It is in this arena that I situate error, focus-on-form and the correction of error. When correction attacks certainty, it creates a space that may *OR* may not be filled.

In short, within the conceptual framework retained, perceptions are possibilities:

- possibilities → may be part of the actual;
- possibilities → According to Deleuze (1986) Deleuze and Guattari (1994), a reality is already preformed in the possible. Therefore, a possibility can never be part of a reality;

- possibilities → can pass for a real if all other possibilities are erased.

From { Possibility 1, possibility 2, possibility 3, ... possibility ($n-1$)}, a possibility can be selected and assigned a reality and a truth thereby eliminating all other possibilities.

Perceptions are possibilities that involve meaning-making. Meaning-making requires absence. To create meaning, I must remove myself from the event. The event no longer *is*. It has become virtual. According to Deleuze, as Colebrook (2002, p. 87) explains: “Transcendental empiricism frees thought of any ultimate ground by insisting that far from being some actual ground, life is a virtual multiplicity, not of things and agents but contemplations and contractions, events and responses... This means that there is not a world (actual) that is *then* represented in images (virtual) by the privileged mind of man (the subject). Life is just this virtual-actual interaction of imaging. The image is neither actual nor virtual but the interval that brings actuality out of the virtual.” In this way:

- the virtual → cannot coexist with the actual;
- the virtual → must be part of a reality (not the same as the given/event);
- the virtual → is a reality when looking back into the past;
- the virtual → may be actualized or operationalized in the present;
- the virtual → to the actual, encompasses differing and different degrees of a real.

It is the *process of becoming* /actualization which folds and enfolds upon itself (Deleuze, 1994). Meaning, then, as Carp (1998, p. 92) suggests requires absence, a presence that still lives in the moment and an absence born out of reflection that *doubles* that moment. Derrida (1981, p. 103) also talks along the same lines referring to “self-experience folding upon itself and resulting in self-flection and self-absence.” Need I say anything more except that according to Martin (2000, p. 75): “Emotion is a force that hones perception.” The next chapter examines that statement and its role in trying to get a student to focus on a correct form.

WHEN WORLDS COLLIDE: A WINDOW...

“X had no mistakes yesterday after I made her correct and rewrite. Today, I guess she was just brain-dead. She made the same mistakes and added three more. I have more of the same right here in front of me...When are they (students) going to learn to check their work?”

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CHAPTER 5

“Teaching is not a representational act, an unproblematic transmission of knowledge about the world to the student. It is a performative act, constituting reality as it names it, while paradoxically acknowledging that the teacher cannot control how the student reads what the teacher is trying to en-act.” (Ellsworth, 1997 cited in Kumishiro, 2000).

5.01 ENTRY POINT 5:

INTERROGATING HOW A REAL (ERROR CORRECTION/FOCUS-ON-FORM) MIGHT BECOME MEANINGFUL TO A STUDENT

The inspiration for the set-up of this chapter that makes use of empirical evidence and data to provoke thought was taken from Lather and Smithies (1995). They approached their book, *Troubling Angels: Women living with HIV/AIDS*, by talking about what the book was not. Working within much the same vein as these authors, the aim of this chapter is not to handle data as if it were a blow-by-blow description of the event of data gathering. Such an attempt would situate the data providing a closed grounding for them within the traditional definition of the empirical where ideas organize experience.

In the conceptual framework retained, it is experience or the empirical that creates thought. Thought is nomadic (Deleuze and Guattari, 1980, 1987) in the

sense that like experience it forms and is formed through links and connections. Experience effects/ produces links and connections in the process of becoming. These connections are rhizoidal which has no real center. The seat of thought, therefore, is not in the participant in the study. The student is caught up in the process of experience-connections. Like Greene (1995), this chapter rejects rational frameworks in which all problems, all uncertainties and questions related to these problems can be resolved.

The conceptual framework retained for this dissertation deals with neither subjectivity nor objectivity. It goes beyond both in that it deals with the empirical question of how a subject who transcends or goes beyond that which is given (input) can be constituted in the given and by the given. Interpretation along with re-presentation is not unproblematic. A student does not usually engage with text on a linear level. Instead, that student creates, recreates and co-creates when entering into a relationship with text. Going back to text more than once gives multiple readings that may engender thought. Thought represents fact as effected by the subject. The student also assigns the synthesis and interpretation that will be given to what has been extrapolated from the given. However, the seat of experience does not reside in the subject. Rather in Deleuzean terms, any new event of experience is that which transforms what experience is in time and space. When looking at focus-on-form, any new experience event transforms longitudinally. How that event of experience will transform previous experience

events, when that transformation will occur, what effect it will have on the 'system' cannot be predicted and controlled. The best that can be said is that a transformation will take place. As Colebrooke (2002, p. 79) reiterates, it is this view of experience that: "precludes in principle any final or closed ground for experience." It is also this view of experience that enables me to use empirical data and continue to write from a poststructural worldview. In short, a conceptual framework adapted from Deleuze can use empirical data but cannot use the empirical as a ground. The latter links experience to a subject as controlling agent and the actual. The former links a subject to events that move well beyond the experience of X and that which we know. Rather, as Colebrooke (2002, p. 87) states in referring to transcendental empiricism within the Deleuzian tradition: "There is a flow or multiplicity of experience *from which* any being or idea is effected... a transcendental empiricism insists that there is no ground, subject or being *who* experiences, just experience itself."

Applied to focus-on-form, there is a flow of experience input. That experience input is responsible for ideas, thoughts, my very being. In other words, working within the poststructural conceptual framework retained, there is no actual world that then becomes represented on a virtual plane by a thinking subject. Experience in the sense that it is retained within this dissertation is not assigned to a specific agent/subject or a place within that agent/subject. That is the worldview held by structuralism. Experience is also not assigned a privileged

place within any observer, as it would be within the positivist/postpositivist paradigms.

Enconced within this dissertation is an alternate approach to existing ideology about focus-on-form, using correction, awareness and the place of noticing in language learning. I agree with Garrick (1999, p. 154) who contends that: "The generation (and legitimization) of knowledge about the social world is stronger when not reliant on a one-best-way approach." Use determines appropriateness. As Colebrooke (2002, p. 74) asserts in speaking of the Deleuzean mindset: "We do not begin as subjects who then have to know the world; there is experience and from this experience we form an image of ourselves as distinct subjects." In other words, there is experience. Then the subject is effected from experience. Experience then forms the subject at a given time. Ideas are "lines of flight" (Deleuze & Guattari, 1980; 1987) formed from experience. Connecting and linking occur. Colebrook (2002, p.80) explains that: "The mind is a site, nothing more. It connects or synthesizes impressions and images of experience. Over time, there is expectation and anticipation of something. In the expectation the mind forms the idea of a cause, and the mind is nothing more than a power of connections."

Consequently, the conceptual framework retained for this dissertation moves away from the illusion of being able to isolate the prior knowledge needed to teach a structure. It moves away from the black and white world of right and

wrong. It distances itself from the illusion that learning is controllable and can be controlled by a teacher. It moves away from the illusion that learning also can be controlled and that elements learned could be transmitted in a controlled way so that learning can be achieved. It moves away from the pretense that input can be identified and that there is a need to identify such an entity even if it were pruned and narrowed to include only that which is judged to be “linguistic” in the cause of science. It moves away from the pretense that the subject knows what has affected her/him thereby setting the subject up in some sort of god/goddess-like position outside the input and able to pronounce upon that same input (Masny, 2001).

The intent of this dissertation is to demonstrate as Colebrooke (2002, p. 89) reiterates that: “there is an immanent flow of experience from which distinct being, such as human subjects, are formed”. This is done by trying to think empiricism beyond the role assigned to experience in traditional paradigms and bridging the chasm between inside and outside.

Given the conceptual framework retained, there were several things to consider in setting up the data. Not the least in importance was trying to present the data so as to attain different levels of interpretation. Interpretation is related to meaning. In the positivist/postpositivist paradigms, interpretation is narrowed as much as possible. While a thesis can be questioned, it is bad-science to have a questionable thesis in that the argument retained through author interpretation is

lacking research evidence support. That was not the issue in this dissertation. My intent was not to interpret for the reader but rather to open experience to the reader so that the reader is led into experience. Moreover, the problem was to make the reader move beyond student experience so as to move outside that experience thereby avoiding that the reader come to see himself/herself as the ground for the connections that have been made through my use of the data.

Perhaps moving away from the subject as the center or seat of experience could be accomplished by making the reader go back to the data repeatedly. I was neither convinced that doing so would allow a reader to enter into a relationship with text on different levels nor that it would provoke the reader to do so. When “thought of the experience” transcended, possibilities would have to be eliminated. One possibility would be retained but there was an attached caveat. That possibility would have to be the one representing what the reader made out of the experience. It was important that the reader be able to trace this path with the data and that there be a will to do so.

A poststructural paradigm does not lend itself to a dichotomy like that of right/wrong. Its aim is to provoke thought, possibilities and multiplicities. I wanted the reader to look at error, corrections and focus-on-form as if there were other possibilities to do so than those found in the positivist/postpositivist paradigm. According to my conceptual framework, a reality is already preformed in the possible. My hope was to open up reader aporia to possibilities and then

erase those possibilities so that one is retained as a real until another line of flight took place.

The conceptual framework retained and adapted for this dissertation wants to challenge the reader to create links and make connections. In this way, the chapter would be individualistic, speaking in a language that was commensurate with that of the readers, "leaving thumbprints" (Greene, 1995, p. 16) as they passed through the data inspired by the provocation.

Hence determinism was set aside. I could not look for a correct meaning or interpretation stemming from the data. To do so would have grounded this chapter in the traditional empirical in which there would be a search for one correct interpretation to be discovered in the data: a state of mind antithetic to transcending the empirical and to poststructuralism. The best that I could hope for was that a reader might want to give the data more than a cursive glance and return to them in rhizoidal fashion allowing for yet another plane of concept creation and meaning-making.

We have all been trained to read text in a certain way depending on the language. We expect to have it appear on a page organized according to certain rules. While it was tempting to break those rules and challenge reader-expectations in organizing the setup for the pages of this chapter, I was not convinced that would get me any further ahead as far as the issue of transcendence was concerned. I wanted to open spaces for meaning making and

concept creation not destroy and interfere with that possibility by annoying the reader by destroying conventional page set-ups which might make a reader digress from allowing for possibilities. Hence, it was important to respect established order all the while trying to present as much data and information on a 'vignette' as possible so as to open the spaces available to audience interpretation and concept creation.

Working within the conceptual framework espoused and explicated in the previous chapter, there is no claim made, nor is there any pretense that I, or anyone else, can create simplicity for a reader and maintain an ease of reading throughout this chapter.

Connections and links are uncontrollable. Going back to data as Alvermann (2000) explains creates a different meaning and creates meaning differently time and time again. New links and connections are constantly formed or effected from experience.

Consequently, like Lather and Smithies (1995) did, as a researcher, I have reconciled the problematic at hand by getting in the way and out of the way here and there in order to force concept creation and sense-making. The lead was inspired from the set-up of Deleuze and Guattari's (1980; 1987) seminal work, *Mille plateaux/A thousand plateaus*. In addition to coining new vocabulary and creating concepts as well as forcing concept-creation in his work, Deleuze combined competing and differing worldviews and made use of multiple voices.

Giving voice to only the voices and perceptions of the students in this study perhaps would have countered this, giving the impression that a total grasp of the problematic discussed in this dissertation is possible given that thought constantly attempts to think as being a unified whole.

I have endeavored to provide the data as well as several interpretations of the data. Sometimes I resort to research in the field of second language learning. At other times, language teaching is in the foreground. My aim is to attempt to connect with the data, student perceptions and interpretations, my own struggling and interpretation of the data and ultimately form a link among these and the reader. Rather than presenting myself as the sole knower, the expert carrier of objectified and objectifiable knowledge, the intent of this chapter is to perform my hypothesis of the rhizoid by forming a type of rhizoid with the reader by creating connections on many strata, dimensions and planes. Like Lather and Smithies (1995, p. xviii), this chapter: “is an effort to include many voices and to offer various levels of knowing and thinking through which readers can make their own sense.” It was also very important that only snippets of data be presented to make certain that the data were left as open as possible so that it could be picked up at practically any position so that this rhizoidal reading could continue nevertheless.

In the organization of this chapter, my voice is ever-present and in the way. However, it is not the focal point unless the reader decides that it be given that importance. Mine is a voice among the many including that of the reader.

The hope and desire is that the reader will interact with the data thereby creating meaning in a rhizoidal fashion as progress is made into the chapter. There is no structuralist argument here. The claim is not that the reader creates meaning, the signified/*le significant*, using a system of signs that make up language through the use of signifiers as posited in the Saussurean tradition.

First, I do not posit that meanings are there in the world outside to be found or discovered. Secondly, meanings as significance cannot be re-presented unproblematically. The concept of mediation in the research literature tries to address this issue, for example, opening up yet other spaces such as ethical areas to ponder. To think of language as re-presentation which binds interpretation to one signified in the possible world of signifieds transcends that world. However, as we say in French: *Ça ne fait que changer le mal de place*. In other words, we are skirting the issue. In the conceptual framework adapted and adopted for this dissertation, there is no outside world that can then be conveniently rendered and represented through language. There is also not an outside world and a language that faithfully represents that outside world. There is semiosis and possibility and it is not only the privileged mind centered in wo/man and/or language that constitutes this plane of immanence. "It is the myth of representation that separates man from an inert and passive world that s/he then brings to language," according to Colebrook (2002, p. 108). There can be no re-presentation in this conceptual framework; there can only be production. Language in this framework,

then, is not a way to carry signs that carry meaning to some subject who in turn will interpret them in order to get the correct or right meaning/referent. Rather, language in this dissertation is an event that is productive in that it produces speakers/readers and has the potential to do so. Readers are an effect of language use but they are neither uniquely an effect of language nor is language touted as being the sole representative of experience.

The set-up of language in this dissertation attempts to come to terms with the issue of dealing with no preexisting real in the empirical data presented. It asks the reader to unpack the empirical from the flow of experience while at the same time, it neither uses the reader nor does it privilege the reader by positing that s/he can explicate the empirical and speak for an “other”. In Deleuzean terms: “There is just the immanent flow of experience from which distinct beings, such as human subjects, are formed” (Colebrooke, 2002, p. 89). One of these beings, the human, has been taken as the only possible site and ground for the empirical or experience.

In the study, the student voices changed me as I interacted with them. Their voices affected me, grounding me within the effect of their experiences of focus-on-form. This ground was an effect of their productions – a point of identity abstracted from the differences that they encountered as they struggled to attain correctness. I can only acknowledge that the data gathering was a humbling experience as I watched and heard student worldviews change and influence my

own. There is the hope that the same type of relationship will be formed between reader and text and that solid certainty will give way to possibilities time and time again.

The result is that this chapter is not an uncomplicated rendition or interpretation of data. It is a rhizomatic network that has been deliberately allowed to emerge without one fixed interpretation or static judgment. Information is stratified and layered and overlaps thereby providing the reader with different planes of information. Different research voices are introduced. Voices change and move and student perceptions shift constantly as they answer questions and come to terms with being interviewed, the situation presented on tape, the questions asked in researcher-student interaction and the effort needed to concentrate on the correction of error. Different facets, faces and voices are introduced to the reader so that the presentation of the data is not an unproblematic reading although as mentioned earlier, the intent is not to make the reading difficult.

The objective is to have the reader move in and out of the data, forming opinions based on the data and researcher interpretation so in moving away from the text, the reader is left with multiplicities of possible interpretations thereby moving away from the determinate. The intent is to provide as Lather and Smithies (1995, p. xviii) contend: “a glimpse of the vast and intricate network of information ... It is at some level about what we see as a breakdown of clear

interpretation and confidence of the ability/warrant to tell such stories (work with data) in uncomplicated ways.” At times, I place myself outside the data although at no point do I posit that the data conceal some hidden Truth lying in wait to be discovered. At other times I am swimming and immersed within the data.

Different events unfold and I wish to provide the reader with the same types of foldings and unfoldings so that the data can connect with them in some way. It is this idea of the fold (*le pli*) (Deleuze, 1988) that allows for this. In this way, the chapter then becomes a line of flight from existing social structures and the taken for grantedness that a researcher has control over the reader and that interpretation is controllable, unproblematic and apolitical.

While this chapter does not openly challenge those notions, it does adhere to them given the poststructural worldview of the conceptual framework retained. Like Lather and Smithies (1995), my intent is to try to position the reader as thinker and concept creator willing to trouble the easily understood and the taken for granted. It is hoped that this venue opens up new possibilities in effecting interpretation and representation of fact. The result is a complex structured design. It is this structure that allows the situation to be defined and a position to be taken so that while complex, the reader can nevertheless make the structure presented intelligible and comprehensible.

Presenting data in this way is an attempt at placing no limits on knowledge, on the possible ways of in which knowledge can be viewed and on

demonstrating that knowledge is forever involved in an iterative process. In reference to this iterative process, Mullarkey (1997, p. 457) states: “ It is the fold (*le pli*) that can ultimately uncover an abstract folding process that comprehends physical, psychological and cultural phenomena at all levels.” It is this concept that offers reconciliation between the dichotomy of the inside and the outside. The fold does not allow for an outside that influences the subject in a cause-effect manner as posited within the positivist/postpositivist paradigms. First, the fold, enfolding, unfolding does not allow a student to be viewed and examined as s/he were an inanimate object that can be acted upon. Direct action from without (input for want of any other nomenclature) and anything else from the outside cannot predict and control what happens within. By the same token, the fold does not allow for experience to account for a result within a human subject. What a fold does is to try to capture and represent an iterative process that occurs when meaning is created, recreated and so forth. Moreover, in the concept of the fold there is a certain idea of stability that through the folding, enfolding and refolding, there is a quest going on to maintain and retain stability within an individual student’s system.

It is hoped that readers move beyond the page and bridge the gap between the world of the student and the researcher as presented on these pages thereby creating links and multiplicities of layers of possible meanings and possibilities. By exceeding standard frames of reference, moving across different levels, and

layering the data, it is hoped that this performative act of writing moves away from attempting to limit and direct knowledge aimed at creating one true reality and Truth for readers.

5.02 The Guarantee of Anonymity

All students were given the choice of using their own first names or of choosing another designation when I wrote up this dissertation study. The intent was to maintain anonymity, respecting the ethics involved when working with human subjects in a research project. I also had to ensure that later on, should these student-participants ever read this work, as they moved toward adolescence and adulthood, they would still be able to recognize themselves in the process. The first student mentioned in this study introduces himself as Sergei (SG) after his hero, the Russian hockey player. (SG) was most often paired up with Mr. Moo (MM), also a pseudonym, who came to the first sessions accompanied by the stuffed animal that shared the same name.

As we moved into a more familiar relationship, I would have liked to interview the two boys named above on a one to one basis. They preferred to stay together. More often than not, their views and perceptions concerning error and correction were different. At the beginning of the process, while (MM) was with (SG), (SG)'s opinions eclipsed the other boy's perceptions and views so that (MM) most often agreed with what (SG) was saying or had said. As our study progressed, (MM) moved away from (SG). I doubt that this would have happened

had we not moved from the group, to the pairs who allowed for a more intimate setting. The choice of starting with (SG) and following (SG) with (MM) is intentional on my part. It is my impression that (MM) drew his own line of flight away from (SG) at one point in this study.

In sum, this chapter is produced using a poststructural gaze. A participant or any other individual is not regarded as the font of all knowledge anymore than is the researcher who uses the pseudonym (TD). The shift and emphasis is on what constructs and builds perceptions, emotions, thoughts about and reactions to linguistic and/or nonlinguistic events that create, recreate, alter, form, reform expressions of subjectivity toward error, correction and focus-on-form in a given time and space. I use subjectivity in this context in the same way as Alvesson and Sköldberg (2000). By subjectivity is meant the individual's conscious and subconscious thoughts, emotions and perceptions, self-insights and attitudes to the surrounding world. It is language that helps constitute and form the process that is subjectivity that assigns presence and being to possibilities that are yet to be formed and ever-becoming. It is understood that the very event of putting experience into words creates a gap between the experience and the looking back upon the experience in order to vocalize it. As Brown (2001, p. 199) argues: "...I insert a gap between experience and report, resulting in the precise nature of my experience being rather elusive, being partly lost, at least as regards its capturing in language." The emphasis, therefore, is on the process of how error, correction

and focus-on-form work in tandem all the while acknowledging that the end result cannot be controlled. The product-result, then, is indeterminate and non-linear.

You are now invited to engage in the type of unity that can arise when in contact with the possibility of the multiple layers of knowledge that I have tried to produce. For as Deleuze and Guattari (1987, p. 514) reiterates: “Every abstract machine is linked to other abstract machines, not only because they are inseparably political, economic, scientific, artistic, ecological, cosmic-perceptive, affective, active, thinking, physical, and semiotic but because their various types are as intertwined as their operations are convergent.”

5.03 Chapter Organization

The chapter is divided along two major lines. The division is not only a physical one. Part 1 reports in a detailed way how participating students beliefs and expectations toward error and correction played a role in achieving *OR* not achieving an acceptable form in French. It also reports on participants’ beliefs concerning correction and making mistakes in general though this was not initially part of the present study. The student’s school reading habits (reading of books) and portrait of self as reader are also touched upon. This inclusion is justified on the grounds of second language learning research which posits that avid readers are better language learners and that reading is the key to language learning (Krashen 1989, 1993).

In Part 2, the chapter introduces data on error correction and students' reactions to these corrections. It compares current linguistic theory on focus-on-form, for example, with the data and with student responses to the data. It is in this part that my interpretation of an event is presented in between student data and interpretation. Used as a springboard for the interpretations, the data presented appear in a rectangle so that they can be easily read. The data are presented and written in the language in which the interview took place. I have translated the French into English where necessary and have endeavored to remain as faithful to the French as possible. I have also remained faithful to the convention used in linguistics and applied linguistics by using an asterisk (*) to indicate that something deviates from accepted language norms and is ungrammatical.

PART 1

5.04 Conversations Between (TD), (MM) and (SG) About Mistakes and Student Beliefs and Expectations: TELLING MAPS

On March 22, 2000, I had a conversation that took place in English concerning corrections and mistakes and student perceptions and expectations. By that time, I had met the students on several occasions, as a complete group and in pairs. I had videotaped several of their classes and the tapes had been used to initiate conversations in French, to allow for the use of shared reflections and to

help students focus-on-form. Like Tochon (2001), I found that videos provided an ease of use and were extremely practical thereby allowing for a fast turn-around that would otherwise have been impossible. The viewing of these videos also provided students with the opportunity to react to the viewed event in a spontaneous way. It is very difficult for a student to speak about a focus-on-form event a week or so after that event has taken place. So a fast turn-around is essential, I believe, when focusing on this type of event. It was the use of the video that allowed for this to occur.

Moreover, I felt that given the focus of the study and the possibility of power-issues involved, it was important that students be allowed to have some sort of choice concerning what they would talk about so that they could regain control of the event. This proved to be impossible consistently throughout the study where, in some instances, I found myself having to ask and direct the questions especially about the written work.

By the month of April, many of the students indicated that they did not like seeing themselves on video and much preferred to work with written work found in their French exercise book. (SG) was especially firm about not wanting to see himself on video and it seemed that if any sort of understanding about focus-on-form and its cousins was going to emerge from (SG) and I interacting in any way, I would have to set aside viewing of the videos with him. However, (SG) did allow me to continue videotaping him while he was in the class thereby,

as Stockall (2001) explains concerning her use of videotaping in research, still allowing me to collect unedited slices of interaction between himself and his teacher.

I still feel that the use of a video was especially important because, as explained in the previous chapter, it was my intent to use the videos for stimulated recall especially in the early stages of the study. In addition, given the new paradigm (Denzin and Lincoln, 2000) espoused for this study, feedback elicited through the use of video allowed for a documentation of the becoming process to the being-product that is evidence of a student's performative use of a corrected form.

I came to understand a great deal from both (MM) and (SG) on their beliefs and perceptions concerning making mistakes and error correction. These conversations took place in English. In each instance, I repeated what the student had said so that he could correct my understanding and perhaps be able to clarify certain things for me. According to (MM), there were stupid mistakes and not so stupid ones.

5.04.1 Experience:

When asked whether there was anything like a good mistake, (SG) jumped into the conversation to state that indeed there were good mistakes.

(SG) went on to explain that: "Say there's hard words like fossilize ..."
I asked him whether he was talking about English.
He replied: "French or anything, let's say it's a long word and it is hard. I don't care if I get a mistake, I tried my best."

5.04.2 Experience:

After this when (TD) questioned (MM) to find out if according to him, there was anything like a good mistake,

(MM) told (TD) again that: "There wasn't. All mistakes are stupid. They are just more stupid and they become even more stupid. That is it."...
... "Bad is bad."

At that point, I was puzzled so I delved deeper in the question. I asked (MM) what stupid meant. He seemed to have difficulty with this question so I offered a suggestion. I asked him whether stupid meant that he could avoid the mistake. To that he replied 'sort of' which did not advance my understanding of what he had tried to convey. He then followed that statement up with: "They are just bad." He could not explain further so I did not press the question. I then wanted to know if there was a difference between making a mistake in French and making a mistake in English. According to (MM) they were both bad. "Bad is bad," he told me.

(SG) was not of the same mindset. He felt that the two, i.e., making a mistake in French and making a mistake in English, were not synonymous. He went on to explain that because he was just beginning to learn French, he expected to make mistakes but that he already knew English and had been in English all of his life, so it wasn't the same thing. (SG) stated that he felt worse

when he made a mistake in English than when he made a mistake in French.

When I asked him if I was to conclude that he felt worse about making a mistake in English rather than in French, he answered affirmatively. He said that he was practicing French but that he was still better in English.

After this I went back to (MM) to ask him the same question and to get his thoughts about whether making a mistake in English was the same as making a mistake in French. I was trying to understand what “stupid” meant. He repeated that there was no difference; they were the same. They were both “stupid”. Our conversation ended there.

In sum, for (SG), error correction has certain distinctions and (SG) has effected the following possibilities concerning the topic.

5.04.3 EXPERIENCE AS ITERATION: (SG)

E X P E R I E N C E (Refer to Appendix A)

“Say there’s hard words like fossilize ...” “...I already know English so I feel worse when I make a mistake in English”

“French or anything, let’s say it is a long word and it is hard. I don’t care if I get a mistake, I tried my best.”

“French and English are not the same. I’m just beginning to learn French, I expect to make mistakes.”

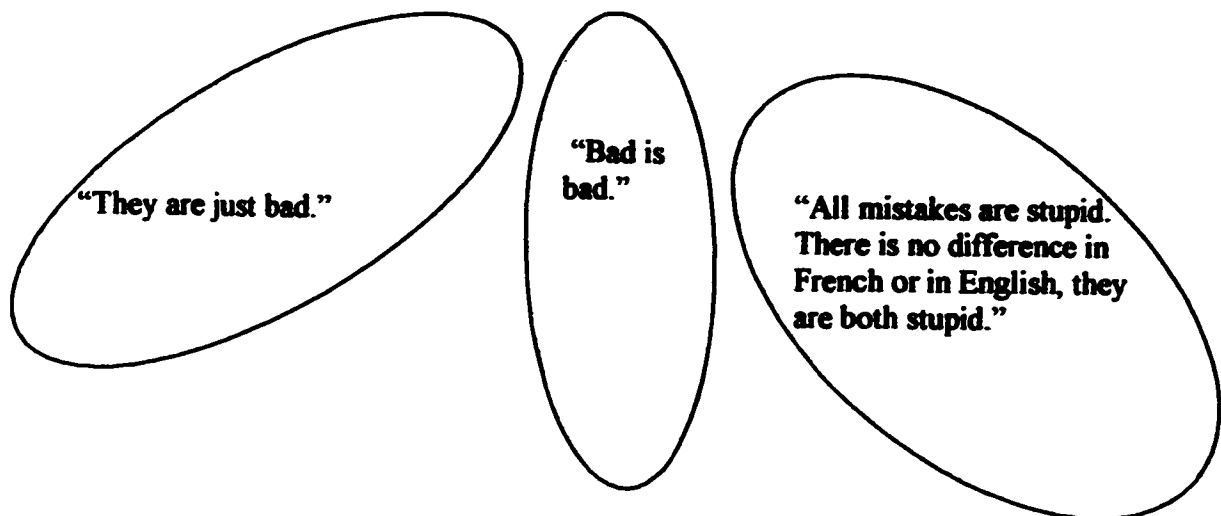
“I am better in English.”

Subjects are formed from experience. A perceiver is formed from perceptions. From this, the perceiver, as Colebrooke (2002, p. 74) explains: "Can then go on to form an image of itself as an "I" in relation to some outside or transcendent world making any truth or transcendence , any foundation or ground for experience, an event of experience.." There are multiplicities of unorganized perceptions that have not yet and perhaps will never be folded into "I" (Je). The idea of an outside transcendent world existing somewhere "out there" is not produced *by* an agent or subject as Colebrooke (2002) reminds us, it is effected through creating links and connections in a passive way. (SG) folds and puts English into the foreground out of all possible perceptions. Perhaps this is the basis that he uses to develop his understanding of the issue. To me, his expectations concerning making an error in French fold and unfold according to the view he has about making mistakes in English. Making a mistake in French is expected; making a mistake in English is not but even that depends on the English word. As long as he has tried his best, (SG) seems to be comfortable with the situation. (SG) states that he is better in English. He does not say that he is poor in French.

(MM)'s worldview differs from (SG)'s. Unlike (SG), there is no distinction drawn between English and French. There is also no difference between something that is difficult in English and accepting that he can make a mistake in it. Mistakes are stupid and language has nothing to do with the issue.

5.04.4 TELLING MAP: (MM)

EXPERIENCE (Refer to Appendix A)



(MM) does not seem to fold correction back onto himself. He tries to move the thought of making a mistake away from himself, perhaps avoiding pain in the process. It is the thought of making a mistake that seems to frighten, hurt and anger. His classification of all mistakes as bad does not allow him to share and converse on the issue.

In the conceptual framework retained, concepts allow thought to go beyond what is already known. As Colebrook (2002, p. 23) asserts in referring to Deleuze and Guattari: "Concepts are not correct pictures of the world; we should not be striving to create a science or a theory that is as close to the world as possible." The data presented on all student participants provides the reader with

a window that works on affect in much the same way as a film does. In doing so, “it disrupts the identity of the viewer/reader” (Colebrook, 2002, p. 148).

If rupture were to occur, it would be in the reader using the data to form a rhizoid with that reader and the images that can be formed through description and visuals provided. “Links between (student) words and experience are thereby opened up and move away from already-known forms and opinions which make a direct link between affect and concept, between what we see and what we say” (Colebrook, 2002, p. 24)...This moves away from interpretation as an easily translatable experience that we all can share using language that has one meaning. The assumption is that there is a known world out there that is waiting to be discovered and that it can “be shared through language as information and communication” (Colebrook, 2002, p. 24). (MM) does not seem to be forming an image of himself as a ground. He rejects speaking about making mistakes and, in doing so, refuses to form himself through speaking, which would allow becoming. Perhaps somewhere (MM) has identified making a mistake and the thought of making a mistake as representative of himself thereby countering identity formation. Could he be displaying a form of minority thinking in which he feels subjugated to an image of himself? Is it possible that (MM) also tries to understand what something is and its correctness only by looking at its matching and unchanging form thereby closing that aporia which might engender change and understanding? If desire is power through forming connections with other

desires and expansion, (MM) seems to have relinquished all desire and renders himself powerless in the process. In this way, it would not be the content of the correction itself or the making of a mistake that would influence (MM). It would be affect that gives strength and force to the performative act of error correction and focus-on-form and it is through thought of this act that content as correctness might be produced.

In short, these boys who are friends in and out of class, seem to look at making mistakes and at the correction of mistakes in two entirely different ways. (SG) appears to be more open to making mistakes and correcting them as a process. He expects that the process will make him better at what he does in the end. On the other hand, (MM) does not indicate that for him, making mistakes is part of any process learning or otherwise. He has closed his mind to what correction might be able to do. His main preoccupation out of all possibilities is to avoid making mistakes in English as well as French.

5.04.5 Book Reading Habits

Of relevance to some researchers (Krashen 1989, 1993) was to situate students in relation to their book-reading habits. In second language research, the theory is that readers make better language learners and that reading advances language learning. In all instances, the conversation related to reading habits took place in April when the study was well underway and students and I had built a bond of trust between us. While research on trust in schools and trust-building in

education is extremely recent according to Tschannen-Moran and Hoy (2000), there are definite indications that trust cannot be ignored when conducting the type of inquiry used in this dissertation.

5.04.6 (SG)'s Book Reading Habits

When I asked (SG) what he liked to read, he answered that he didn't like to read (**J'aime pas lire.*) He reminded me that he had to read because his teacher wanted him to do so. Despite this, he admitted that he still did not read every day as she requested. (SG) never read French books recreationally even though he took one out of the school library when he had to do so. From what (SG) explained, I believe that he read sporadically at best. He read books about hockey and would not read anything else. At the time of the study, (SG) was reading a book entitled: *The Hockey Sweater*. He was able to tell me about Maurice Richard, the main character, and he had retained many details from the story. (SG) had no difficulty reading French and he generally understood what he read. It must be pointed out that (SG), like most of the student participants in the study, was only in his second year in French immersion. Although he understood what he read, his choice of French reading books was at a far lower level than his English books. His English Language Arts teacher described him as an able student who had no reading difficulties in English. In short, (SG) preferred activities that required him to be more active. Nevertheless, he was able to do the reading tasks asked of him in school.

5.04.7 (MM)'s Book Reading Habits

(MM) also did not like to read and had he had his druthers, he would not have read a book. There was a marked difference between (SG) and (MM) in that (MM) did his reading judiciously in both French and English. Moreover, he would go over his mistakes and do his homework with his father at home. (MM) did not consider himself to be a good student and he confided that he worked very hard to be in French Immersion. He did not display any difficulty in reading French during the study as far as I could tell. His English Language Arts teacher informed me that (MM) was doing well but that he had difficulty with spelling in general and that he had to work hard in that area.

5.05 Conversations Between (TD) and (JEANNE) about Mistakes and Student Beliefs and Expectations: TELLING MAPS

JEANNE decided that she did not need a pseudonym. We negotiated and it was only in the final session that she allowed her own name to be replaced with that of JEANNE. The first letters of her name remain the same so that she can recognize herself in future. JEANNE did not hesitate to be interviewed alone once we had moved beyond the preliminary introductions. Before that time, when we were working in pairs, JEANNE and BETTY, who were friends in and out of school, were interviewed together. JEANNE also did not hesitate to be interviewed in French.

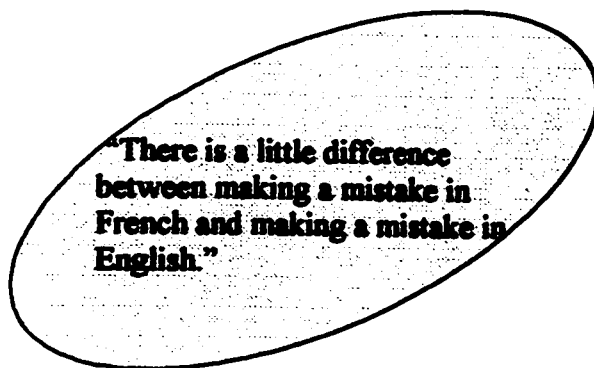
5.05.1 Experience

In a conversation that took place in French between JEANNE and me concerning mistakes, she told me that there was a little bit of difference when she made a mistake (*un petit peu*) in French and when she made a mistake in English. She went on to explain that sometimes making a mistake was a good thing. When I asked her to give me an example, she couldn't do so. I regret not having tried to elicit a response from her in English on the same subject. However, I had said that I would leave the choice of language use up to the students and JEANNE wanted to have these conversations in French as did Betty so their wishes were respected.

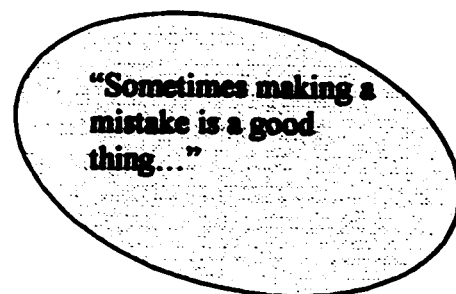
5.05.2 EXPERIENCE AS ITERATION : (JEANNE)

(TD) asked JEANNE if there was a difference between making a mistake in French and making a mistake in English.

E X P E R I E N C E (Refer to Appendix A)



“There is a little difference between making a mistake in French and making a mistake in English.”



“Sometimes making a mistake is a good thing...”

While (SG)'s distinction between English and French is upheld and folds back upon itself, Jeanne's worldview is not the same as (SG)'s and (MM)'s. JEANNE seems to view making mistakes and correction as a process, she does not concede that the process is good under all circumstances. Her worldview might be commensurate with (SG)'s. My opinion is that it is incommensurate with (MM)'s where any process is rejected and making mistakes are just bad.

5.05.3 JEANNE'S Book Reading Habits

I first questioned JEANNE on her reading when she had finished reading: *Le Petit Lion* (The Little Lion) a reading selection in which students were asked to do an exercise based on reading for information. JEANNE admitted that she had enjoyed the selection and that she liked reading in general especially if the stories were focused on animals. She informed me that she read animal books to her little sister. Her mother had done the same for her when she was young. She read to her sister in English. They both would choose the book to be read and JEANNE would read to her five-year old sister who lived with her. She would also read to her six-year old sister when she visited her in Ottawa. This sister would choose her own books. In both instances, JEANNE would read to them at bedtime. JEANNE would also read her own book before going to bed. She was fascinated by the Goosebumps series and had just completed the reading of: *Why Am I Afraid Of Bees?* She read before she went to bed each night without exception unless she stayed up because her family had company. She loved to

read horror stories as well as view horror and scary movies and television programs. She said that she had no difficulty following these movies and television programs in French an indication that like (SG) and (MM), her French was “advanced”.

5.06 Conversations Between (TD) and BETTY About Mistakes and Student Beliefs and Expectations: TELLING MAPS

Like all students in this study, BETTY did not hesitate to be interviewed in French. I asked BETTY if she could think of anything that might be classified as a good mistake. She told me that it wasn't really a good thing (*C'est pas vraiment une *bon chose*) and that once she had been riding her bike on the driveway and that she had fallen and hurt her leg. She had asked her mother to stay home from school because her legs were cut a little (*toutes *mes jambes étaient coupées un petit peu*) and that was a good mistake. When I asked her if she had learned anything from this mistake, BETTY answered that she didn't know (*Je ne le sais pas.*) I asked BETTY if she had learned anything from this good mistake. She answered that she didn't know. I then asked if we were talking about the same type of mistakes and she admitted that we weren't but nevertheless insisted that it was an example of a good mistake. BETTY admitted that sometimes she did not like school and this is how I got to know that her favorite subject was *arts plastiques* (art).

In a conversation that took place in English following this conversation and the French part of the interview, when I asked BETTY whether there was such a thing as good and bad mistakes, she told me that there wasn't. I also asked her whether she made a difference between making a mistake in math or in English and making a mistake in French. She responded that there wasn't a difference. When I asked her if she thought that corrections helped her, she responded that: "It depends..so-so. Mistakes are good-bad."

5.06.1 Experience:

(TD) asked BETTY if there was a difference between making a mistake in French and making a mistake in English.

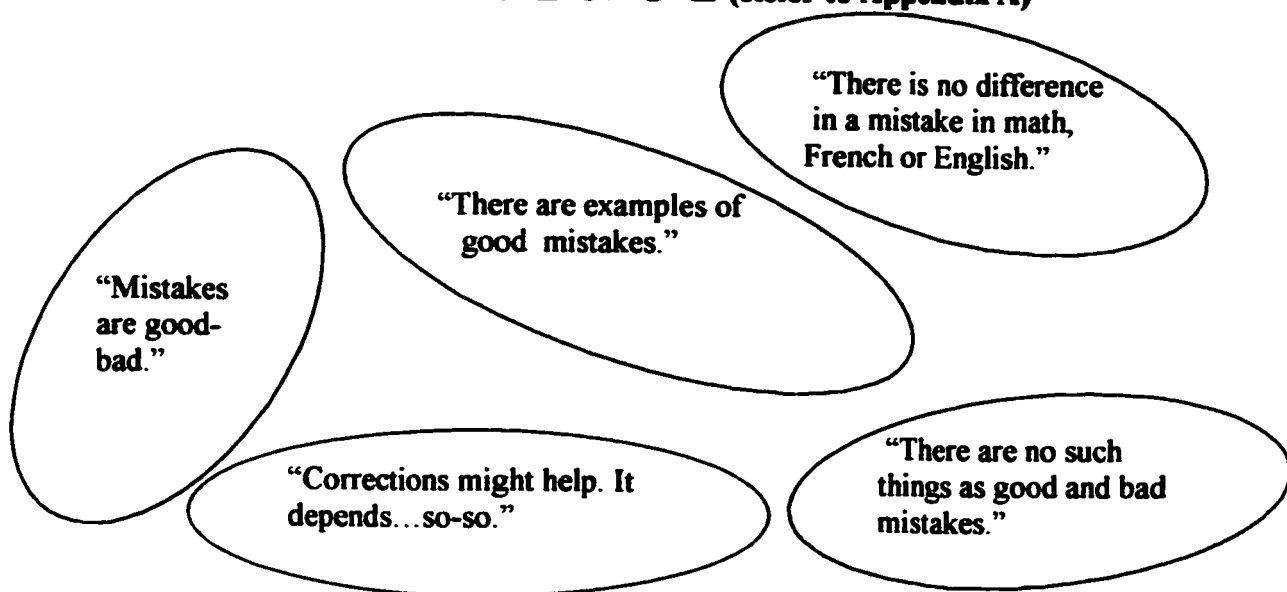
BETTY said : "There are examples of good mistakes."
BETTY said: "There are no such things as good and bad mistakes."
BETTY said: "There is no difference in a mistake in math, French or English."
BETTY answered: "Corrections might help. It depends...so-so."
BETTY said: "Mistakes are good-bad."

It is difficult to determine if BETTY's worldview is different from that of the other students presented. This might be tied in with her conceptualization of what a mistake might be. Her example of making a mistake and falling with her bike might be equated to a special type of mistake. Could BETTY be equating falling off her bike with making a good mistake because she did not have to go to

school and she received attention? Could BETTY be making a difference between mistakes that she could have avoided and those that she feels are inevitable like some of the French mistakes we encountered? As for mistakes related to schoolwork, BETTY stated that math, French and English mistakes are all the same. Corrections might help, but then again, they might not because everything was relative. Her conclusion is that mistakes are good as well as bad.

5.06.2 EXPERIENCE AS ITERATION: (BETTY)

E X P E R I E N C E (Refer to Appendix A)



BETTY does not remain within the one possibility range, as do the other students. There is continuous folding back onto something new. She allows herself to vacillate between possibilities giving reality to all and not firmly fixing any. She seems to be well grounded in the empirical and if data were to be the

only thing analyzed, it would be difficult to follow what she means. She seemingly contradicts herself several times. Yet there seems to be evidence of a struggle here in which BETTY has not fixed and clung to one truth. Perhaps she is entertaining several versions of reality and truth when it comes to making mistakes and one has not yet won out. For (SG), the question was settled (at least in that time and space). His reality was that mistakes were neither good nor bad; they are part of the learning process. He expected to make mistakes in French. He was just beginning to learn French. As far as (MM) is concerned all mistakes were stupid and just plain bad. Like BETTY, JEANNE makes no distinction between making a mistake in English and making a mistake in French. Unlike BETTY, JEANNE seems to entertain the possibility that sometimes making a mistake is a good thing. BETTY's responses do not seem to be commensurate with the other students if we are looking for fixed realities. Since they are not fixed and she is vacillating (n-1), her answers are commensurate with all of the other students for she has yet to assign an effect to making a mistake.

5.06.3 BETTY's Book Reading Habits

Like her friend, JEANNE, BETTY loved to read. She read in French as well as English although she preferred to read English books. She read little books in French, as she referred to them, and chapter books in English. Her mother had just finished buying her some new French books that week and she told me that

she could hardly wait until she finished her (English) book (to start reading one of the French books).

5.07 Conversations Between (TD) and ALICE About Mistakes and Student Beliefs and Expectations: TELLING MAPS

ALICE considered herself to be an excellent student, a perception that seemed to be very accurate according to her teacher. Mme. XX told me that she was a very fast learner. She made very few mistakes in written French. In fact, we had trouble finding any in the French exercises and at times had to resort to the math where it was equally difficult to find any mistakes. ALICE hated making mistakes and would feel guilty and angry with herself when she made a mistake.

This being said, at the beginning of the study, as a native French speaker, I had difficulty understanding ALICE when she spoke French. This was especially true of taped conversations. Consequently, whenever I could, I made certain that I put in as much oral context as I could so as to be able to decipher her conversation. Even then, I found that I had to use written work in order to broach the subject of this dissertation. ALICE seemed to have particular difficulty with the French [r] and with some of the French vowels. This fact did not interfere with my interviewing her in French and with her wanting me to do so.

ALICE made the following distinction about making a mistake. Whether in French, English or math, it didn't matter, she didn't like making mistakes.

Having said that, she informed me that what really bothered her was when she made a mistake in front of other people. She absolutely hated making mistakes in front of the other students and she repeated this on several occasions.

5.07.1 Experience

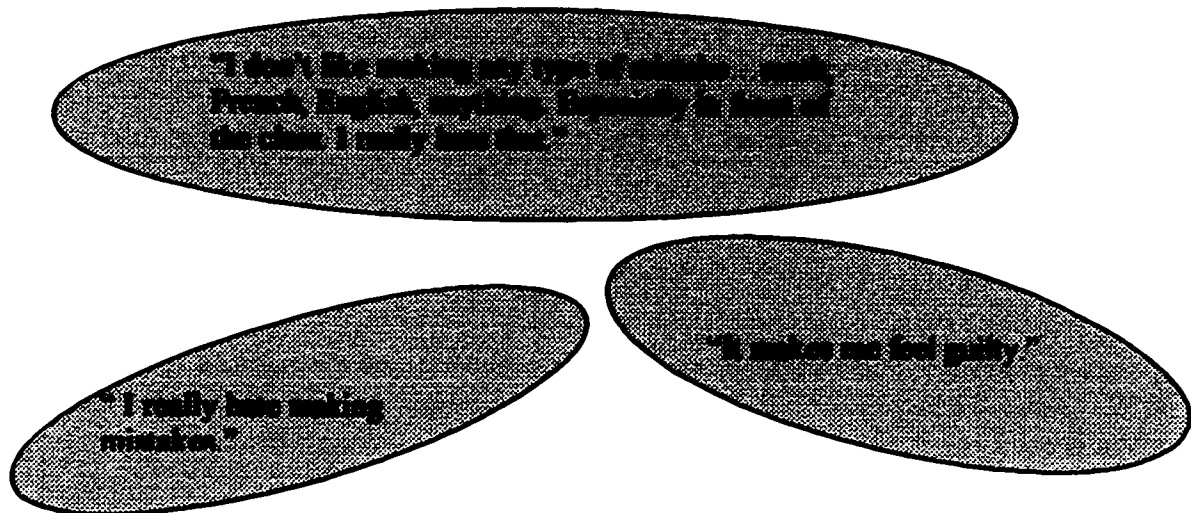
(TD) asked ALICE if there was a difference between making a mistake in French and making a mistake in English.

ALICE said: "I really hate making mistakes."
 ALICE stated: "It makes me feel guilty."
 ALICE concluded: "I don't like making any type of mistakes... math, French, English, anything. Especially in front of the class. I really hate that."

ALICE once again presents a new window on a reality. Her experience with correction folds back onto itself but she has now added a factor that other students have not brought up. Like the other students in talking about making a mistake, ALICE's reality also includes affect. She brings affect to the foreground. ALICE has formed an opinion link between her words and her experience in the data presented. In this way she has limited and generalized mistakes and error correction/focus-on-form and her perceptions are linked to affect. My task in this dissertation is to delimit her opinion and open it up so that it forms a rhizome with the reader. In turn, the reader can also make an opinion link with the data and upon returning to it at a later time perhaps see the data in a different way opening the reader up to new possibilities of affect through the data presented here.

5.07.2 EXPERIENCE AS ITERATION: (ALICE)

E X P E R I E N C E (Refer to Appendix A)



ALICE'S experiential connections have led her to especially hate making mistakes in front of other students. In this sense, ALICE hates being looked at by others, perhaps thinking of herself as an object to be judged. Her responses seem to be more or less commensurate with (MM)'s. She seems to personalize and associate an element of guilt-stupidity to what she feels about making mistakes.

5.07.3 ALICE's Book Reading Habits

ALICE loved to read. While I was with her either in class or in separate interviews, ALICE would never have to read a French passage twice. She was

always able to retell the story that she had read in her own words after one reading. During the course of the study, I had less difficulty understanding her as long as the prompts were on tape and included in the interview so that I could go back to the data more easily over time. In English, she would only read chapter books saying that other books were too easy for her.

5.08 Conversations Between (TD) and CHRYSTAL About Mistakes and Student Beliefs and Expectations: TELLING MAPS

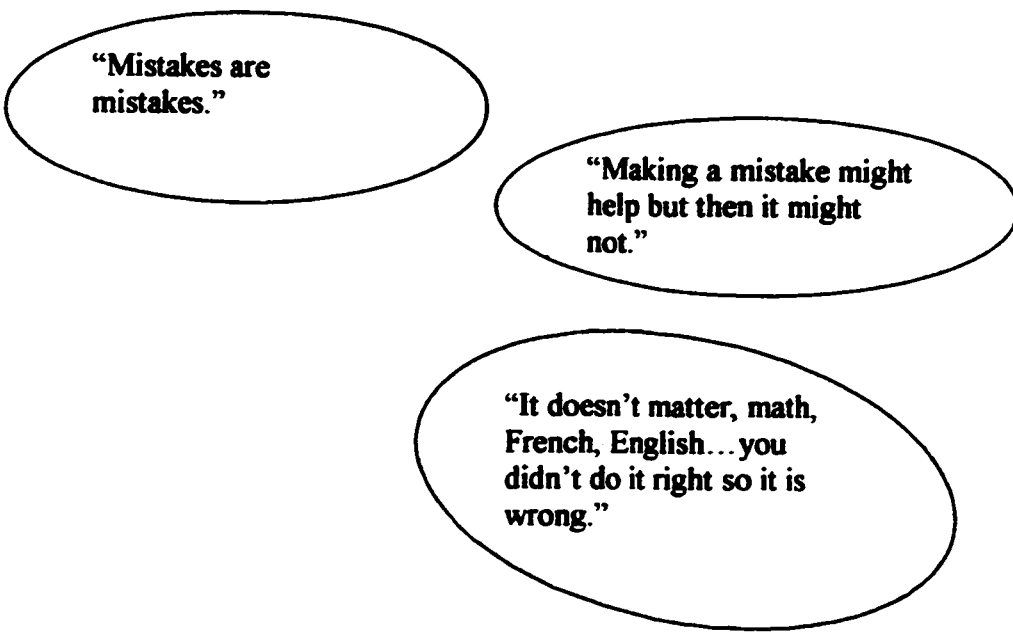
According to CHRYSTAL, the definition of a mistake was “when you don’t do something right. And if you don’t do something right, then it is wrong.” She offered this information freely within a conversation that was taking place in English just before she decided to switch to French. “Making a mistake might help but then it might not. Mistakes are mistakes. It doesn’t matter...math, French, English, you didn’t do it right so then it is wrong.”

5.08.1 Experience:

(TD) asked CHRYSTAL if there was a difference between making a mistake in French and making a mistake in English.

“Making a mistake might help but then it might not. Mistakes are mistakes.”

“It doesn’t matter..math, French, English...you didn’t do it right so then it is wrong.”

5.08.2 EXPERIENCE AS ITERATION: (CHRYSTAL)**E X P E R I E N C E (Refer to Appendix A)**

“Mistakes are mistakes.”

“Making a mistake might help but then it might not.”

“It doesn't matter, math, French, English... you didn't do it right so it is wrong.”

These ideas on mistakes are the effect of CHRYSTAL's experience. CHRYSTAL has put mistake and wrong together in the foreground. There is no personal ownership involved in her statement. There is also no emotion. She is very categorical concerning the issue. She sees the issue through a black and white lens. If something is not right, then it is wrong. Her worldview is incommensurate with that of the other students like (MM) who calls mistakes

stupid and bad and ALICE who talks about guilt and who perhaps equates making a mistake to the possibility of being publicly humiliated.

5.08.3 CHRYSTAL's Book Reading Habits

CHRYSTAL was an avid reader. She was adamant about the fact that she was reading "big books...chapter books" while there were certain students in her class who were not able to read them yet. She came to the interview on reading with her books as I had requested. She told me the story of the book she had just finished reading and she proudly showed me the bookmark in the book she was presently reading. Perhaps this was an important issue for her given that she had had a reading tutor in French until two weeks into the study so as to enable her to catch up with the rest of the class who already had more French than she did.

CHRYSTAL told me that she had read many big books that year. In response to how many books she was referring to, she said four and proceeded to give me the titles. She indicated that she did most of her reading at home and that she read on a regular basis.

5.09 Looping With Part 2

In sum, the above exercise and data presentation is anything but trouble-free. Students' responses are troubling. As a principal, I frequently hear talk from my colleagues concerning different learning styles that categorize learners into nice little boxes in the hope that knowledge can be transmitted more effectively. How a student will take up this information about correctness is what is at issue

here. The six students involved in this dissertation do not give much credence to correction and its merits. Out of the (n-1) possibilities concerning making mistakes, (SG) seems to expect to make mistakes. (MM) associates them with something that is bad. For JEANNE, sometimes making a mistake is a good thing. BETTY has still not fixed a possibility. ALICE hates making a mistake especially in front of the class and feels guilty when she does. CHRYSTAL insists that when things are not done right, they are wrong.

Correction, more specifically focus-on-form, tries to draw a student's attention to an item. In this way, it is thought that: (1) noticing the item (2) will bring an awareness of that item (3) which allows for the transmission of the correctness of that item (4) so that the student will transfer the knowledge that has been transmitted and (5) apply that knowledge to independent situations dealing with the same or similar items. Part 2 of this chapter which follows immediately, moves on to exploring the realities of the students who have been confronted with focus-on-form and the assumption of *the unproblematic transmission of knowledge* in learning a language and focusing on form.

PART 2

5.10 Iterations and Foldings On How a *Real* (Error Correction/Focus-on-Form) Might Become Meaningful to a Student

This section deals with my quest to understand how a real might become meaningful to a student through experiential connections, links and foldings.

Bearing the perceptions that (MM) and (SG) brought to making a mistake in mind, I explored how their experience as well as those of the other participants in the study helped them synthesize and connect so that they were the effect of their connections with experience in the duration captured in the data.

In empiricism, it is experience that helps and enables this to be done. In this dissertation, the links and connections that the reading experience about what is presented provides the reader with an opportunity to connect and fold with the data in an iterative way so as to provoke thought. The exercises that the students engaged in were all focus-on-form types. What follows is how students entertained possibilities offered them through focus-on-form. In the data that follow, (SG) and (MM) indicated that the exercise that they had done individually in class that morning was the easiest exercise that they ever had to do. The reasons for the relative ease of the exercise differed from boy to boy as they explained why they had found the work so easy. However the following point was put into the foreground. They told me that usually the teacher wanted the answers in the book and that they had to look in the book. The exercise we were examining gave them greater freedom. They could look only at the pictures and generate their own answers. (MM) preferred to do this. It gave him greater freedom and perhaps more ownership of his work. In addition, (MM) had had very few mistakes in the dictation that morning. (SG) had made quite a number of mistakes in the same dictation and he was not too pleased at having to correct

them and do his work over again. While (SG) insisted that he also enjoyed having the freedom involved in doing the exercise that morning, he also liked being able to find an answer in the book if he had to.

5.10.1 Experience: SERGEI (SG) and the Researcher (TD)

(TD) : Le numéro 2, je vois qu'il y a quelque chose ici, (SG), qu'est-ce que c'est? (Number 2, I see that there is something here, (SG), what is this?)
 (SG) : Minuit. (Midnight.)
 (TD) : D'accord et tu avais écrit quoi parce que c'est encerclé.. (I see. And what had you written? It is circled.)
 (SG) : Deux heures...douze heures douze.. point zéro zéro. (Two o'clock.....Twelve o'clock twelve point zero zero.)
 (TD) : Douze point zéro-zéro. Es-tu capable de lire le numéro deux, toi? (Twelve point zero zero. Can you read number two for me?)
 (SG) : Quel heure est-il? (What time is it?)
 (TD) : Et la réponse avec la correction. (And the answer with the correction.)
 (SG) : Il est minuit. (It is midnight.)
 (TD) : Qui veut dire quoi? Lorsque cela a été corrigé est-ce que tu es d'accord avec la correction? (Which means?...When it was corrected, are you in agreement with the correction?)
 (SG) : C'est la même chose. (It's the same thing.)
 (TD) : Qu'est qui est la même chose? (What is the same thing?)
 (SG) : Douze heures et minuit..la même chose..il n'y a aucune différence. (Twelve o'clock and midnight...the same thing...there's no difference.)
 (TD) : Qui veut dire, (SG), qui a raison là? (Which means, (SG), who is right here?)
 (SG) : Sais pas. (I don't know.)
 (MM) : Elle. (She (teacher) is.)

5.10.2 When Worlds Collide: Focus-on-Form-Grammatical Accuracy: *Douze Heures et Minuit*

In French, twelve o'clock is never used whereas in English, "It is twelve" can be used instead of or as an adjunct to "It's noon. It's midnight."

Although the latter is used less, it would, nevertheless be acceptable. In French, under no circumstances would *douze heures*-twelve o'clock be accepted as being a correct response to the question: "*Quel heure est-il ?*" (What time is it?). The teacher had corrected the error focusing on the mistake. At this point in the exchange between researcher and student, (SG) has not accepted that what he has written is a mistake. (SG) has noticed the mistake since the teacher has circled it for him. In addition, I have brought it to his attention by focusing on the correct form *minuit* as corrected by the teacher. In other words, (SG) is aware that *douze heures*-twelve o'clock is unacceptable because it is incorrect. (SG) has refused to acknowledge the correction saying that there is no difference between *douze heures* (12 o'clock) and *minuit* (midnight) as corrected by the teacher.

Once (SG) had asserted that there was no difference between the two expressions, I asked (SG) who was right. The teacher had one version, *minuit*, whereas (SG) had claimed that there is no difference between the two answers: his answer and that of his teacher. In other words, his *douze heures* (twelve o'clock) was just as correct as his teacher's *minuit*. His response was that he didn't know who was right and yet he had asserted that there was no difference between the

two expressions. (MM) who had not made the same mistake, jumped into the exchange to assert that the teacher was correct. There was no other response from (SG) and so we moved on to other things in the exercise.

A note on (MM) and his response must be made at this time. From this data, (MM) seems to concede that (SG) is wrong and that his teacher is right. Dichotomies are easy answers to complex situations as we are about to see as more data on the subject is introduced below.

After a short time, I decided to go back to the same question to see if (SG) had changed his mind in any way concerning his response to the correction.

5.10.3 Experience

(TD) : Et revenons ici. Lis la réponse numéro deux. C'est moi qui va poser la question et tu vas me répondre. D'accord? Quel heure est-il? (**Let's go back to this. Read the answer to number two. I will ask you the question and you will answer me. Okay? What time is it?**)

(SG) : C'est dix heures. (**It is ten o'clock.**)

(TD) : La même heure? Non, non selon ta réponse. (**The same time? No, no according to your answer.**)

(SG) : Il est minuit. (**It is midnight.**)

(TD) : D'accord et tu avais écrit? (**And you had written?**)

(SG) : Il est douze heures. (**It is twelve o'clock.**)

(TD) : Et tu aimes douze heures autant que minuit, n'est-ce pas? (**And you like twelve o'clock as much as midnight, don't you?**)

(SG) : Oui, c'est la même chose. (**Yes, it's the same thing.**)

(TD) : Maintenant, à ton tour, tu dis je sais pourquoi..vas-y, MM. (**Now it's your turn. You have said that you know why, go ahead, MM.**)

(MM) : Parce que ça dit douze heures là et puis j'ai *trouve la réponse dans le livre et *ça écrit pas douze heures *à le livre, *ça écrit minuit dans le livre et il a écrit une autre réponse et je pense Mme XX veut la réponse écrit dans le livre. (**Because it says twelve o'clock there (indicating the hands on the clock) and then I found the answer in the book and it was not written twelve o'clock in the book. It was written midnight in the book and I think that Mrs. XX wanted the answer that was written in the book.**)

(SG) : Peut-être. (**Maybe.**)

(TD) : Peut-être, (SG), on ne le sait pas? (**Maybe, SG, we don't know?**)

(SG) : Shakes his head indicating no.

5.10.4 Iterative Foldings

There is a possibility that (SG) has not changed his mind. He states once again that *douze-heures* (twelve o'clock) and *minuit* (midnight) are the same thing. Even after (MM) has given the explanation about finding the answer and saying that the teacher might have wanted the answer that was written in the book, (SG) still does not concede the point. His response is that maybe that might be (the teacher wanting the answer in the book). He will not budge on the fact that for him, both responses are one and the same thing.

Also of note here is that (MM) who did not make the same mistake as (SG) and who had said that the teacher was correct, is now saying that the teacher wanted the answer that was in the book. He has gone from assuming that (SG) is wrong and that his teacher is correct to saying that even though it says *douze heures* (twelve o'clock by the hands of the clock), he managed to find the answer that he believes the teacher wanted. In other words, although (MM) got the correct answer, there is no certainty in the data that (MM) rejects *douze heures*, the form (SG) had advanced as an answer. What form of knowledge does (MM) have? He got the right answer. Are we to assume that he knows the right answer? Are we also to assume that he has learned what the teacher intended him to learn? Perhaps knowledge and learning are not synonymous anymore than are noticing and awareness.

How has experience served as a ground here to effect (MM) who came into the study stating, "Mistakes are just plain bad."? From experience, he knows the teacher is right and he is willing to accept her norms of correctness *OR* is he? He got the correct answer so are we to assume that he also has learned? It would seem that how he has learned has not come directly from teacher input. Perhaps (MM) might have been on a quest to please Mme XX and please himself by focusing on what she wanted. Are we as educators to interpret this as evidence that learning has occurred and that we can control such learning?

In reference to current theory on focusing on a correct form which can only take place in a setting like that found in immersion, it is assumed that a student will correct a form if that form has been noticed in the input. In the data presented to this point, there is ample evidence that (SG) has noticed the form that is *minuit*. The teacher had pointed out the error in the written work days before this interview. (SG) corrected the error before the interview. The teacher had seen his corrected work. We spent time examining the error together. (MM) has told us that he thinks the teacher is right in her corrections. Even after a break from the task at hand, (SG) comes back to the form and continues to assert that there is no difference between the two forms. When (MM) gives his explanation about finding the answer in the book and states that he believes that the teacher wanted the answer that was written in the book, (SG) still doesn't budge from his initial

position. He is willing to concede that (MM)'s explanation is plausible so he responds that his interpretation might be correct but that "we don't know".

The difference between awareness and noticing has also been brought up in the literature (Wolfe-Quintero, K., Inagaki, S., & Kim, H-Y. ,1998) with both being touted as prerequisites for learning a correct form. From the evidence here, it would seem that (SG) has noticed the form. He is fully aware that the teacher does not believe that all is well concerning the French that he has used.

Nevertheless, he continues to assert that both forms are the same and that he has not made a mistake. From this, it goes without saying that noticing a correct form has allowed (SG) to become aware of that form. (SG) is aware of the form *minuit*/midnight. He is also aware of the fact that the teacher has not accepted his own form of *douze heures*/twelve o'clock. Nevertheless, he has not (and perhaps will not/cannot) accepted the correction offered by the teacher and through interaction with me and (MM) at this particular point in time.

As I sat with the two boys and I listened to the tape of this interview, it seemed that (SG) was quite far away from what he had initially said about making a mistake. Referring back to what (SG) maintained about correction and making mistakes as described in the first part of this chapter, (SG) said that he didn't care if he got a mistake in French. He had tried his best. At that time, he had folded back the possibility of making a mistake as something to take in stride. (SG) had stated that according to him, French and English were not the same and that

because he was just beginning to learn French, he expected to make mistakes. Such does not seem to be the case here when confronted with the experience of something that is perfectly all right in English but not so in French. Could (SG) have felt that the correction was a direct assault on his general knowledge and the division of time and space assigned to it, which was related to that of the English language? The closest comparison I can draw to this reaction is that of Andrew whose narrative is described in Chapter 2 of this dissertation to the French, *pelleter*. (SG) will not effect or allow the possibility that *mimuit* is the only form that is acceptable in French. He has retained both possibilities and refuses to dismiss either through correction, noticing and/or awareness. Have the norms set by the teacher been recognized here? Could (SG) be becoming a subject other than he was, formed and effected from the experience of this correction and his possible not acknowledging the unique norm of correctness set up by the teacher?

Now let us focus on the space between or the aporia. Socrates maintained that it was necessary to have this impasse or mismatch so that a former form of knowledge could be removed in order for new knowledge to stem anew. In terms of the conceptual framework retained and developed for this dissertation, knowledge is constantly being renewed for knowledge is part of the process of iteration. Knowing is a process that continually folds back onto itself traveling across different planes only to become present again. It is a process that is nomadic, without a discernable beginning or an end. It folds upon itself and

moves out only to be folded back again. One very good analogy regarding this process is the one put forth in Serres (1999) where knowing is compared to a baker kneading dough and moving that dough back and forth and yet never positing a center from which that dough originates. Has (SG)'s former form of knowledge disappeared through mismatch? Will it do so in future? How have the role of experience in error correction and the rejection of acceptance of norms established by the teacher contributed to (SG)'s knowledge? What kind of control has she had over the experience? (SG) certainly was not left untouched by the experience. How can we, as educators continue the pretense that such an event is controllable on all levels? How can we state that (SG) has not learned?

In terms of traditional vocabulary, there has been no uptake or the taking up of data in the case of (SG). Hence there has been no language learning. My contention is that (SG) has been able to take up some of the linguistic input offered. On a grammatical level, he uses *minuit* in a way that is correct. He uses the word consistently; he does not state that the correction is incorrect. In fact, he asserts it is correct because twelve o'clock and midnight are one and the same. What (SG) does not accept is that the teacher has not accepted his answer as well as her own. He seems to be questioning her norms of correctness.

First, this type of evidence is not available to a researcher if the student is considered to be a research object and there is the necessary hands off approach that goes along with any investigation that takes place when doing research in the

positivist/postpositivist paradigm. This approach becomes extremely problematic if language research is equated to conducting research in the natural sciences. Secondly, through the correction of error in this case, the student has noticed the error. (SG) has rejected the noticing. Thirdly, (SG) is aware of the correction. His contention is that we are dealing with two equally correct forms. Another point that has to be made is that although the correction was not able to get (SG) to accept that his form was wrong, it did introduce another form that he has not rejected.

Hence, (SG) now has two forms that he states he accepts and which he sees as being the same. Perhaps this could be interpreted as evidence, then, that the correction has led to a new organization of knowledge for (SG). It is not the type of reorganization of knowledge that any French teacher would find desirable for it has the makings of seeing the two forms used as mirror images of each other from time to time. It could very well be that the two forms would end up in free variation, both assumed to be correct. For example, Ellis (1985) argues that free variation arises in learner language when learners acquire a new form in tandem with a form that was learned previously and then they use these forms as if they are both correct and mean the same thing.

It could also be that fossilization in the two terms might occur over time if there is no further rupture of this knowledge that occurs. Fossilization is a term coined by Selinker (1972). It is still used in the literature on learning a second

language. Fossilization refers to a learner who simply has stopped learning so that language does not change and an *incorrect* form is retained in the target language. Suddenly, through error correction, two virtual entities (*douze heures* and *minuit*), with no evident previous link between themselves according to what (SG) has said, have been given a presence. (SG) has retained both possibilities. They are no longer in the realms of the “possible becoming” but they have now been assigned a presence and have gained the status of an “object-being”. According to (SG), they belong to the same family and are linked together. As a result, (SG)’s whole knowledge landscape has changed. He is no longer where he was prior to the experience of this correction and this interview and he cannot go back to that position in future even with a new link being created. Nevertheless, there is always the potential that this (*douze heures-minuit*) “become other” depending upon future experience(s).

Finally, it must be pointed out that there is no interface here. Interface, according to Serres & Latour (1999), supposes that “*douze heures*-twelve o’clock” at the junction between two concepts is perfectly under control, or seamless and poses no problems. This can be a very linear way to look at data, incommensurate with the conceptual framework retained for the purposes of this dissertation. There is evidence that correction in and of itself cannot control an outcome. Perhaps what correction can do is to destabilize a system if one is willing to concede that language is a system. That system, then, has the potential

to change. However, how that system will change is neither under the control of the teacher nor the researcher nor (MM) for that matter. Here, (SG) has a system that has changed. It is not the same as it was prior to the correction when he had not yet encountered the French *minuit*. Perhaps it is the experience of the correction serving as ground that has effected (SG) so that as subject he no longer fully adheres to what he first said about his expectations of making a mistake in French. How can we as educators continue to believe that we can control such an event? How can we then begin to look at error correction and focus-on-form in another way? What are the implications in doing so? What are the implications in not doing so?

In short, two worlds have collided. The teacher's world and the one belonging to (SG) have just touched. They have not become one. Rather, they have become other. Like play dough that can be kneaded, each has retained its original color and flavor in the folding and enfolding process. They have not blended nor did they during the length and scope of this investigation. In the case of (MM), worlds have also collided. They have not totally meshed to form something new and the fact that (MM)'s answer is correct does not justify concluding that he has learned what the teacher has asked him to learn. If anything, it has raised other questions about just how illusionary traditional questions about education in general, input and its role in language learning can be.

5.10.5 When Worlds Collide: Focus-on-Form-Grammatical Accuracy:As-Tu....?

In order to seek a context that would be meaningful to (SG) and (MM) in dealing with the written form of the verb, *avoir* (to have), I asked them what their favorite television programs were. (MM) answered that it was Pokeman. (SG) also loved Pokeman but since (MM) had already chosen it, he decided that he would choose wrestling. Both boys indicated that they watched Pokeman nearly every day after school.

5.10.6 Experience (SG) (MM)

(TD) : Comment est-ce que je peux épeler 'as-tu' dans : as-tu vu l'émission de télévision de Pokéman?

Comment tu l'écris? (How can I spell 'as-tu' in : As-tu vu l'émission de télévision de Pokéman? How do you write it?)

(MM) : Moi ? (Me?)

(TD) : Oui, Comment tu l'écris? (Yes, how do you write it?)

(MM) : 'A-S TU' (spelling)

(TD) : D'accord? Disons, toi, ton émission.. tu m'as dit que c'était la lutte wrestling, c'est ça? (Okay? What about you ..your program..you said that it was wrestling.)

(SG) : Oui (Yes.)

(TD) : Si je pose la question : As-tu vu l'émission de télévision? ... As-tu vu la lutte à la télévision? (If I ask the question : Have you seen the television programme...Have you seen wrestling on television?)

(SG) : Oui. (Yes.)

(TD) : Comment est-ce que tu épelles as-tu? As-tu vu? As -tu... (How do you spell "as-tu" ? As-tu vu? As -tu... Have you seen....Have you?)

(SG) : A S T U, je pense. (A S T U, I think.)

(TD) : Et toi est-ce que tu pense ou tu es certain? (And you, do you think that is how it is spelled or are you certain it is spelled that way?)

(MM) : Certain. (Certain.)

(TD) : Tu es d'accord? (Do you agree with him?)

(SG) : Oui. (Yes.)

(TD) : Maintenant, je vais poser encore une question. La dernière fois qu'on s'est rencontré, on avait une différence d'opinion pourquoi on mettait un 's' à 'a'. Est-ce que vous vous souvenez de cela? (Now I am again going to ask a question. The last time we met, we had a difference of opinion on why an 's' was added to the 'a'. Do you remember that?)

(SG) : Nods

(TD) : Toi, MM? (You, MM?)

(MM) : Nods.

Experience (SG) (MM) continued

(TD) : Aujourd'hui, vous l'avez fait comme ça (snaps fingers)..aucune réflexion, absolument rien AS. (Today you spelled the word in a flash. There was no thinking, absolutely no hesitation, nothing 'as'.)

(MM) : A Étudié. (Studied.)

(TD) : Tu as étudié? (You studied?)

(SG) : Moi aussi. (Me too.)

(TD) : Toi aussi....Comment tu as étudié, SG? (You too....How did you study, SG?)

(SG) : Non, moi pas étudié. (No, I didn't study.)

(TD) : Toi, (MM)? (You, MM?)

(MM) : Oui. (Yes.)

(SG) : Étudié dans la classe. (Studied in class.)

(TD) : Dans la classe... Je comprends. (In class...I understand.)

(MM) : À *ma maison. (At home).

(TD) : À la maison, d'accord. Est-ce qu'il y a..Et là vous allez me partager ..Je vais commencer peut-être avec (SG) et ensuite je poserai la question à (MM)...la même question. Maintenant, (SG), pourquoi est-ce qu'on met un 's' à 'a'. Est-ce que tu as changé d'avis ou bien... (At home...okay. Is there..and you will share...Maybe this time, I will start with (SG) and then I will ask (MM) the question...the same question. Now, (SG), why do we add an 's' to 'a'? Have you changed your mind?

(SG) : Même chose, voyelle. (Same thing, vowel.)

(TD) : Et toi, (MM)? (And you, (MM))

(MM) : Voyelle. (Voyelle).

5.10.07 Iterations and Foldings

(SG) and (MM) agree that there should be an 's' following 'a' in a question like: *As-tu vu l'émission de Pokémon à la télévision?* (Did you see Pokémon on television?) There had been a discussion on the verb, *avoir* (to have), in class. In addition, the discussion had continued as I had previously tried to

interview the boys. At a later date, the teacher had assigned the spelling of different forms of the verb in the present tense to be learned. (SG), who indicated in previous conversations with me that he never did homework, said he studied but that he had done so in class. (MM), on the other hand, does not consider himself to be a good student and this image has been formed/effected from his experience to date. He had indicated that he had to study in order to succeed and that he believed would not come close to being successful if he did not spend time going over school work at home with his father. (MM) had studied the verb, *avoir*, at home. The boys had the correct form of the verb on this occasion. They were able to spell and write the form with *tu* (verb form requires an -s). It would seem that they were told to learn the forms by rote and I subsequently asked the teacher who confirmed this. They had no idea why there was an 's' following 'a' an indication in French that the verb agrees with the subject *tu*, in number and in gender (second person singular). Their conclusion is that vowels somehow make a difference here. (They had also been learning about liaisons in French where a consonant sound links to a vowel sound at the beginning of the following word.) How could this be interpreted as having learned a correct form? How can we, as educators, continue to believe that we can control the flow of experience so that X experience will have Y result?

Learning the form of this verb came after a long struggle in which most of the students had not given the correct forms of the targeted verb despite the fact

that the verb in all its forms in the present tense was written on a class poster. The teacher had won out as far as this form was concerned. There is not enough experience data yet to determine if this form was given simply to placate their teacher or whether both boys had accepted that the form was actually spelled in the way they answered me. Further instances of this verb appearing in the data and in their copybooks seem to suggest that for the next seven weeks of the study, the boys had no difficulty handling this verb. As far as this verb is concerned, not knowing or misunderstanding a grammatical rule did not help or hinder them in the written application of this verb in sentences.

With the verb, *avoir* (to have), perhaps a rupture in the knowledge base of the two boys had taken place. However, it might not be related to understanding grammar nor might it be related to the overt application of a grammar rule that they had learned in class. Rather, there had been quite a discussion regarding the verb and how to spell it and finally the teacher had assigned it to be learned. Somehow, this had worked for both boys at this point in time. There was no *aporia* (Derrida, 1996), or the lacking of a path or a way, involved here that I could detect. There was no misconception being stripped away in the Socratic sense. There was no exposure of incorrectness or mismatch. The boys had ceded ownership of this particular item over to the authority and wisdom of their teacher allowing for that possibility to become part of their folding. There were echoes of Chomsky (2000, p. 21) going through my mind at this point referring to his

assertion that: "Students don't learn by the mere transfer of knowledge, consumed through rote memorization and then later regurgitated. True learning comes about through the discovery of truth, not through the imposition of an official truth. That never leads to the development of independent and critical thought."

Before conducting this study, I would never have questioned the veracity and wisdom of his statement. Now I wonder if certain things like verb tenses in French, for example, in both written and oral form might not really have to be memorized as a starting point with a student then learning how to apply them so as to come to an understanding about how to do this and why. To have to do both, it seems would be quite taxing as experience with all the rules involved in trying to seek accuracy might be as well. This is not quite the same perspective as the one cited in Chomsky (2000).

At this point I have a final word to say about (MM). While he had stated that all mistakes were bad, he nevertheless accepts the teachers' authority and power in correction. This is true throughout the study. He is formed/effected from the experience offered and makes Mrs. XX's correction part of his possibilities. He does this in a way that is very different from (SG). I can only wonder what kind of differences the two boys actually make in retaining possibilities in corrected work and what it takes for (SG) to accept correction. An image of yellow lemon scented play dough and green lime scented play dough travels through my thoughts as they are folded together and unfolded only to be enfolded

once again to make a blend of blue citrus scented dough. Perhaps this represents (MM)'s reaction to correction and different worlds colliding.

5.10.8 When Worlds Collide: Focus-on-Form-Grammatical Accuracy: *Juillet* (July) Not *septembre* (September)

ALICE and I had a conversation in French concerning her rendition of *Le renard et le corbeau* . When I asked her how she felt she had done on the video, she replied that she had done very well. She added that Mme. XX had told her that she had: “*tout bon*” (everything right) and she based her own opinion on what the teacher had said. She conceded that she had a few vocabulary mistakes. When she read the sentence, she made the same or similar mistakes in pronunciation as she had made on the video. However, she was able to correct the pronunciation of those mistakes when those same words were isolated.

5.10.9 Experience

TD : Peux-tu me lire la question dans ton cahier? (Can you read the question in your notebook to me?)
 ALICE : Oui. (Yes.)
 TD : Alors? (So?)
 ALICE : Quel est le septième mois de l'année? (What is the seventh month of the year?)
 TD : Et la réponse que tu avais écrite? (And the answer you wrote?)
 ALICE : Le septième mois de l'année est septembre. (The seventh month of the year is September.)
 TD : Et Mme. XX a corrigé ton travail, n'est-ce pas? (And Mrs. XX corrected your work, didn't she?)
 ALICE : Oui, (Yes.)
 TD : Et elle a écrit? (And she wrote?)
 ALICE : Juillet. (July.)
 TD : Comment tu as trouvé septembre comme réponse à la question? (How did you come to choose September as an answer to the question?)
 ALICE : Sept dans septembre. (Seven in September.)
 TD : Et septembre est quel mois de l'année alors? (And so September is what month of the year?)
 ALICE : Neuf. (Nine (ninth).)
 TD : Et juillet est quel mois de l'année? (And July is what month of the year?)
 ALICE : Sept. (Seven(th).)
 TD : Et juin? (And June?)
 ALICE :*juin est six. (.....June is six(th).)

5.10.10 Iterations and Foldings

As already mentioned, according to the teacher, ALICE is an exceptional student who is tops in her class. From the experience data, it would seem that Alice relies on much more than language in order to arrive at an answer. She saw the *sept* (seven) in *septembre* (September) when asked what the seventh month of the year was. Her answer was a logical deduction that would have been correct

had our year had ten months in it. There is no question that she accepted the teacher's correction. In addition, she was able to identify that September was the ninth month and June was the sixth month.

This might be interpreted as evidence that her knowledge system had been reorganized. She has *become other than she was* through experience. ALICE now knew in both French and English that September was the ninth month of the year and not the seventh month as she had originally written. However, to a native French speaker, ALICE's answers to the questions I asked did not indicate that she was seeking accuracy of form in French. She seemed to be trying to make herself understood in French to me by attending to meaning rather than form. Her answers were *neuf* (nine) not *neuvième* (ninth) and *six* not *sixième* in response to what month...

This refers to another query in the literature on second language learning. It is that a student can focus on form but not on meaning *OR* a student can focus on meaning but not on form especially when communicating orally. A student has great difficulty doing both simultaneously. Moreover, in oral conversation in much the same way as what occurs in immersion programs that are centered and focused on communication, accuracy must take a backseat to trying to get a meaning across in a conversation.

Oxford (1989) talks about learner strategies in learning a second language. Learner strategies not only represent a learner's deliberate attempts to learn but

also strategies that a learner uses to be successful at learning a language. I am not willing to go as far as saying that ALICE would limit her learning strategies to only second language learning for although she learned something through French, she learned a fact that was metalinguistic in that it did not deal with language alone. How can we continue to believe that learning a language can be divorced from experience and learning in general once the pretense and illusion of control is put into the foreground? As the conversation continued, it seemed that ALICE had developed her own strategies that she used both in math and in French classes. Along with her apparent lack of mistakes in written work, perhaps this helped her teachers think of her as such a good student. How can we as educators continue to endorse and justify programs that create artificial boundaries like reading, writing, listening and speaking and the euphemisms that have been coined for these categories over the years? How did ALICE through whom data, perceptions, understanding, knowledge, information and sensations (to name but a few) flow in the same way as (SG) and (MM) come to be effected so as to think of herself as an excellent student whereas (MM) does not? What kind of differences does this make in effecting from experience and being able to use that experience as a ground?

Unlike (MM), ALICE was not willing to accept all teacher corrections when it came to French grammar corrections. In the data that follows, ALICE sees

no need for a plural verb although her teacher has stated the rule in writing to her in her notebook.

5.10.11 Experience

TD : Tu as fait une faute ici, ALICE. Mme XX l'a corrigé pour toi. (You made a mistake here, Alice. Mrs. XX corrected it for you.)

ALICE: Où? (Where?)

TD: Ici. (Here.)

ALICE : *Je écris : *le enfants..(I write (wrote): * the children...)

TD: Et tu aurais du écrire? (And you should have written?)

ALICE: Les enfants...(The children..(making a plural agreement))

TD: Et le verbe? (And the verb?)

ALICE: Corrigé (Corrected.)

TD: Mme XX a expliqué la règle dans la classe? (Mrs. XX explained the rule in class?)

ALICE : Oui. (Yes.)

TD : Et dans ton cahier? (And in your notebook.)

ALICE: Oui. (Yes.)

TD : Alors, si tu mets la phrase au pluriel comme on te demande, comment est-ce que tu épèles : voit?

(And so, if you put the sentence in the plural as they ask you to do, how do you spell : voit (see)?)

ALICE: Voit-voient comme dit Mme XX. (Voit-voient like Mme XX says.)

TD : Quelle forme, ALICE? (What form, ALICE?)

ALICE: Voient.

TD: Si tu dis: La femme marche. Attends, je vais l'écrire pour toi. (If I say : The woman is walking. Wait, I'll write it down for you.) Voilà, écris la phrase au pluriel pour moi. (There, write the sentence in its plural form.)

ALICE: Handing back her notebook: Les femmes marche. (* The women walk.)

TD: Et, le pluriel, comme Mme XX a écrit dans la règle? (And the plural, as Mme XX wrote in the rule?)

ALICE: Là. (There, points to les femmes.)

TD : Et le verbe?

ALICE : Là. (There, points to *marche.)

TD: Est-ce qu'il y a une faute dans le verbe? (Is there a mistake in the verb?)

ALICE: Non. (No.)

5.10.12 Iterations and Foldings

Perhaps I could have pushed ALICE to make the connection of the plural verb. I do not know since I did not attempt to do so. ALICE accepted the correction as far as the agreement between the article *les* and the noun, *enfants*, was concerned. She was also able to give *les* and *femmes*. However, the leap to making the subject-verb agree seemed to be a quantum one for her and she was unable to make it. She had accepted the correction made by the teacher in giving and accepting the correct answer because it came from the teacher. She did not accept the subject-verb agreement readily even in seeking to please the teacher by correcting *voit* to *voient*. In French, both verbs sound the same since a native speaker will pronounce both words as being the same. This was not true of this writing exercise where a plural distinction had to be made for subject-verb agreement to be accurate. Perhaps these factors, the distinctions between oral and written work in French, did not enable ALICE to make the connections needed to attain accuracy.

In order to help ALICE, the teacher had supplied her with the rule of plurals and subject-verb agreement in French. A rule leaves no room for maneuvering. A rule must be followed as Wittgenstein (1965) would assert and, in French when we follow and apply the rule, we do so blindly in order to attain accuracy. There is the belief in some school programs, like those in Québec schools, that explicit teaching of a grammar or syntax rule will somehow transfer

itself to accuracy of form when it is applied to new situations. We always have a choice concerning whether or not we will follow a rule. In following an explicit rule like the one supplied by the teacher, a student has decided to do so. How can I determine whether a student has understood a rule since how it is being interpreted seems to be both an idiosyncratic and an inaccessible mental state that is fixed in time for that particular moment? Evidence for this comes from the student being able to do X or whatever correctly or in the right way according to Wittgenstein (1965).

Following a rule means applying a pattern that eliminates all alternatives. The student knows how to move toward correctness and the path is set; equilibrium is established. Hence following a rule is counter-rhizome. It does not allow a student to follow other pathways and make other connections and links. In a sense, then, a rule and rule following stop the iterative process. If an iterative process is stopped, a system is closed as far as that connection is concerned. Links can be made but they are made in connection to the rule and not in connection to other possible non-rule links.

In the data, it would seem that there is evidence that ALICE followed the rule for the agreement of plurals as far as determiners and nouns are concerned in French. She was able to go from *l'enfant* to *les enfants* and later with me, when she linked the rule from *la femme* to *les femmes* in that time and space. What she did not accept (and perhaps could not accept) was making the verb plural as well

so that the verb would agree in gender and number with the subject. She decided that she was not going to connect in the same way as her teacher. As subject, she has not been formed/effected by this experience of correction *OR* has she? Should we take production of a correct form as evidence of knowledge of that form? Isn't the whole idea of focus-on-form and correction based upon that very premise?

One could argue that ALICE had not noticed the evidence in the input that would be hard to do since she corrected *voit* to *voient*. She certainly was aware of the *voient* form and she could mouth and repeat the rule. Now we are getting to the explicit knowledge versus implicit knowledge dichotomy that has been expounded in second language research. According to Ellis (1996), explicit second language knowledge is knowledge of rules and the like that exist in analyzed form so that they can be followed systematically and a learner can report on what is known and how they have come to know it. Implicit knowledge in a second language is intuitive. First language knowledge is of this type since it cannot be reported in the form of rules. Implicit knowledge (Ellis, 1996) is associated with competence in the literature.

There is also an on-going discussion as to whether, when and how explicit knowledge can become implicit knowledge in terms of second language learning. In second language learning, the object of learning has to remain constant. A language teacher wants a student to be able to communicate, i.e., focus on

meaning, and to do so as accurately as possible. Second language research has demonstrated that in most immersion programs, accuracy is sacrificed at the expense of communication. Perhaps we should reexamine the whole idea of accuracy in light of student thinking as effected from experience instead of looking at the query as a dichotomy that is polarized.

In most of the French classes I attended, along with collaborative activities involving reading and writing, the focus was on seeking accuracy and learning grammar rules. The same cannot be said of the mathematics class given in French. Here, understanding of mathematical concepts was put into the foreground and little attention was paid to the French except in terms of lexical items that students used quite accurately. ALICE has made a choice. She has given Mrs. XX the answer that she wanted. She does not seem to have mastered the rule. Her teachers still think of her as an excellent student.

The type of teaching used in the teaching of French grammar would at first glance eliminate all uncertainty when it comes to rules and their application. ALICE has made progress toward a fixed invariant answer as far as determiner-noun agreement in number is concerned. She does not seem to have moved concerning subject-verb agreement. The experience of focus-on-

form has allowed her to experience success and correctness. Has it also made her learn what her French teacher wanted her to learn?

ALICE seemed frustrated and annoyed with the issue of subject-verb agreement. She knows the rule exists. The rule has not become part of her actualization of experience (perhaps not even in virtual state). She is in a type of aporia; she does not know where to go. Moreover, she does not wish to move toward the unknown and so she has either decided to ignore and not to accept what her teacher has given her as the rule for agreement concerning this form.

What is ALICE being asked to do? Is she being asked to abandon one set of assumptions, that verb tense agreement is not necessary, in favour of another set of assumptions, that they are very necessary in French? In a way, she has been asked to let go of her own little paradigm in favour of another new episteme in much the same way as (SG) was in relation to his *douze heures-mimuit*. With this correction, the teacher has asked ALICE to abandon one way of thinking and adopt a whole new way of thinking about verbs and their agreement with subjects. In other words, perhaps the correction has challenged her understanding of how *things work*. Perhaps ALICE wishes to remain within her comfort zone and not risk making a mistake. Perhaps I could assume that ALICE is experiencing some sort of anguish as well. For

ALICE, making a mistake is an offence and she feels guilty-stupid when she is incorrect. Perhaps this would in part explain her rejection of the instability offered by adherence to the subject-verb agreement information. While one set of agreement, the determiner and noun agreement, seem to have caused her no problems, ALICE cannot readily change her mini-paradigm, any more than a positivist/postpositivist can change paradigm overnight. We have all learned to divide time and space and we have our comfort zones. ALICE also has hers and in this particular situation, it does not seem to include verb-subject agreement and its implications.

Burbules (2000) maintains the task of the teacher is not in stripping away falsehood to clear the ground for Truth, but in helping someone who is lost to find *their* way, to make a passage, or *translation*, between what is foreign or puzzling and what is familiar. While I do not totally disagree with Burbules (2000), I cannot help but wonder if we, as educators, should help students to make links and connections using the flow of experience acknowledging that students, as subjects, are effected by experience. ALICE has demonstrated that she is able to find her own paths and to make her own connections. She has also been described as being an exceptional student and she is capable of linking but first she must come to terms with the state of aporia that she is experiencing, the discomfort associated with it and the lack of certainty that it carries in its wake... In this case, what could a teacher do to

encourage further connections and what could Alice do for herself? ALICE has suspended having to make any choices in relation to subject-verb agreement in French thereby putting doubt itself on hold. Is this also to be interpreted as evidence that ALICE has not learned?

5.10.13 Experience

It was ALICE and CHRYSTAL's group that was to be interviewed first on this particular morning. ALICE had brought along her *Feu Vert* as requested and that day, we used the French exercise book as a springboard into the conversation. We went through several pages before finding a mistake. Finally we located a problem with the reflexive verbs in French. Among other attributes, verbs are either reflexive or they are not. An example of a verb that would be considered reflexive in French is the English verb, to wash oneself, *se laver*.

ALICE had written: *je t'appelle*. The correction was: *je m'appelle*. We went on to looking at a plural verb that is described in detail below. I asked ALICE the following questions in order to try to elicit a response that would indicate whether she had grasped accurate reflexive verb use in that time and space.

<p>TD : Comment tu t'appelles? (What is your name?) ALICE : Je t'...Je m'appelle Alice. (my name is Alice.) TD : (Pointing to Chystal who was seated at another table) Comment elle s'appelle? (What is her name?) ALICE: Elle s'appelle Chrystal. (Her name is Chrystal.) TD : Comment je m'appelle? (What is my name?) ALICE : Tu t'appelles Mme, Dufresne. (Your name is Mrs. Dufresne.) TD : Comment tu t'appelles? (What is your name?) ALICE : (Deep sigh) Je m'appelle, Alice. ('My name is Alice.)</p>
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I would suggest that ALICE has understood the use of the reflexive verb in the present tense in French at least as far as it is used with *appeler*. I had pushed her to go through quite the sequence orally and at the end, she was getting rather impatient with the exercise. I do not know if she could give *nous* (we) and *vous* (you) forms of *appeler* (to call; to name) in context. However, she seemed to have been able to learn from the correction although I would not go as far as asserting that she has learned the reflexive in French. Once again, I would like to suggest that ALICE is the type of student who has said that she knows she has done well or is doing well because her teacher has said so. While there were instances in which ALICE rejected correction outright as in the case of the subject-verb agreement cited above, the following data does not support that finding a week later.

5.10.14 Experience

Without being asked to do so, ALICE read the following question:

ALICE : Quels animaux Michelle rencontre-t-elle? She explained that she had written: Les animaux * est mais c'est sont. Oui il y a la tourterelle, la coccinelle, l'hirondelle, et la sauterelle. (What animals has Michelle met? The animals *is but it's are. Yes there is the mourning dove, the ladybug, the sparrow and the grasshopper.)

TD : Ce qui veut dire que tu avais écrit : les animaux *est et que tu as corrigé pour : les animaux sont la tourterelle, la coccinelle, l'hirondelle et la sauterelle. (Which means that you wrote : the animals *is and that you corrected it for : The animals are the mourning dove, the ladybug, the sparrow and the grasshopper.)

ALICE : On * besoin faire des phrases avec des mots....(We had to make sentences with the words.)

TD : Oui qui veut dire que vous étiez obligés de faire des phrases avec certains mots. L'hirondelle vole dans *la ciel et maintenant tu sais que c'est l'hirondelle et la tourterelle qui sont des oiseaux. (Yes, so you had to make sentences with certain words. The sparrow flies in the sky and now you know that the sparrow and the mourning dove are birds.)

ALICE : nods

TD : Quand est-ce que tu dois mettre un 'x' a oiseau? (When do you have to add an 'x' to the word bird?)

ALICE : Quand tu mets les. (When you add 'les'. (correct answer))

TD : Est-ce qu'il y a un ciel autour de la terre ou *une ciel autour de la terre? (Is there a sky around the earth?)

ALICE : Sais pas. (Don't know.)

TD : Le ou la ciel? (Is it 'le' or 'la' sky? (Masculine-feminine))

ALICE : Le ciel. (correct answer)

It would seem that ALICE has learned some plural forms and that these might extend to the subject agreement of certain verbs like the verb 'to be' in French. ALICE had pointed out that she hated making mistakes and that she felt guilty when she had a mistake. Perhaps her attitude enabled her to accept

correction readily where and when it was possible thereby seeking as much accuracy as possible in French. There does not seem to be any conflict in her concerning accepting the only possibility offered her by her teacher. How has the perception of herself as a good student worked in tandem with that of her teachers? How has experience allowed ALICE to accept and trust her teacher thereby enabling her not only to seek accuracy but to equate language correctness with Mme XX and her approval? Does this enable ALICE to be a better learner in general? Does this enable Alice to be a better language learner as far as reading and writing French? Can we assume that her book reading habits in general have *OR* have not contributed to ALICE's progress? . I would suggest that ALICE tries to recognize and attain the norms attained by her teacher. Is ALICE using her teacher to explain experience to her and equating correctness with experience?

5.10.15 When Worlds Collide: Focus-on-Form-Grammatical Accuracy: With CHRYSTAL

CHRYSTAL was the most elusive and difficult of the six students to interview. Her sporadic absences throughout the investigation, made the task especially onerous. In addition, it was quite difficult to get CHRYSTAL to focus on the business of focus-on-form. She repeated constantly that she had made a mistake, corrected it, sometimes understood the correction, most times did not and wanted to move onto discussing other things in French. Consequently, as data, there are many instances of CHRYSTAL speaking French about a subject other

than the issue of correction. The experience data supplied here is taken from some of the rare occasions in which she would discuss error correction and focus-on-form.

5.10.16 Experience

(TD): You wrote down a sentence. Let me see.

CHRYSTAL: Here.

(TD): Read the question and the answer, please. We are going to try to do that part in French if that's okay with you.

CHRYSTAL: Okay.

(TD) : Alors tu vas lire la question et ensuite la réponse que tu as écrite. (So you are going to read the question and then the answer that you wrote.)

CHRYSTAL: Moi? Réponse? (Me? Answer? I took this to mean : Do you want me to read my answer?)

(TD) : Oui, ta réponse..celle que Chrystal a écrite. (Yes, the answer that Chrystal wrote.)

CHRYSTAL : Dans quoi se regardent les quenouilles? Les quenouilles regardent (pronounced) l'eau. (What are the cattails looking into? The cattails are looking into the water.)

(TD) : Et selon Mme XX, qu'est-ce que c'est que la bonne réponse? (And according to Mrs. XX, what is the correct answer?)

CHRYSTAL : Dans quoi se regardent les quenouilles? Les quenouilles regardent dans l'eau. (What are the cattails looking into? The cattails are looking at the water.)

(TD) : Qu'est-ce que c'est que ta faute? (What is your mistake?)

CHRYSTAL : * Pas écrire dans. (Not write into.) C'est dans quelque chose les quenouilles regardent. Dans l'eau, oui.

*Les regardent l'eau. (It's into something that the cattails are looking. Into the water, you understand. They're looking into the water.)

CHRYSTAL who came to the program later than the other students, seems to have understood the difference between looking at something as agency in French

and looking into something. She was able to explain the difference in quite a lot of detail. In addition, there is no evidence that she is unwilling to accept the correction. She accepts the one possibility correction has offered her. She is also able to explain why she has been corrected and the logic behind the correction. At this stage, in my mind, I wondered if I should take this as evidence that like ALICE, she will accept a correction as a unique possibility as long as it does not interfere with her own “meaning making”. CHRYSTAL was also the only student who was very matter of fact about what she thought a mistake might be and there seems to be no problem with accepting the expertise of her teacher. CHRYSTAL has stated that there is a correct form and if it is not correct, it is wrong. Could she be seeing all life through this black and white lens? What are the consequences of this on her as subject? What can this perception of self and of accuracy bring to her learning a second language?

5.10.17 Experience

On this particular day on which I was fortunate enough to interview CHRYSTAL, we had just finished viewing CHRYSTAL reading her rendition of the adaptation of the French fable: *Le renard et le corbeau*. As previously mentioned by both ALICE and CHRYSTAL, CHRYSTAL had had difficulty with French reading. There was no evidence that she had any difficulty reading English. Both CHRYSTAL and her teacher felt that she had made a great deal of progress. On the video, CHRYSTAL had had a great deal of difficulty with

certain lexical items in the fable. The act of seeing herself on video in this situation, in particular, allowed CHRYSTAL to come to realize that there was a difference between what she remembered doing and saying in class with what she had actually said and done in the context. Perhaps because of everything that she had had to focus on during the focus-on-form and correction visible on the video, she had another perception of the interaction that had taken place between her and the teacher.

During the interview, we role-played. CHRYSTAL played the fox, *le renard*, which was the same role she had played on the video. I played the role of the crow, *le corbeau*, the role that had been played by another student who was not part of the study but who had given permission to appear on videotape. CHRYSTAL was especially careful with the words where she had made a mistake and where the teacher had either corrected her or effectuated repair in response to the correction. In so doing, she seemed to have more difficulty with lexical items that had not seemed to cause her any great difficulty while I was filming. She was able to identify the mistakes that she had made. The exception was the word, *allouette*, which she had to retake several times in order to get an acceptable rendition (according to CHRYSTAL). She could pronounce all words in isolation. Moreover, she was the only student who was very careful to make use of the liaison. A liaison is a linking between words ending in a consonant with a word beginning with a vowel. In oral French, *les enfants* (the children) is not

pronounced as two separate words. There is a link so that *les [z]-enfants* is the desired form. This liaison is mandatory. It is a necessary distinguishing characteristic in passing for a native speaker of the language.

While this seemed to pose no problem for CHRYSTAL, she was the only student who had difficulty with the overall reading of the text with me even though she said she had found the text easier to read with me than when the video had been taken. She told me that was because *“parce que ç.. c’est ...pas la première fois que j’avais *li et pas en avant de tout le monde *pi ...”* (It wasn’t the first time that she had done the reading and she wasn’t in front of everybody and).

It seemed that CHRYSTAL could only isolate the mistakes that had been pointed out to her by the teacher and to correct them in that context. The other students were able to correct themselves on several levels without teacher help. I did not see CHRYSTAL being able to do this in French during my interviews with her and when she was interacting in class with her teacher and with her peers. Perhaps by having entered the program late, she had not had the same exposure to French as the other children had had and she was involved in a constant game of catch-up vis-à-vis the other students in the program. She took longer to finish her work than the other students in the class. Her absences made consistency of investigation very difficult in her case and she was forever trying

to get her work completed. Not having been present and up-to-date on schoolwork made it very difficult to conduct the interviews that I would have wanted.

5.10.18 Experience

What follows is an excerpt from an exercise that CHRYSTAL had done in class. I had asked CHRYSTAL to read a list of words that had been worked upon in class and on which she made no mistakes. The interview took place the day after she had completed the exercise. The teacher had tried to structure the exercise so that students had been working on sounds and on gender at the same time.

CHRYSTAL: le soleil, le *[h]abeille, le sommeil. (the sun, the bee, sleep)
 (TD); On va aller (ici). (Let's go here.)
 CHRYSTAL : la corneille. (the crow)
 (TD) : Maintenant, es-tu capable de me trouver un mot masculin? (Now can you find word that is masculine for me?)
 CHRYSTAL : Points to 'le sommeil' which is masculine.
 (TD) : Et un mot féminin? (And a feminine word?)
 CHRYSTAL : *le soleil which is also masculine.

5.10.19 Iterations and Foldings

In the above data, it would seem that CHRYSTAL, for example, could not distinguish the masculine from the feminine in French. Gender in French is considered difficult to learn. For this reason, lexical items are usually taught with the article attached. Apple is not *pomme* but *une pomme*; book is not *livre* but *un livre*.

Like all the other students in this study, CHRYSTAL used gender incorrectly in a consistent way. By this, I am not saying that I have concluded that students did not have an idea concerning gender agreement in French. In fact, in looking over the data, there seem to be indications that the opposite is true. There is a great deal of accuracy in the use of gender with nouns in both oral communication and written work. The experience of focus-on-form concerning masculine/feminine in French had not been explicitly brought to CHRYSTAL's attention. To use Sharwood-Smith (1991, 1993) from the second language literature, there had been no awareness concerning this particular feature of French. Here, I believe that we might have a case involving noticing and awareness. Could the above data be interpreted as evidence that the item has not been noticed? Would noticing and awareness have made much of a difference as far as gender in French is concerned? What would CHRYSTAL have retained from experience and the experience of the correction?

5.10.20 When Worlds Collide: Focus-on-form: Accuracy and Invariance: With BETTY

In reading the fable with me, with a few minor exceptions, BETTY had made about the same pronunciation mistakes on the video that we had viewed together. These had been corrected by the teacher and BETTY was aware of them. She hesitated on certain words that had previously caused her no difficulty. She seemed uncertain and from time to time would look at me perhaps for reassurance

or acceptance, I do not know. In any case, the confident BETTY who had been able to read in front of the whole class, seemed to have disappeared as an effect of experience.

5.10.21 Experience

TD : Ah, mon ami, vous chantez mieux que l'allouette! (Ah, my friend, you sing better than an allouette!)
BETTY: Ah mon ami, *vous (vu) parlez mieux que les chouettes! (Ah, my friend, you speak better than female owls!)
TD: Ah mon ami, vous volez mieux que l'hirondelle! (Ah, my friend, you fly better than a sparrow!)
BETTY: Ah mon ami, *tu...vu marchez mieux que la tortue! (Ah. My friend, you walk better than a turtle dove!)
TD: Et vous mangez, quoi, quoi? (And you eat what, what? : And what is it that you eat?)
BETTY: Ah Renard, j'ai vu. Cette fois, vous ne m'aurai pas, omits [ce fromage est à moi] je le garde là. (Ah, Fox, I see what you are up to [omits this cheese is mine]. This time, you won't get me, I am keeping it.)

5.10.22 Iterations and Foldings

When I had asked BETTY what mistakes she had made on the video, she pointed out that she had made two mistakes. One was in pronouncing *tourterelle* which she continued to pronounce **toxturelle*. The other was in *cette fois*. I asked Betty to reread the sentence containing *tourterelle* (with the correct French pronunciation). She did and her rendition was the same as it had been on the videotape. However, in the rereading,, she had no difficulty with the

pronunciation of *vous*. I asked her to find the second sentence and to reread it as well. This time, she corrected her previous mistake reading : *Cette fois, vous ne m'aurez pas, je la garde là*. I asked her what kind of a mistake she had made. Although she was able to identify her mistakes, she replied that she was unable to explain the mistakes as such. I asked if her teacher had explained the mistakes to her. She told me that she had not. On videotape the teacher had immediately corrected her pronunciation and asked her to continue reading. I was interested in knowing if she had understood what a fable was. She explained in French: "*C'est un histoire *que il y a *un morale à la fin. (It is a story where there is a moral at the end.) Comme: slow and steady wins the race.*" In French, I asked her to tell me the same moral and she said: "*Si tu vas lentement, tu as gagné la course.*" (If you go slowly, you have won the race.)

Are we to assume that BETTY has not noticed her mistakes and that she is not aware of them? Could it be stated that BETTY has folded back the experience of correction and has made another connection? Would we be able to conclude that the experience of reading a second time with me has resulted in the mixed *evidence* presented here, .as is often seen in the second language learning literature? Can we still affirm that teachers have mastery over how what they present to students will be taken up?

5.10.23 When Worlds Collide: Focus-on-form : Accuracy and Invariance : With JEANNE

The part of the videotape that contained JEANNE reading a fable was blurry and so I asked JEANNE to choose a written exercise and I told her that we would talk about it. From my field notes, I had written that JEANNE usually had no difficulty picking up sounds and that it was my impression that she was very accurate in doing this. The exercise that follows demonstrates that I should perhaps not have taken her pronunciation for granted.

5.10.24 Experience

JEANNE chose the exercise that they had just completed in class.

(TD) : Qu'est-ce que c'était l'exercice? Vous étiez obligé de faire quoi? (What was the exercise? What did you have to do?)

JEANNE : Ici, * tu fauts *encercle les mots qui *a : er, e accent aigu et....et ez. (Here, you have to circle the words the words that have : er, e accent aigu et....et ez.)

(TD) : Et puis ça donne quel son en français, JEANNE? Quel son er, é, et ez...ça donne le même son ou bien un son différent? (And what sound does it give in French, JEANNE?)

JEANNE : [i], c 'est [i]. ([i]. ([i], it's [i].)

(TD) : Es-tu capable de choisir.. Choisis donc un mot et lis-le. (Can you choose...Choose a word and read it for me.)

JEANNE : Eh, okay, okay * icouté. (Ah..okay..okay..*icouté [heard].)

(TD) : Montre-moi le son. (Show me the « sound ».)

JEANNE : *Y a un là et un là. (There's one there and one there.)

(TD) : D'accord, et puis choisis en un autre. (Okay, choose another one.)

JEANNE : Eh...jouer. (Eh...jouer [to play].)

(TD) : Oui. (Yes.)

JEANNE : *Il y a à la fin. (*There's at the end. [The sound is at the end.]

(TD) : D'accord, et à la fin, il y a quel son? (Fine, and what sound is there at the end?)

JEANNE : Er...é le son. (é the sound.)

(TD) : Es-tu capable de me lire les autres mots que tu avais (Can you read the other words that you had?)

JEANNE : Marcher, *ilever, *fatigui, compter, et promener.

(TD) : D'accord. Est-ce qu je peux te faire prononcer ceci? Qu'est-ce que c'est que ceci? (Can you pronounce this? What is this?)

JEANNE : *Icouté.

(TD) : Et maintenant je te pose la même question. Est-ce que er, é, et ez ont tous le même son selon toi. (And now, I am going to ask you the same question. Do -er, é and -ez have the same sound according to you?)

JEANNE : Oui. (Yes.)

(TD) : Et qu'est-ce que c'est ce son là? (And how do you pronounce that sound?)

JEANNE : [i] (*écouté-listened)

5.10.25 Iterations and Foldings

In this exercise, certain sound distinctions in French seem to be more difficult to pick up and to render flawless in performance. In her contact with the experiential flow, I would suggest that JEANNE can identify her mispronunciations and accept her teacher's correction. She cannot perform the distinction she has identified. However, are we to conclude that she is not folding and that over time, the duration will allow her to make performative use of the correction? What she seems to have retained is that [-er, -é and -ez] all sound the same. Has JEANNE retained her teacher's input correction as part of her experiential connections and that it has become a reality for her? The idea that [-er, -é and -ez] all sound the same is the effect of experience and JEANNE folding with it. Would JEANNE's understanding that [-er, -é and -ez] all sound the same have been identified and deemed important using the traditional methods of inquiry attached to the positivist/postpositivist paradigms?

5.11 Looping With Chapter 6

How can it be maintained that worldview has nothing to do with language? How can it be maintained that worldview has nothing to do with language teaching? How can it be maintained that worldview has nothing to do with language learning? How can it be maintained that language teaching and language learning are also not part of a much larger picture called language education? How can we maintain that language education cannot learn from other

research on education? How can it be maintained that a worldview is apolitical and that it does not affect language education?

Like the rest of this dissertation, this chapter was written to provoke thought. It was designed in such a way as to provoke thought about focus-on-form in particular. This is very much in keeping with a poststructural worldview and the adaptation of the Derridean, Deleuzean and Guattarian conceptual framework, as I have adapted it to this investigation. My intent was initially to provoke thought on language learning in general and to trouble the norms that have governed second language research.

At this particular point in this dissertation, I found myself trying to resolve the quandary as to how to weave the issues of language education, worldviews and their effect on student error, correction and focus-on-form. I had to come to terms with whether I was to maintain the dichotomy between language teaching and language learning which is at the center of much research in second language today. Once I had refuted that dichotomy, I had to investigate language education and pedagogy where the binary does not usually exist. Language education and pedagogy is not where most researchers in second language learning situate themselves. Hence many theories of language learning are information processing theories. How could they be inserted into a general theory of knowledge and learning that is the focus of education and pedagogy?

At the time of this writing, in Québec, which is where I work as the principal of an elementary school, we are undergoing curriculum reforms in education. In the teaching of French as a second language in *le programme de base* [core French program], for example, the Québec program of studies now has two competencies: (1) *Interagir en français en se familiarisant avec le monde francophone* [To interact in French by becoming familiar with the French world]; (2) *Produire des textes variés* [To produce a variety of texts] (Ministère de l'Éducation du Québec, 2001). In the teaching of French Immersion, there are also two competencies. They are: (1) *Interagir en français en découvrant le monde francophone par les textes et les disciplines* [To interact in French by discovering the French world through texts and different subjects]; (2) *Produire des textes variés* [To produce a variety of texts] (Ministère de l'Éducation du Québec, 2001).

The artificial divisions that once existed between reading, writing, oral and aural and the euphemisms coined for such divisions no longer exist on paper in the curriculum reforms. The reform curriculum refers to texts and in the program of studies, texts signals texts as I have used them in this dissertation.

The 2001-2002 school year is the second out of three years devoted to the implementation of curriculum reforms in education at the elementary level. In many school boards, these artificial divisions, reading, writing, oral and aural, still exist as far as reporting is concerned. This is done under the guise of legitimizing

the practice saying that second language teachers are experiencing difficulty with the curriculum. The presentation of such an assessment instrument is not one of disinterest. It is an attempt by certain second language teachers and second language consultants to continue to legitimize second language teaching by maintaining the categories that favor no one but themselves in trying to ensure that the practice of a sterile black and white world of language teaching remains on a linear level.

How is this relevant to the issue of focus-on- form, correction, worldviews, language, language teaching and language learning in light of what has been presented in this chapter? Research paradigms get taken up in our teacher training and these, in turn, seep into the classroom. Hence focus-on-form, correction and error correction make their journey into language classrooms. This is not a question of right and wrong with one paradigm or worldview being better than another. It is an acknowledgement that worldview will not and does not remain within the boundaries that have been set out for it. Thought itself is nomadic according to Deleuze & Guattari (1980; 1987). Artificial boundaries cannot stop it.

As Colebrook (2002, p. 81) reminds us: “The human subject is the effect of one of a particular set of experiential connections.” These experiential connections help form a person’s worldview. Hence a worldview cannot be discarded as trivial and irrelevant. When focus-on-form, correction and error

correction are presented and adopted as a practice that has research legitimacy, attention is deflected from the practice and its effects are not questioned. They contribute to the illusion of teaching and the perception that what is taught can actually be controlled and taken up by the learner.

It is hoped that this past chapter has provoked thought about such practices. Just how much accuracy is needed so that a student can make herself/himself understood by a native speaker? What is the place of focus-on-form outside of a structuralist, positivist/postpositivist paradigm? Could we assert that affect is an important part of focus-on-form and that it should also be examined?

In this chapter, it could be suggested that with the experience data presented, focus-on-form has many other elements attached to it than trying to attain linguistic accuracy. Must we continue to ignore this type of data and focus on the language learner giving and upholding the pretense that we are also teaching a student? Must we continue to favor theories and hypotheses issuing uniquely from research on second language acquisition so that it is what filters down into our teaching thereby influencing classroom practices?

The final chapter of this dissertation does not offer a neat conclusion as to whether we should continue the practice of pointing out errors, attend to corrections and seek accuracy. It does take up some of the initial quandaries that guided this study in the first place but it does so uniquely to provoke thought. The

chapter that follows is part of a reflection on second language education. It is a result of what I have teased out of the experience of working with the conceptual framework involved, the data presented and the research done on focus-on-form within a unidirectional and unidimensional methodological model as espoused in second language acquisition research.

WHEN WORLDS COLLIDE: A WINDOW...

“Sontait, sontait, sontait (Dialectal French for ‘they were’)! If I hear that word another time, I’ll murder one of them. How many times do I have to repeat étaient (*correct* form). They say they don’t get it. What’s to get? All they have to do is learn it!”

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CHAPTER 6

“The idea of autonomous representation is perhaps, an oxymoron. To represent oneself is to submit to a trans-individual system of language, signification or representation. But any such representational scheme can never be fully disowned, rendered anonymous, collective, inhuman or fully dispersed beyond all subjectivity. Rather the act of representation institutes autonomy, or places a self in a point of view. Autonomy ought not be defined in terms of a being that is then expressed. Rather, the procedure of autonomy is a recognition that there is no foundational being other than its continual institution through a representation that dislocates itself from a prior presence. If we do not recognize that representation effects an autonomy that it can then be seen to belie, if we try to overcome this scar of representation, then we do so at the expense of forgetting what it is to think. In short, we attack the error of anthropologism—the idea of a general human subject who represents us all—with the error of anthropomorphism: the idea of a world that is fully and adequately given, without representation, separation or contribution of thought.” Colebrook, C. (1999, pp. 254-255).

6.01 ENTRY POINT 6:

ON REPRESENTATION

This dissertation is conceived within a framework that is informed by Derrida, Deleuze and Guattari. It is Derridean in that it tries to envision a non-authoritarian mode of knowledge production. It stages knowledge that de-authorizes itself and that undermines itself through its own operations. It avoids traditional paradigms that assign a fixed meaning to the behavior of participants in

a study. Moreover, it shuns assigning one interpretation to the meaning perspectives of participants.

The data for this dissertation were obtained from fieldwork done in an immersion classroom. The examples retained can neither be considered random choices nor can they be considered as instances of representation although I have endeavored to show some of the data as iterative in much the same way as Sprott (2002, Appendix A). The data render the possibility of creating links and connections focused on error, correction and focus-on-form. Representation or looking-at-being-looked-atness incorporates a way of seeing and a way of representing according to Lather (2001). In and through the type of representation retained in the previous chapter, the researcher, researched and readers are left open in what they think they know. In this way, representation takes on the visage of what Deleuze calls transcendental empiricism.

Whereas poststructuralism focuses on the use and effects of representation, the subject of representation as interpretation of a fixed determined Truth is anathema to most poststructuralists. This is especially applicable to those who look at diversity and difference. Representation touches what is similar and tries to extrapolate sameness in data. In addition, subject-centering is problematic at the best of times. It is unacceptable within the conceptual framework adopted in this dissertation. Therefore, subject-centering would be unacceptable even if representation were not problematic.

The study of most second language learning displays a common assumption that its object of study is ready-made, waiting to be discovered and that theory is something that can be applied without question. This dissertation deals with the empirical question of how a “real” (error correction/focus-on-form) might become meaningful to a student. It uses second language to be able to do this. It refutes as Young (1991) maintains: “The objectivity of truth processes, universality of findings, stability of propositions, falsifiability of truth claims, the successive approximation to general theory and the possibility of prediction: all aspects of modern science which cannot be assumed in postmodern (science).”

The choice of error and correction in second language learning was deliberate. When a person cannot speak a language, it is my opinion that there are few learning situations where a learner is rendered more powerless. Cultural values and known social language structures, for example, are put into question. Deleuze and Guattari (1980; 1987) spend a great deal of time explaining how when *a* follows *b*, we come to expect that *a* will follow *b*. Learning a second language interrupts this ability to predict thereby interfering with control.

Consider Andrew and the incident with *pelleter*, the narrative told in Chapter 2.

How can a worldview like that held by positivists/postpositivists be credited as being crucial to understanding knowledge as a process? How can a paradigm that seeks to collect only linguistic facts, tests them against hypotheses and then uses emerging theory to build up understanding and claims to knowledge

be credited for developing a theory of knowledge regarding second language learning?

In learning a second language, ideas are still formed but the self is no longer contained. In a way it reaches beyond into *a becoming other than* through the simple act of learning. I could think of no other type of study that would demonstrate that power produces a reality for the subject and that this could be explicated or unfolded through a look at error, correction and focus-on-form. I maintain that this is true of all learning and that second language learning forms part of what can be known of all learning.

Moreover, language learning was used to demonstrate that even under such conditions, the nature of the operations that we perform on ideas and the relations that we establish between these ideas and the links that we thereby create in doing so do not lie in the ideas themselves that are waiting to appear and hence to be discovered. Instead, the ability to create links and make connections is part of human potential. In other words, as Deleuze (1953, p. 78; 1991, p. 101) informs us: "A collection of ideas will never explain how the same simple ideas are regularly grouped into complex ideas." Hence, the potential to create relations among ideas do not inhere in the ideas themselves but in the links and connections produced by thought.

What kind of links, connections and foldings are needed so that a student concedes that something is a mistake all the while positing an understanding of

the correction? Couldn't a student be taught to form those very links thereby focusing-on-form as a by-product of this action? In this way, there would be no trying to control what those links might be. There would also be a recognition that thinking takes on a multiplicity of forms. After the presentation of data in Chapter 5, can it still be maintained that error can exist as a concept exterior to a learner decided by a teacher who can transmit the notions of error and correctness seamlessly? Can it continue to be maintained that learning is a linear, transmission take-in activity instead of one involving discontinuous nonlinearity and an infinite universe of possible experiences?

6.02 First Reflection

There are constants underlying the transmission of error. The constant at work is usually a binary involving right *OR* wrong. As CHRYSTAL pointed out to me: "If something isn't right, then it's wrong." If researchers study only the space that involves those two variables, then they are tied into a very tight link and connection. If they open up that space or the aporia to include other factors that might be put on a continuum, for example, they move away from the unattainable element of causality as taken up in this dissertation. Traditionally, the transmission of right *OR* wrong to a student is intended to generate a correction so that the initial form can be corrected and/or repaired. In the paradigm retained here, the intent of correction is to cause a rupture within the language system. If, when, and how that rupture will or might occur is not at

issue. What is posited in this dissertation is that through error correction, the world intrudes upon a student, interacts and connects with the student and possibly mediates with the knowledge of that student. Error correction has the possibility to displace that knowledge and form other connections and links for that student thereby providing other learning and knowledge. What that student's *reality* will be after the process is (n-1). In other words, it cannot be predicted in that an event is unknowable and is not linear. There can be no one-to-one correspondence with what is right and how it will be taken up. Prediction is only possible in that a change will occur. Too many choices are as bad as too few. A student can refuse to comply. (Refer to (SG) in the previous chapter.) Can we conclude that correction has failed in his case even though he maintains that *douze heures* is just as good as *minuit*? Can we say that (MM) has learned because he has not made the same mistake when he asserts that he gave Mme XX the answer that he thought she wanted? What kind of change error correction might cause and how precise that change will be are unpredictable.

Perhaps what focus-on-form does is endeavour to open the aporia. In this way, there is the possibility that uncertainty might be introduced. Where there is a possibility, a reality is already preformed. In other words, whenever a student entertains a possibility of correctness, a reality of that correctness is already being formed and thought. New learning can occur. The Deleuzean question (Deleuze, 1986. p. 90) that comes to mind is: "How can we unhook ourselves from the point

of subjectivation that secures us, one that nails us down to a dominant reality?"

Within this type of conceptual framework, the question for this dissertation can be restated as: **How does correction or a focus-on-form make a student unhook from a form of secure assumed *real* knowledge?**

When (SG) noticed the form that is *minuit*, he did not reject that form openly. However, he also did not get rid of his own form, *douze heures*, which came from the English. For this student, perhaps *douze heures* was a secure assumed real knowledge. (SG) had corrected the form before the interview and students had discussed *minuit* in class as well with the teacher. We had looked at the forms together although I did not point out that one form was correct in French whereas the other was not. At the same time, I did not try to mediate answers with him and tease out what might have been the perceived difficulty. (MM) might have provided a certain mediation in his responses but others might argue that mediation requires more than the hints and responses given by (SG). For the duration of the study, (SG) continues to assert that there is no difference between the two forms. (SG) maintains that both forms are the same and that he has not made a mistake. Could the correction of error through focus-on-form, the use of indirect negative evidence to the learner have interrupted temporality or duration in this case and in doing so also have interrupted the meaning-making process?

In the previous chapter, I drew a comparison between (SG) and Andrew in Chapter 2 with his *pelleter* problem. Perhaps this interruption can cause a rupture in the flow of time for as Boundas (1993) reiterates good and bad are only the products of a temporary selection, which must be renewed. The rupture of existing codes and structures (perhaps the first grammar or syntax learned and the original parameters set to use Chomskyan terms) begins to grow new lines of flight but these may or may not be noticed. (SG) has noticed the new form. I do not think that he has rejected that form. He simply has not abandoned his old form. In the second language literature in reference to focus-on-form and focus-on-meaning, Doughty and Williams (1998, p. 3) state that: "There is a need for a prerequisite engagement in meaning before attention to linguistic features can be expected to be effective." Perhaps...as long as this is taken to mean that we must move away from judging on the basis of the objectivity of surface appearances only as is the continued custom in second language research which has espoused classroom research only about a decade or so ago. Perhaps...on the condition that we do so remembering that we restrict heuristic practices when we try to interpret the behaviour of another. For the purposes of reflection, isn't (SG) dealing with more than just meaning here? Isn't he also dealing with more than just noticing and focus-on-form? Could we say that the correction has ruptured his knowledge flow but it has caused him to effectuate repair? Is there a necessary transition in this case that makes the two forms existing side by side in the system mandatory?

Could this be related to what Lyster and Ranta (1997) concluded that explicit correction, as was the case in the data issuing from this classroom, did not make a student repair an error? This held where a teacher would repeat the form correctly without the mistake. It was the technique most often used by Mrs. XX. According to these researchers, the opposite was true. When a student was corrected but the correct answer was not supplied, there was more student repair of a structure if a sort of negotiation or mediation (Aljaafreh & Lantolf (1994); Lantoff, 1996) took place.

One could argue that in the case of (SG), the correction was not given at the optimum time. This issue is also discussed in the second language literature (Lightbown, 1998) as if this could be established by a teacher outside the learner. A concept like this is popular in a transmission model of language where as pointed out in this dissertation, there is the belief that knowledge can be seamlessly and unproblematically transmitted to a learner and that learning is controllable and can be controlled.

The learning of a second language in a school setting is not the mindless affair that we have been led to believe occurs in learning a first language within the home. The learning of a second language in the context described in previous chapters requires effort. The child must not only openly learn to communicate but must do so as accurately as possible. Hence the emphasis has been on research on focus-on-form, the use of input enhancement, language awareness, the use of

negative and positive evidence and like nomenclature in current second language literature. How does the idea of correctness get conveyed to the learner and how does the learner take this up? The subject-object polarity retained in this type of question, one asked frequently in second language research, does not underlie learning in the conceptual framework retained for this dissertation. Holland (1997) reminds us that we are a biological part of nature. Therefore, human activity and experience contributes as much to the development or self-differentiation of nature as nature does to our own development. If the method of grouping ideas is in principle external to what it groups, then relations among ideas that it constitutes are also external. "If they are external," Deleuze (1953, p. 73; 1991, p. 98) tells us, "the problem of the subject as it is formulated in empiricism, follows."

Transcendental empiricism constructs the subject dually. It does so first in the present and secondly in the future by linking and connecting experience of the present to the past. As Colebrook (2002, p. 81) explicates: "The subject is constituted within the given or experience but also imagines or projects to the not-yet-given future." It is transcendental empiricism that serves as a *ground* for this dissertation. (1) Through a look at focus-on-form, it suggests that the subject is the product of social and other external mechanisms. As Colebrook (2002, p. 81): "We can no longer think of experience as experience *of* some subject."; (2) The subject is fully capable of manipulating those very mechanisms under certain

circumstances; (3) The reading of the word and the world (Freire, 1993) is sensitive to experience and experiential connections. It is activated, becomes operational and actualized in the situation in which it occurs and could be influenced by experience; (4) The subject is a product of self inventing and the result of conforming to an existing norm (Lather, 2001); (5) Events are marked as real/true creating the impression of a whole thereby interrupting time and space.

6.03 Second Reflection

Working within the positivist/postpositivist paradigms, Izumi and Bigalow (2000) interrogate how noticing is related to learning. Correction might carry with it the potential of involving noticing. However in the case of all students in this dissertation study, it does not seem to be a determining factor in learning a correct form. Moreover, is it possible that noticing might interrupt temporality? Would noticing make a learner attend to specific aspects of the input and might this not only be extremely important in learning those very aspects but also, if accepted by a learner, might they not make a learner aware that a certain form is unacceptable?

Tomlin and Villa (1994) maintain that noticing and awareness are not the same. In most of the data, through discussion with me, students had noticed and they were aware of the correction. This was especially true with the use of video in the classroom and with exemplars of their written work. Perhaps as Izumi (2000) and Izumi and Bigalow (2000) maintain, noticing must be

reconceptualized. Reconceptualization does not form part of their paradigm; redefining does. Only a paradigm that moves away from an all-engulfing methodology and allows a place for ontology and epistemology can also create and recreate concepts. Situating their work within the traditional positivist/postpositivist paradigms, they can only deal with cause-and-effect and worrying about adequate or inadequate data interpretation. Within their paradigm, it is this that they believe will allow them to move along theoretical and empirical lines since that is their aim. It is the alternative presented here that allows for that type of reconceptualisation. Accuracy and error transcend empirical linguistic data involving noticing. I maintain that there are many more factors to consider besides *noticing the linguistic input* that might cause a learner to become aware of error and correctness. In addition, neither noticing nor awareness alone or together is enough to convince certain learners that a given form is correct. Error correction and focus-on-form deal with *becoming other than what was* as does any reconceptualisation.

Stockall (2001, p. 31) states that: "The creation of a whole is actually an active response of memory. Buchanan (1997) reiterates that: "In the given (experience), the subject is without agency. To gain agency, the subject must transcend the given. The way the subject does this is through appropriation." I use appropriation in the same way as Buchanan. "Appropriation means that which posits *uses* as creative acts. It enables the subject to particularize the universal and

to put the normative data from whatever source which would ordinarily govern his or her existence to his or her own use.” In the second language literature, Lightbown and Spada (1990) hint at this by suggesting that activities involving focus-on-form become an integral part of a communicative classroom. Schmidt (2000) also suggests incorporating instruction with focus-on-form referring to it as being promising. Wouldn't the subject then be appropriating through uses? Wouldn't these uses be creative? Freedom might be possible and it might be circumstance created in such a classroom that made this freedom possible. Could it be that it is this that sets *becoming other than* into motion? Perhaps it is error and focus-on-form that needs to be reconceptualized under these circumstances and not noticing as Izumi (2000) and Izumi and Bigalow (2000) suggest.

Representation of data in this dissertation retains two concepts from Deleuze and/or Guattari (1976; 1993). The first is that of the rhizome. The second is the Deleuzian (1988; 1993) idea of *le pli* or the fold. It is the texture of the fold that Mullarkey (1997, p. 457) states: “can ultimately uncover an abstract folding process that comprehends physical, psychological and cultural phenomena at all levels.” It is this concept that offers a reconciliation between the dichotomy of the inside and the outside. The fold does not allow for an outside that influences the subject in a cause-effect manner as posited within the positivist–postpositivist paradigms. The fold, enfolding, unfolding disallows that the human

be looked at in terms of an object that can be acted upon as if it were an inanimate object since direct action from without (input for want of any other nomenclature) cannot predict and control what happens within. By the same token, le *pli* or the fold does not allow for the given to account for a result within a human subject. What a fold does is to try to capture and represent an iterative process that occurs when meaning is created, recreated and so forth. Moreover, in the concept of the fold there is a certain idea of stability that through the folding and refolding, there is a quest going on to maintain and retain stability within an individual student's system. Applied to focus-on-form and error, is it possible that we could be looking at a process that has the potential to be put into motion when worlds collide? If conditions for the student are optimal, might not that collision cause a folding and it is at this point that there is potential to *become other*?

In Chapter 3, I attempted to explicate or unpleat the conceptualization used in the type of structuralism associated with Ferdinand de Saussure. In endeavoring to make language (and culture) more scientific, he posited that a system such as language had a center. It was this center that not only organized but also maintained and sustained the structural integrity of that system. One of the first reactions to decentering that center or core comes to us from Derrida (1967; 1998b). Another has come to us from Deleuze and Guattari (1980; 1987) in their many books written individually or together. A system can branch out in all directions. It still has a center that they describe in terms of a root system with

a taproot to which every branch is connected and interconnected. This system can be hierarchical. This is the system involved in cause-effect research and the positing of typologies. The other type of system they call rhizomatic. There is no center and no hierarchy involved. This system spreads out in all directions, it crisscrosses, folds and unfolds across different planes. As Burbules (1997) explains: "A rhizomatic system grows in all directions, allows passages along many alternate routes with no governing set of rules for deciding which of many branching options to choose or how to organize the results one finds there. It is a whole made up of multi-dimensional planes where links are created, fold back onto themselves, enfold only to be unfolded and folded once again." How the folding is done and when it will occur is not the issue. The system will fold and unfold continually returning but there is no beginning and no end to the process. It is the iterative process, the ways of connecting and the possibility of the connections that can be made that are the focus, not trying to figure out the lines of the iterative process or what specific link will create a response as if it were controllable. When we link or make a connection, we are not necessarily in control of that linking. The links thereby created serve as a holding pen or a boundary which help and hinder. Link creation is facilitated but at the same time it is limiting by limiting the infinite possibilities that could be created and assigns a presence (n-1) through a marking of signs. Choices are made but they do not have an infinite degree of freedom associated with them for we seek to gain

stability in the linking of present, present-past and future. What does error correction do? Does it lead to accuracy? It is my impression that it could but that not all items are open to its influence in the same way. In the case of how to write verbs in French, error correction seems to be of some use but then so does rote learning in terms of memorization and practice where accuracy at this level is easy enough to grasp in isolation.

The same thing cannot be said about how to use these same verbs in context. At that point, there are links and connections that must be made in order for accuracy to take place. In addition, these connections and links are not as amenable to outside influence as we would like to think. Because we teach a rule for example, does not mean that it will be taken up, understood and applied in the same way as was intended by the teacher. There is also evidence that once meaning creation through folding is given wider berth, the items do not come under the same organizational system, (not under teacher control), then the acceptance of correction becomes more idiosyncratic. Sometimes, the correction might be accepted and there are just as many chances that it will be rejected. Even when it is accepted, the correction might cause a momentary fluctuation in the system and have no more effect. In other words, the system that as posited in this dissertation is made up of multiplicities and planes that did not become unstable only through correction.

There are instances where a correction or an incident often associated with the emotions or affect, embarrassment created by the correction, for example, can cause a rupture in the system. I believe ALICE hinted at this in my discussions with her. To a certain degree, all other student participants seem to have included emotions and affect in their responses to correction. That type of rupture disturbs the system and stability is sought at all costs. The system then might incorporate the new link or connection and right itself. How many of us have had a very embarrassing moment concerning accuracy and being corrected in any subject that caused such a rupture that we remember the incident from years ago with almost the same emotion that occurred the day it happened? And how many of us have promised ourselves that we would never make the same mistake again and have been more successful than not in doing this? Perhaps affect allows lines of flight to be created and travel across multiplicities in the same way as does an interruption of temporality.

We have the possibility to create links and connections that lead to meaning-making. When some things are held constant, learning of these items will occur. Astolphi et al. (1997) give examples of these in the teaching of scientific vocabulary and formulae. They advise us to allow a student to construct meaning and to offer correction and feedback concerning the path, or direction (connection) taken thereby ensuring all the while that the final invariable Truth be maintained. In this type of learning, the end is determined and invariable. The

student is permitted to take certain paths determined and encouraged through different exercise and experiments to move toward this determination. Correction and feedback are used to make certain that the infinite number of paths is reduced to only a few. The student retains the element of choice throughout but the end is controlled and controllable under these circumstances. I would equate this to putting out several sets of clothing for a child who insists on being autonomous in being able to choose their own wardrobe at the age of two or three. Each set of clothing matches within the boundaries set up by the parent for that set of clothing. The rule that no mixing of sets is allowed is necessary. The child eventually conforms to the rules and does not usually complain too loudly. Freedom of choice has been maintained but only the choices offered by the sets chosen by the parent who retains control of the situation enter into play. Does the child learn how to combine colors from this exercise? Perhaps.

Let us return to Astolphi et al. (1997) who have sometimes compared second language learning to learning science. It is quite possible for a child to learn certain things in this way in second language. In addition, it is quite possible, perhaps even highly probable that correction under these circumstances works very well at keeping a student on the right path. As already stated in this chapter, perhaps some items lend themselves more easily to correction than others.

To go from that assumption to a universal generalization that this type of knowledge organization is equivalent to that central root system first posited and to apply it to language-learning posits that everything is controllable and that:

(1) there can be a one-to-one correspondence between what is taught and what is learned; (2) we have resolved what is necessary to be able to communicate accurately in a second language and the hierarchical order in which this should occur (hierarchical order is part of this paradigm); (3) subjectivity is expressed through language and (4) it is language, in turn, that constitutes subjectivity.

These form quite the quantum leap.

6.04 Third Reflection

As outlined above, error and correction carry with them a great deal of potentiality. They carry with them the potential to make what Derrida (1981, p. 168) calls: "The disappearance of any originary presence, the disappearance of originary consciousness, of absolute certainty, of immediacy, of the degree that is at once the condition of the possibility and the condition of the impossibility of understanding self and other." Is this what it takes for error correction in terms of focus-on-form to be useful once a student has noticed and become aware of a mistake? Is a noticed mismatch enough to cause a rupture? Is awareness of a mismatch enough to cause a rupture? What is a rupture? By rupture I mean that out of the infinite flow of experience possibilities that we cannot define, a student might be induced to link with one (n-1). In this way, a presence is assigned

(noticing/awareness). It is when that presence enters the system that there is the potential for that system to change. However, for a rupture to take place, perhaps we need more. Absolute certainty must disappear. Could the “maybe” and the “we don’t know” concerning *minuit/douze heures* cited by (SG) be taken as empirical evidence of this? Can (SG)’s response to my questions be such an indicator?

Is this indicative of the degree that is at once the condition of the possibility and the condition of the impossibility of understanding self and other? Is this aporia? If so, is this a necessary condition to cause a system to rupture and take a line of flight and make another link and connection with the experience potential? In such a worldview, focus-on-form might cause a rupture in a knowledge base. However to go from there to posit how, when and where this rupture will take place is to imply that we can control learning and that what is taught is, can be and should be taken up as such. To posit this can only situate focus-on-form within a monolithic view of language learning within an immersion program. A non-monolithic view of language learning is needed for this conceptualization of error to flourish. That would call for a rethinking of language teaching and learning where we would have to remember that learning is situated in a social context. As such, the context goes into making up part of the experiential flow that has the potential to be taken up in the (n-1).

6.05 Fourth Reflection

The conceptualization used in this dissertation posits that meaning is not inherently situated within a text. As Colebrook (2002p. 81) posits: “The human subject is the effect of one particular series of experiential connections.” These connections create, constantly recreate, co-create and create a reality in an iterative manner from the flow of experience. It is for this reason that Chapter 5 was organized to provoke thought in the reader in an attempt to form a rhizome through the process of rhizoanalysis with the possible explanations thereby inciting the reader to make links and connections. To pursue a sort of transcendent scientific Truth under these circumstances does not mesh. Can we control this creation and recreation, these connection and link formations so as to describe them? That would mean the positing of underlying universals. The most famous theory related to this comes to us from Chomsky (1981a, 1981b) and Universal Grammar which sanitizes language learning so that it can be studied “scientifically”. The best analogy that can be formed under these circumstances is a comparison between Newtonian physics and quantum or Chaos theory. The former deals with observable and measurable regularities in a system and omits all irregularities since it works on a linear level; the latter deals with unpredictability of change and iteration within a system.

6.06 Fifth Reflection

Episteme and structure are united according to Derrida (1979) for knowledge, meaning and understanding ground the structure behind what can

be known and how it can be known. Error and correction interrupt the set structure. In this way, as Derrida (1997; 1998a) states, all language carries oppression within it. We all have un *vouloir dire* or a *wanting to say or to express ourselves* within us. Language carries discreteness in its wake through restrictions imposed on it by syntax, vocabulary, grammar and semantics to name a few. These elements limit this *vouloir dire*. Could it be this limitation that gives the impression that knowledge is fixed? Could it be this limitation that allows second language theorists to posit that method is the only thing that has merit in conducting research?

Pallas (2001, p. 6) informs us that: “Epistemologies are central to the production and consumption of educational research. Since epistemologies undergrid all phases of the research process, engaging with epistemology is integral to learning the craft of research. Moreover, epistemologies shape scholars’ abilities to apprehend and appreciate the research of others.” Perhaps focus-on-form has the potential to bring a student’s episteme and structure, the student’s very grounding for a knowledge base in reference to what can be known and how it can be known into question. In this way, it has the potential to disrupt a system. Oppression is but part of the flow of experience and has the possibility of being (n-1) somewhere along the line. Doesn’t the arbitrary division between focus-on-form and focus-on-meaning then also have to be reconceptualized in that they are manifestations of one

and the same thing. Couldn't they just be different manifestations of the experience flow (n-1) carrying with them the potential to effectuate change within a system formed of different and differing planes?

6.07 Sixth Reflection

It is the language model used in research and its underlying episteme that limits, defines and delimits the wanting to say and situational meaning-making. Temporal logic can only work with the aporia or the spacing. It cannot work with a ground or anteriority. An aporia is a crisis. It is not a specific crisis like that mentioned in the Second Reflection (6.03) in this chapter. If I have too many choices, I am paralysed. If I am given no choices, I am controlled and I am still paralysed. Insert error correction into this. Consider the outcome of Lyster and Spada (1997) in which they state that they found that correction involving negotiation of form was far more efficient at getting students to repair or correct than when a student was given a correct answer by a teacher. Could the correct answer supplied by the teacher have caused a crisis in that the student was given no choices? Could this type of focus-on-form affect the experience flow and disallow a student to make a necessary link or connection with that experience in an (n-1) fashion? What

kind of learning are we really talking about? Is learning connected to knowledge in these cases? What can be said about learning through affect?

6.08 Seventh Reflection

As already mentioned, according to Payne (1999), aporias are what Derrida calls those moments where oppositions are held in mutual suspension, neither term being granted structural primacy or qualitative superiority. The literature on error correction and negative feedback, like the study conducted by Izumi and Lakshmanan (1998), for example, suggests that it can be seen that no matter what the means used to correct error or to draw attention to a grammatical feature in the input, there is a period where in some instances two terms take on indeterminacy and are used sporadically by a student in meaning-making. Holding two choices has the potential to interrupt the experience flow. However, before a student links in a meaningful way with that experience flow (n-1), the two terms are both linked with the experience flow (n-1a; n-1b). If a rupture does not take place concerning one of these two items, both might be continually replenished through iteration folding and unfolding with the experience flow. Perhaps this is an explanation for fossilization as explained in the literature.

6.09 Eighth Reflection

This dissertation has dealt with second language learning research and it has proposed that research on error correction and second language learning in general must move away from the paradigm in which it now situates itself. At issue in this eighth reflection is trying to link the poststructural paradigm retained to be of use to education and teachers who are the practitioners in the field. In doing this, I pick up where I left off in Chapter 1 about how a research paradigm dribbles down into the classroom not only through textbooks but also into second language teaching.

The findings of Kennedy (1999) suggest that what teachers found most important and relevant to them were the studies that tried to bridge the gap between teaching and learning. Those studies that dealt with teaching only, how to teach, what to teach and with student learning alone were given little credence and relevance by these practitioners. In sum, the questions researchers choose to study and how they link to teaching and learning are the ones that allow teachers to make headway in a classroom.

Kennedy (1999, p. 536) states that: "Teachers did not need narratives or ethnographies to forge analogies between the studies they read and their own situations and practices; they can make the connections themselves." How can an inquiry situated in the postmodern and taking up a poststructural worldview do this? One of the first things that comes to mind is teachers doing action research

on error correction and focus-on-form in light of the conceptualization of learning and knowledge advanced in this dissertation. An entry point would be to look at pedagogy as a concept given that pedagogy provides that much-needed interface between teaching and learning. In the school where I am principal, and where we have recently obtained a grant to conduct action research in a minority language learning situation, we have adopted Lather's (1991) definition of praxis in that pedagogy is: a process that includes the teacher and the learner and the knowledge they create together. This view of pedagogy has become part of our school success plan that is based on promoting language learning in minority language situations. This view of pedagogy and the school success plan have been agreed upon by parents, teachers, students, staff and administrators. In our case, we are preparing for school-wide action research (Hollingsworth, 1997) to be conducted on reflective teaching practices situated within this context.

Action research is also called first-order-research (Hollingsworth, 1992). It allows teachers to make links and connections between a reality that is theirs in the moment and to construct knowledge in a conscious iterative manner through reflecting and forming reflections on their practices thereby creating a new reality and renewing the process within the context of working with students and other colleagues. In this sense, action research is perfectly in line with the conceptualization of knowledge put forward in this dissertation.

Teachers must become aware of the literature in relation to their focus area. As mentioned already, of relevance to most teachers is research that addresses bridging the chasm between teaching practices and learning. Also of relevance, is that teachers must own the processes by which and through which they conduct this research. The links and connections they make are theirs and it is these links and connections, these moments of inspiration and epiphanies that are important to bridging gaps, making connections and creating links. If the central question driving that research is about error correction and focus-on-form, for example, what students produce as evidence, writing samples, language exercises, portfolio artifact exemplars, tests, along with other observational and nonobservational data, allow teachers a window on a reality about information processing, problem solving, creating links and connections and looking for the applicability of correction. Ongoing and long-term continuous involvement in the teaching-learning process allows a window to open up on teaching-learning and the complexity of the operations involved. This involvement allows teachers to learn from students, and vice-versa thereby producing different types of knowledge and to do so differently. As Koller (2001, p. 141) brings to the foreground in mapping his move from paradigm paralysis to a new approach to his language teaching: "Therein lies not only the challenge but also the reward: daring to do something new, because success lies in the journey, not in the destination."

6.10 Final Thoughts

The more light that we can shed on a quasi-object (Latour 1991; 1994) like language learning situated within a conceptualization of knowledge as advanced in this dissertation, the more we can begin to understand the opening and closing of spaces and how they are related to the iterative learning process. Reflection is needed in order to allow new links and connections to be created for the folding and unfolding to occur. If I have done nothing more in this dissertation than have my reader reflect on the process of correction, its place in the classroom and on the conceptualization of error in a binary and the problems that incur, I have made links and connections between my reader and myself and opened spaces. When we, as educators, act unquestioningly in our classrooms regarding error and correction, we are not adding to an understanding of the nonlinear system that is knowledge. When we reflect on our practices in an attempt to link and fill the gulf between learning and teaching, we are renewing a reality, contributing to knowledge and dealing with educational renewal.

Where teaching characterized by the mere delivery and reception of signs "has as its ideal, with exhaustive translatability, the effacement of language (la langue) learning is and can be --no more, no less--equivalent in difficulty to the cognitive capabilities of a minimal technical competence required for 'error-free' exchange of transmitted concepts." It presumes and Derrida is clear on this, that the living spirit of a writing enfolded of preestablished empirical proofs can be actively etched into the consciousness 'corps' of a passified student body. (Trifonas, P. (2000, p. 79 in referring to Derrida (1979))

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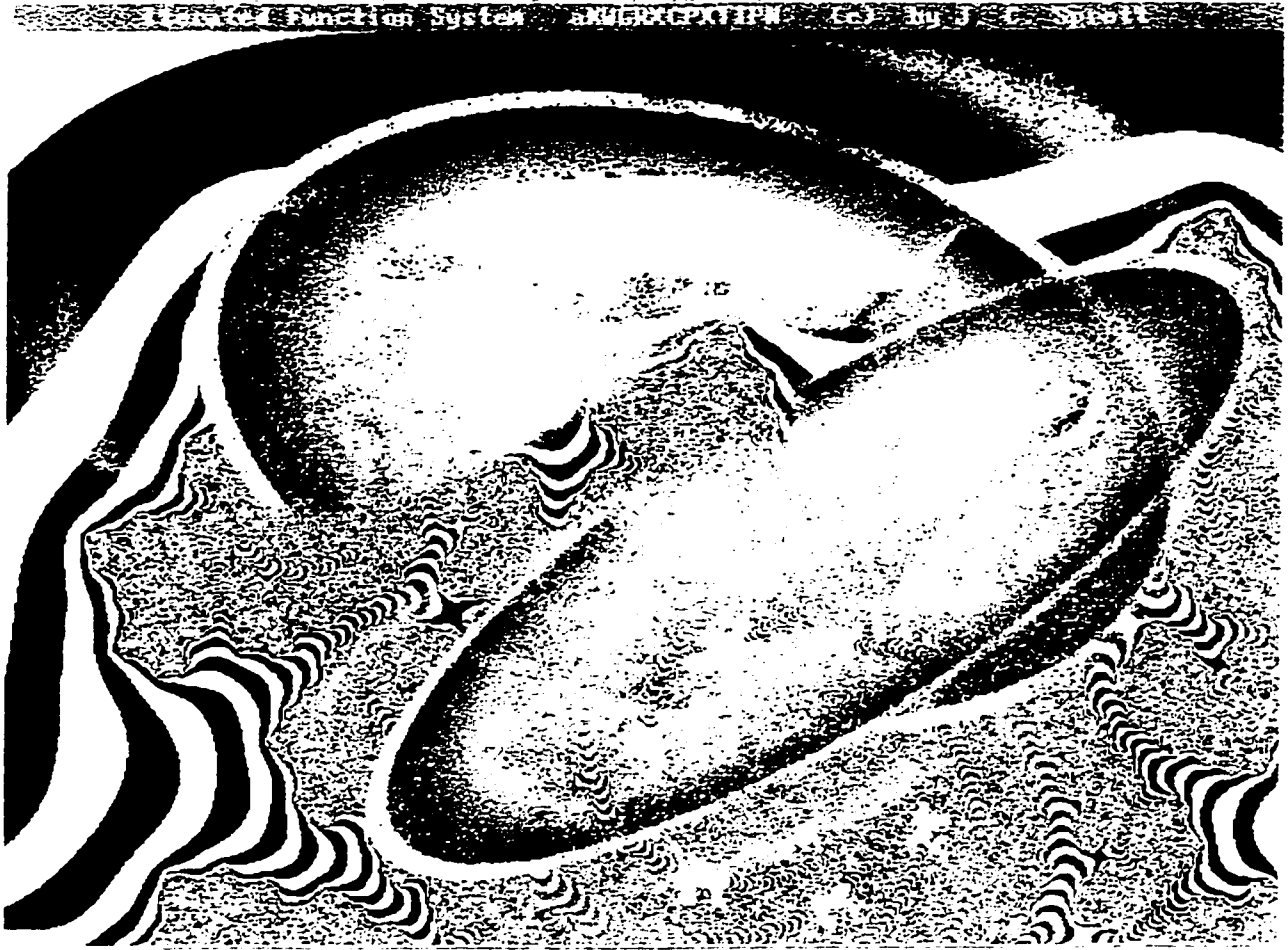
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PERHAPS A GRAPHIC OF ITERATIVE FOLDINGS

APPENDIX B

ATTESTATION D'APPROBATION DÉONTOLOGIQUE

CERTIFICATION OF ETHICAL APPROVAL

La présente attestation certifie que le Comité d'éthique de la recherche en sciences sociales et humanités de l'Université d'Ottawa a examiné la demande d'approbation déontologique du projet *Through a Lens of Difference: Reconceptualizing Input Or Evidence to the Learner and Its Role in Teaching and Learning a Second Language* (Dossier 01-00-04) présenté par Thérèse Dufresne. Le Comité d'éthique a déterminé que ce projet respectait les principes déontologiques établis par l'Énoncé de politique des trois conseils et par les règles de procédure des Comité d'éthique de l'Université d'Ottawa et lui a accordé une catégorie Ia (Approbation). La présente attestation est valide un an à partir de la date indiquée ci-dessous.

This is to certify that the University of Ottawa Social Sciences and Humanities Research Ethics Board has examined the application for ethical approval for the research project *Through a Lens of Difference: Reconceptualizing Input Or Evidence to the Learner and Its Role in Teaching and Learning a Second Language* (File 01-00-04) submitted by Thérèse Dufresne. The Board found that this proposal met appropriate ethical standards as outlined in the Tri-Council Policy Statement and in the Procedures of the University of Ottawa Research Ethics Boards, and accordingly gave it a Category Ia (Approval). This certification is valid for one year from the date indicated below.

Le 9 février 2000

Lise Frigault Date
Responsable de la déontologie en recherche
pour le président du CÉR en sciences sociales et humanités
Tim Aubry

c.c. Tim Aubry
Diana Masny

DOSSIER: 01-00-04

APPENDIX C

Outline of presentation given to the Governing Board of the school where the study was conducted in February 2000.

INTRODUCTION

BACKGROUND OF THE STUDY

STATEMENT OF THE PROBLEM

PURPOSE OF THE STUDY

RESEARCH QUESTIONS

CONCEPTUAL FRAMEWORK

METHODOLOGY

REFLECTIONS ON LEARNING FRENCH IN AN IMMERSION SITUATION

APPENDIX D: PROPOSED STUDY TIMETABLE AND OUTLINE OF ACTIVITIES

Week 1	<ul style="list-style-type: none"> -classroom observation, explanations, and confidence building among participants-introduction of the notion of think aloud protocols; -starting observational log and identifying potential participants; -beginning journal; -obtaining parental, and student permission to participate.
Week 2	<ul style="list-style-type: none"> -begin using think aloud techniques with participants; -begin videotaping classroom activities featuring participants; -begin viewing of classroom activities with participants; -begin interviews after viewing; -continue observational log and journal.
Week 3	<ul style="list-style-type: none"> -transcribe data;-continue observational log and journal;-possible introduction of focus group interviews.
Week 4	<ul style="list-style-type: none"> -check transcriptions with participants-review videotape if necessary; -continue think-aloud procedures; -begin interpretation interviews with participants individually and possibly in focus-groups; - continue observational log and journal.
Week 5	<ul style="list-style-type: none"> -continue think-aloud protocols; -continue videotaping classroom activities featuring participants; -continue viewing of classroom activities with participants; -continue interviews after viewing; -continue observational log and journal.
Week 6	<ul style="list-style-type: none"> -transcribe data; -continue observational log and journal.
Week 7	<ul style="list-style-type: none"> -check transcriptions with participants-review videotape if necessary; -continue think-aloud protocols; -continue interpretation interviews with participants; -continue observational log and journal.
Week 8	<ul style="list-style-type: none"> -transcribe data; -continue observational log and journal.
Week 9	<ul style="list-style-type: none"> -check transcriptions with participants-review videotape if necessary; -continue think-aloud protocols; -continue interpretation interviews with participants; -continue observational log and journal.
Week 10	<ul style="list-style-type: none"> -transcribe data; -check transcriptions with participants-review videotape if necessary -continue observational log and journal.
Week 11	<ul style="list-style-type: none"> -begin think-aloud procedures in relation to written work; -begin interpretation interviews in relation to written work; -continue observational log and journal.
Week 12	<ul style="list-style-type: none"> -continue think aloud procedures in relation to written work; -continue interpretation interviews; -transcribe data;-check transcriptions; complete observational log.



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APPENDIX E

LETTER OF INFORMATION TO PARENT OR GUARDIAN (Adapted from: Cone, J.D. and Foster, S.L. (1997). *Dissertation and Theses From Start to Finish*. Washington, DC: American Psychological Association)

Date

Dear Parent or Guardian:

Your permission is requested for your daughter or son to take part in a study conducted on learning processes and the nature of language input and error correction in learning French as a second language in an immersion program. The research project, entitled: *Through a Lens of Difference: Reconceptualizing Input and Its Role in Teaching and Learning a Second Language*, will enable me to reach a further understanding of the what is involved in the process of learning a second language.

What is involved? The study will take place over a twelve-week period. Exact meeting times will be determined with the teacher(s) and participants so as to ensure the least disruption of normal class schedules and routines. In the first two weeks of the study, participants will meet me a **maximum** of twice a week. A student who participates will be asked to spend a maximum of forty-five minutes with the researcher at any one time during the twelve weeks. This includes travel time between the student's homeroom and the classroom set aside for research purposes. Participants meet me a **maximum** of twice a week for the following four weeks. The next five weeks involve meeting with me once a week. In the final week of the study, a student will meet me a **maximum** of twice. The task division is as follows: Encouraging your child to think out loud as s/he reflects on work that has been done; Viewing of the section of the classroom videotape where the student is featured; Describing in the student's own words what is being perceived of her/his actions on the video; In -depth interviewing and participant re-viewing of transcriptions and interpretations. Examples of the kinds of actions on the video might be those of the student receiving help from the teacher, interacting with other students in class, or asking a question during a teacher-centered activity. Then the student will be asked about perceptions of the situation so as to share the perception of the nature of the type of evidence presented on video and already described by the student. These sessions will be audio-taped.

Potential Benefits and Concerns This activity will be scheduled in such a way as to ensure that the participant not miss a block of more than forty-five minutes of class work at a time. These periods will occur sporadically over a twelve-week period. **In this way, it is hoped that regular classroom routine will continue with the least disturbance.** A possible benefit in participating in the project is that the student might be



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Faculté d'éducation Faculty of Education

encouraged to think about how language is learned and the notion of correctness in French.

Participation is voluntary Your daughter or son's participation in this study is completely voluntary. There will be no penalty if you do not wish your daughter or son to be in the study and participation in the study will not affect marks on the report card. S/he may withdraw at any time during the study and refuse to answer any of the questions asked. S/he may ask me any question about any part of the research being conducted.

Information is confidential All information will be held as confidential as is legally possible. Only I, my thesis supervisor (Dr. Mssny), participants, their parents and school authorities will see the interview questionnaire. Audio-tapes and videotapes are synthesized and analyzed only by myself, Dr. Masny and participants. Your child's family name will never be used on the tapes. The site of the study will not be disclosed. For auditing and recording purposes, your child's name will be removed and replaced with a code so that s/he can no longer be connected to a given response. All audio and video tapes will be stored under lock and key in my filing cabinet in my study where they can be accessed only by me. They will be destroyed at the end of the study. Should a participant withdraw from the study, the relevant data will be destroyed immediately.

Questions? I would appreciate it if you would please sign both copies of this letter and **return one copy to me whether or not you would like your child to participate.** You may keep this letter for your own records. If you have any questions, please feel free to call Ms. Thérèse Dufresne (450-XXX-XXXX). You may make arrangements to see exemplars of interview questions if you wish to do so. All information requests concerning ethics or complaints about the ethical conduct of the research project can be addressed to Ms. Lise Frigault (613-XXX-XXXX ext. XXXX), Protocol Officer for Ethics in Research, Tabaret Hall, Suite 302, University of Ottawa.

Thank you for your consideration.

Thérèse Dufresne, MA (Ed); Ph.D. candidate



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Faculté d'éducation Faculty of Education

Please check the appropriate boxes and send this form back to school with your daughter or son by _____, 2000.

- I have read and understand the letter of information to parent or guardian. I give my consent for my child to participate in this study.
- I would like more information before giving consent for my child to participate in the study.
- I do not wish my child to participate in this study.

Parent's Signature/Date _____

Child's name: _____

Child's Signature: _____

Researcher's Signature: _____

PLEASE COMPLETE AND RETURN THIS FORM TO THE SCHOOL WITH YOUR CHILD AS SOON AS POSSIBLE. THANK YOU.



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APPENDIX F

INFORMED STUDENT CONSENT FORM

This form is read to the student who has received a copy of it and who will keep a copy of it for her/his records.

I want to participate in the study which will be about error correction in my learning of French. I understand that:

- I do not have to participate in this study;
- that nothing bad will happen if I do not participate in this study;
- that I will not get marks or credit for participating in the study;
- that I do not have to answer Ms. Dufresne's questions if I do not want to do so;
- that I can ask Ms. Dufresne any question about what she is doing in research;
- that I can decide to leave at anytime during the study;
- that the study will last for twelve weeks and that these might not necessarily be consecutive;
- that Ms. Dufresne will use videotape as well as audiotape in the study;
- that I will be asked to re-view what Ms. Dufresne has written about what I said.
- that I will be asked to participate in all data interpretation and re-presentation;
- that no single interview will exceed forty-five minutes;
- that my name will not be used in the final report in order to ensure confidentiality;
- that interviews will be held during class time but only with my teachers' consent.

In signing this form, I agree to:

- being video taped in class;
- allowing myself to be audio-taped during meetings with Ms. Dufresne;
- learning how to use think-aloud protocols. I understand that each of these meetings will last no more than forty-five minutes each and that I will not meet Ms. Dufresne more than twice a week to learn to do this;
- missing class time in agreement with the teaching schedule so that I do not miss a test or examination. I understand that each of these meetings will last no more than forty-five minutes each;
- spending time but not more than forty-five minutes at any one session with Ms. Dufresne over a twelve week period;



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Faculté d'éducation Faculty of Education

- meeting with Ms. Dufresne for a maximum of twice a week for the first six weeks of the study. I understand that each of these meetings will last no more than forty-five minutes each;
- meeting with Ms. Dufresne for a maximum of once a week for the next five weeks after that. I understand that each of these meetings will last no more than forty-five minutes;
- meeting with Ms. Dufresne for a maximum of twice a week in the last week of the study. I understand that each of these meetings will last no more than forty-five minutes;
- helping Ms. Dufresne by re-viewing what she has written about what I said.

I declare that Ms. Dufresne has read this form to me, and that she has answered all my questions concerning this form.

**Participant's
name:** _____

please print here

Participant's signature: _____ **Date:** _____

Researcher's signature:

Witness's signature:



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APPENDIX G

LETTER OF INFORMATION TO TEACHERS (Adapted from: Cone, J.D. and Foster, S.L. (1997). Dissertation and Theses From Start to Finish. Washington, DC: American Psychological Association)

Date
Name
Title
Inside address

Dear XXXX:

My name is **Thérèse Dufresne** and as part of doctoral studies at the Faculty of Education University of Ottawa, I am conducting research on learning French as a second language in a classroom situation. The study focuses on revealing the processes that enable learning to take place by addressing the processes involved in how input and error correction influences a learner to learn French. The purpose of my research is to further understanding regarding error correction in a second language situation.

A first step in conducting this study was to secure permission to do so at the board level. I am presently at the stage of seeking permission from your governing board, principal, and teachers at your school, the proposed site. This will be followed by seeking permission from parents and students to conduct the study. I have attached, in appendix, letters of explanation, and exemplars of informed consent forms for all participants. In addition, I have included exemplars of interview questions and the proposed research timetable.

Ms. XXXXX, this study is aimed at furthering our understanding of second language learning by focusing on revealing the processes that enable learning to take place or, conversely, do not allow them to take place. With your help, I hope to be able to shed some light on this problem.

Your permission is requested to allow six of your students selected at random once permission to participate in this study has been granted by parents and students to take part in a study conducted on learning processes and the nature of linguistic evidence to the learner in a second language situation. The research project, entitled *Through a Lens of Difference: Reconceptualizing Input and Its Role in Teaching and Learning a*



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Second Language, will enable me to reveal how the processes a learner uses to learn a second language using error correction.

What is involved? The study will take place over a twelve-week period. Exact meeting times will be determined with you and participants so as to ensure the least disruption of normal class schedules and routines. In the first two weeks of the study, participants will meet me a **maximum** of twice a week. A student who participates will be asked to spend a maximum of forty-five minutes with the researcher at any one time during the twelve weeks. This includes travel time between the student's homeroom and the classroom set aside for research purposes. Participants meet me a **maximum** of twice a week for the following four weeks. The next five weeks involve meeting with me once a week. In the final week of the study, a student will meet me a **maximum** of twice. The task division is as follows: Encouraging the student to think out loud as s/he reflects on work that has been done; Viewing of the section of the classroom videotape where the student is featured; Describing in the student's own words what is being perceived of her/his actions on the video; In-depth interviewing and participant re-viewing of transcriptions and interpretations. Examples of the kinds of actions on the video might be those of the student receiving help from the teacher, interacting with other students in class, or asking a question during a teacher-centered activity. Then the student will be asked about perceptions of the situation so as to share the perception of the nature of the type of evidence presented on video and already described by the student. These sessions will be audio-taped. As a teacher, your role would be to facilitate this process and to share your insight concerning when the research could and should be conducted.

Potential Benefits and Concerns This activity will be scheduled in such a way as to ensure that the participant not miss a block of more than forty-five minutes of class work at a time. With your consent, these periods will occur sporadically over a twelve-week period. In this way, it is hoped that regular classroom routine will continue with the least disturbance. A possible benefit in participating in the project is that students might be encouraged to think about how language is learned and about the notion of correctness in French.

Participation is voluntary All participants taking part in this study do so on a voluntary basis and may withdraw at any time.

Information is confidential All information will be held as confidential as is legally possible. Only researchers will see the interview questionnaire; audiotapes and videotapes are synthesized and analyzed only by researchers and participants. Neither your family name nor the names of your students will be used on the tapes. The site will also not be mentioned. For auditing and recording purposes, all names will be removed and replaced with a code so that you can no longer be connected to a given response. All audio and video tapes will be stored under lock and key in my filing cabinet in my study



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where they can be accessed only by me. All audio and video tapes will be destroyed at the end of the study. Should a participant withdraw from the study, the relevant data tapes will be destroyed immediately.

Questions? I would appreciate it if you would please **SIGN BOTH COPIES OF THIS LETTER AND RETURN ONE OF THEM TO ME whether or not you would like to participate.** You may keep this letter for your own records. If you have any questions, please feel free to call Ms. Thérèse Dufresne (450-XXX-XXXX). All information requests concerning ethics or complaints about the ethical conduct of the research project can be addressed to Ms. Lise Frigault (613-XXX-XXXX ext. XXXX), Protocol Officer for Ethics in Research, Tabaret Hall, Suite 302, University of Ottawa.

Thank you very much for your anticipated help, time, and consideration. Please do not hesitate to contact me at any time.

Sincerely

Thérèse Dufresne
MA (Ed.); Ph.D. candidate