Second Language Learning Strategies and Factors Affecting their Use: a qualitative study of the experiences of missionaries in Nepal

by
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Submitted in fulfilment of the requirements for the degree of
Master of Arts

Victoria University of Technology
Faculty of Arts
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1999

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Declaration of Originality

This thesis contains no other material that has been accepted for any other degree in any university. To the best of my knowledge and belief, this material contains no other material previously published or written by any other person, except where due reference is given in the text.

Signature: 

Author's note

The language and the people of Nepal and the people of Nepal are often both referred to as 'Nepalese' in Western society. The use of this word is a variation from common usage (Stiller, 1993: ii). In this thesis, the author prefers to use the term 'Nepali' to refer to the language and 'Nepali or Nepalis' to refer to the people in keeping with common usage, and these terms will be used throughout the thesis.

Acknowledgments

I would sincerely like to thank the following people, who in some way, assisted in the preparation of this thesis. Their contribution is sincerely appreciated.

Professor Helen Borland for supervising me. Without Helen this thesis would not have been completed. She was not involved with the initial design of the study, and graciously agreed to supervise me a third the way through the thesis.

Glenice Davies who introduced me to the research methodology, narrative inquiry

The United Mission to Nepal (UMN) who kindly granted me permission to interview UMN missionaries.

The UMN missionaries who so willingly offered to be interviewed.

Mrs. Suzanne Harding and Mr. Khadka Adhakari, and others in UMN who helped with administrative details for the study during field work.

Joan Mackie, a friend who liaised with UMN for my accommodation, and in whose flat I lived for three months whilst in Kathmandu.

Karen Perrin, a friend who helped with transcription in Nepal.

Richard Leiva in the Faculty of Arts, Computer Laboratory. Richard provided valuable assistance when my knowledge of computer programs was sorely lacking.

Lastly, to my mum for her encouragement and support in so many ways throughout the duration of this project.

Abstract

In the past 20 years identifying the effective second language learning strategies of language learners is a topic that has received considerable attention in the field of second language acquisition. More recently, research has focused on the factors that affect strategy use. Attention has been focused in these areas largely because effective strategy use and the factors affecting strategy use are said to contribute to the language learner's success in language learning.

This thesis investigates the use of second language learning strategies in a naturalistic learning context, that of missionaries in Nepal. It attempts to understand how 'success' or communicative competence is achieved for these missionaries of the United Mission to Nepal (UMN). In order to do this it explores the language learning experiences of both 'successful' and 'less successful' language learners of UMN, particularly concentrating on strategies related to oral communication. More importantly though, it is concerned with examining the influence of various factors on the strategies used by these language learners in the informal learning environment (i.e. 'real-life' situations).

Research undertaken for this thesis was carried out in Nepal, and unlike much of the other research carried out in this area, a qualitative approach is adopted in the study. The primary method of research used with 12 missionaries from UMN is narrative

inquiry and the stories or narratives of the missionaries' language learning experiences serve as raw data for the study.

Analysis of the data reveals that both 'successful' and 'less successful' language learners of UMN used a variety of strategies in the informal learning environment to assist them in learning the Nepali language. The analysis also reveals that strategy use is affected by a number of factors operating within the language learning experiences of these learners. Situation, the special personal qualities of the 'successful' language learner, motivation, metacognitive knowledge, personality and learning style are prominent factors influencing strategy use by the 'successful' language learner. In contrast, the language learning experiences of the 'less successful' language learner differ markedly. Their narratives reveal that anxiety prevents them from using effective social and cognitive strategies more often in 'real-life' contexts. It appears that factors such as, metacognitive awareness and self-esteem, in particular, contribute to the anxiety experienced by these 'less successful' language learners. The perception these learners have of the language materials and teaching method used by UMN may also indirectly contribute to this anxiety. Significantly, the research also reveals how factors affecting strategy use are often interconnected and impact on each other in the language learning process.

Introduction

Nestled high up in the Himalayas is the small kingdom of Nepal. It is the size of the state of Victoria (Australia) with a population of 21 million people (Whitaker's Almanack, 1996: 954). As one of the poorest and least developed nations in the world 86% of the population now exist on two dollars or less a day (The World Bank, 1999: 197). Until the middle of this century this little known kingdom remained closed to the outside world, only in the early 1950s were foreigners allowed to enter. At this time many International Non-Government Organisations (INGOs) clamoured to provide aid to Nepal. Christian missions, who had previously been denied entry, were now keen to enter and set up some form of 'development' work in the country. Thus, in the 'development' climate of the time the United Mission to Nepal (UMN) was established.

The development work of UMN first began in 1954. Since that time the missionaries working with the mission have been required to learn the Nepali language. Without a fairly 'good' grasp of spoken Nepali many UMN missionaries are not able to carry out their work, train other Nepalis in certain skills and participate in the life of the Nepali church. In the 45 years that UMN has been in Nepal there have been many missionaries who have been more successful at learning the Nepali language than others; the 'successful' UMN language learner being defined as one who is communicatively competent. This means that these learners are not only capable of grammatically structuring the language correctly, but they are also capable of using it appropriately in a number of everyday situations (Heny, 1994: 180; Finegan, Blair, Collins, 1997: 12-13). Despite adjustment problems, culture

shock, sickness, and very difficult living and learning conditions these language learners continue with language learning and are capable of using Nepali appropriately in 'real-life' contexts. In contrast, for one reason or another there are others in UMN who fail to achieve this same 'success' in learning Nepali despite the many hours spent in Nepali language classes.

As someone who was once a missionary working with UMN I have often wondered why some UMN missionaries progress sufficiently in the language to become communicatively competent, and why others seem to make little progress at all. Why are some UMN language learners more successful than others? What does the 'successful' language learner do that contributes to his/her success in language learning? Similarly, what does the 'less successful' language learner do or not do that contributes to his/her lack of success in language learning? How does the language learning behaviour of both these types of language learners differ? More importantly, though, what factors, if any, influence the behaviour of both the 'successful' and 'less successful' language learner in the informal learning environment?

Arising from these questions then is the primary focus of this thesis, which is to understand more fully how missionaries of the United Mission to Nepal achieve success in learning the Nepali language. It looks at how communicative competence is achieved in the Nepali/UMN context, and examines the language learning behaviour of both 'successful' and 'less successful' adult language learners of the United Mission to Nepal learning primarily in an informal learning environment (i.e,

'real-life' situations). In addition to this, it investigates the major factors that might possibly contribute to the language learner's success or lack of success in language learning. In order fulfil these aims it chooses narrative inquiry as the qualitative method of research for this study.

The study begins by giving an overview of learning strategy research. Chapter One looks at how researchers have sought to define the term 'strategy' in the field of second language learning. It discusses and critiques a number of well-known taxonomies that have been developed over the past 25 years and gives a description of the language learning strategies within these taxonomies. Included too is a brief discussion on the role of learning vs. communication strategies. This chapter then moves on to discuss the factors which have been shown to influence the use of second language learning strategies by adult language learners, and concludes with a section that critiques the methodologies used in learning strategy research.

Chapter two outlines the research context, research design and research methodology. A brief historical account is given of the United Mission to Nepal and language learning within UMN up until 1992. The major aims of the study are then outlined and narrative inquiry as the primary method of research chosen for this project is discussed in detail. Included here is a section on the selection of participants for the study and background information on the participants. Data collection and analyses are also included, together with a discussion of some of the limitations of the study.

Chapter three and four primarily focus on the 'successful' UMN language learners, the language learning strategies they chose to use in learning the Nepali language, and the factors that influenced this behaviour. Chapter three discusses two factors, the living and learning situations and the special personal qualities of the 'successful' UMN language learner. It shows how both these factors have influenced the language learning experiences of these language learners. Chapter four continues to focus on the language learning experiences of the 'successful' language learner examining such factors as motivation, metacognitive knowledge, personality and learning style.

Chapter 5 focuses on the remaining participants in the study, the 'less successful' UMN language learners. In this chapter similarities are drawn between both groups of UMN language learners, but discussion primarily revolves around the reported experiences and behaviour of the 'less successful' language learner. The thesis concludes with Chapter six and incorporates three sections (6.1, 6.2, 6.3). Provided in this chapter is discussion and final conclusions concerning the outcomes of the research on the 'successful' and 'less successful' language learners.

Chapter 1 Literature Review

'Good' or 'successful' language learners use a number of effective learning and communication strategies throughout their language learning experience (Oxford et al, 1990; Chamot and Kupper, 1989). The use of these strategies can facilitate interaction, develop communicative competence and increase proficiency in a foreign or second language. This chapter focuses on recent research on the second language learning strategies used by 'good' language learners. It briefly looks at the ambiguity surrounding a definition of the term 'strategy', at what actually constitutes a strategy within second language acquisition, and the difference between learning and communication strategies. It also discusses the most comprehensive and well-known of the taxonomies on language learning strategies, and briefly critiques these. In addition, as this thesis is concerned with the various factors that have been shown to influence the use of language learning strategies by adult language learners, this chapter also includes a section on those factors. Finally, the chapter concludes with a discussion of the research methodologies used in learning strategy research.

1.1 Strategies in Second Language Acquisition

Within the field of second language acquisition there is some ambiguity surrounding a definition of the term 'strategy', and often the term 'strategy', 'technique' and 'tactic' are used interchangeably (Ellis, 1994: 529; Wenden, 1985: 5). There is also discrepancy and confusion among researchers as to what actually constitutes a strategy in language learning. Questions often raised by researchers in this field are: Is a strategy an action undertaken consciously or unconsciously by the language learner? Is a strategy something we are able to observe or is it unobservable? (Bialystok, 1990: 1; Ellis, 1994: 532; O'Malley et al, 1985b: 22; Wenden, 1985: 5).

Oxford (1990) has one of the most specific and comprehensive definitions of the features of language learning strategies. (Refer to Table 1.1) Based on - Oxford's work and that of others in this field, language learning strategies can be considered to have a number of distinctive characteristics. They are specific behaviours, techniques or actions that are used by a language learner to help them develop proficiency in the target language (TL) (Ellis, 1994: 532; Mayer, 1988: 11; MacIntyre, 1994: 185; O'Malley et al, 1985b: 23; Oxford, Lavine and Crookall, 1989: 29). It is through the use of these strategies that the language learner ultimately influences the information they themselves are processing (Ellis, 1994: 532; Mayer, 1988: 11). Strategies are problem orientated and contribute directly and indirectly to learning. On occasions they are not associated with mental processing or the cognitive functions of the individual, thus rendering them behaviours which can also be either social or affective (Ellis, 1994: 532; Oxford, 1990: 9,11). Furthermore, they are intentional and usually conscious to the individual, but they may result in outcomes which can be either observed and unobservable (Ellis, 1994: 532; Wenden and Rubin, 1987: 7). Setting aside other definitions of a strategy it is, therefore, this definition of 'strategy' that I will use throughout my study.

Table 1.1 Features of Language Learning Strategies

Language Learning Strategies
1. Contribute to the main goal, communicative competence
2. Allow learners to become more self-directed.
3. Expand the role of teachers.
4. Are problem oriented.
5. Are specific actions taken by the learner.
6. Involve many aspects of the learner, not just the cognitive.
7. Support learning both directly and indirectly.
8. Are not always observable.
9. Are often conscious.
10. Can be taught.
11. Are flexible.
12. Are influenced by a variety of factors.

(Source: Oxford, Rebecca 1990 '*Language learning strategies: what every teacher should know*' Heinle and Heinle, Massachusetts)

A clear distinction between learning and communication strategies is often drawn (cf. Bialystok, 1990; Ellis, 1994: 530). The reason for this is explained in terms of the role or purpose each is said to have in second language learning. Learning strategies are said to aid in learning the target language (TL) and have been defined as 'any set of operations or steps used by a learner that will facilitate the acquisition, storage, retrieval, or use of information' (O'Malley et al, 1985b: 23). In comparison, communication strategies are said to aid in communication and the management of communication problems (Dornyei & Scott, 1997: 186). Admittedly, there have been numerous definitions of communication strategies just as there have been numerous definitions of the term 'strategy', but Clennell offers a clear and precise definition of communication strategies as strategies which 'are seen as ways of coping with a communication problem; they are 'potentially' conscious and they are selected to cope with a specific difficulty (implying choice)' (Clennell, 1995: 4). Tarone (1983: 65), who is a leading exponent in this area, has broadened her original definition of communication strategies and says they are:

> 'a mutual attempt of two interlocutors to agree on a meaning in situations where requisite meaning structures do not seem to be shared. (Meaning structures would include both linguistic structures and sociolinguistic rule structures). Communication strategies, viewed from this perspective, may be seen as attempts to bridge the gap between the linguistic knowledge of the second language learner, and the linguistic knowledge of the target language interlocutor in real communication situations. Approximation, mime and circumlocution may be used to bridge this gap'.

In contrast to many others Oxford (1990) argues that communication strategies, which she calls 'compensatory' strategies, can be classed as learning strategies as they contribute to learning the TL indirectly as a result of their contribution to

maintaining communication in the TL. Whilst this is acknowledged, this thesis differentiates between communication and learning strategies and the intention is to primarily concentrate on learning strategies as they are the strategies that are commonly considered to directly contribute to second language learning.

Taxonomies of language learning strategies

Since the mid 1970's success in language learning has been partially attributed to the use of second language learning strategies. The focus has been on strategies used by the 'good' or 'successful' language learner. Earlier studies relating to learning strategies were simply a list of characteristics pertaining to the 'good language learner' (Rubin, 1975; Stern, 1975). Later studies built on previous studies and identified and classified learning strategies used by autonomous, effective or successful language learners inside and outside the classroom (see for example, Bialystok, 1981; Naiman et al, 1978; O'Malley et al, 1985a; 1985b; Oxford and Lavine, 1989) The number of strategies identified by researchers grew so that now there exist a number of taxonomies of the strategies used by adult language learners. Rubin (1987), O'Malley et al (1985a, 1985b), and Oxford (1990) are but a few of the researchers who have classified the learning and communication strategies of language learners. These taxonomies are among the taxonomies on which others have based research and are those most commonly referred to in the literature. As a result these three taxonomies have been selected as the main focus for this review. Of these taxonomies, discussed in greater detail below, that of Oxford (1990) is the most complex and comprehensive to date.

Rubin's taxonomy is based on her own work and the work of others such as Hosenfeld, O'Malley, Tarone, Wenden, Naiman, Frolich and Stern, and Wong and Fillmore (Rubin, 1987: 23-27). Her classification is divided into three major areas; these are learning strategies which include both cognitive and metacognitive strategies, social strategies and communication strategies. Communication strategies are not listed under learning strategies as she believes that these strategies are less directly related to the learning of a language and are used more for the purposes of communicating. A criticism of Rubin's taxonomy is that she does not include affective strategies (strategies that control the affective domain of motivations, values, attitudes and emotions) at all, whereas the taxonomies of the other researchers (Oxford, and O'Malley and Chamot) have identified a number of affective strategies which are said to contribute to success in learning another language (eg. Oxford, 1990: 140).

Unlike Oxford (1990) and Rubin (1987), O'Malley and Chamot (1990) are principally concerned with learning strategies as they relate to a cognitive theory of learning proposed by Anderson (O'Malley and Chamot, 1990: 19-30) and Weinstein and Mayer (Weinstein and Mayer, 1986: 316). This approach to learning primarily 'seeks to understand how incoming information is processed and structured' (Weinstein and Mayer, 1986: 316). O'Malley and Chamot (1990) do not include communication strategies in their taxonomy as it may be assumed that communication strategies are of no interest to these researchers who are working within a cognitive theory of learning. Their classification (1990) is divided into three main areas: metacognitive, cognitive and socio/affective strategies.

In contrast to Rubin (1987) and O'Malley and Chamot (1990), Oxford (1990), considers all strategies in her taxonomy as learning strategies. She then divides these into direct and indirect learning strategies; classifying direct strategies as those that 'involve mental processing of the language' (Oxford, 1990: 37, 135). The language learner in this instance being directly involved with the TL (Oxford, 1990: 37). Indirect strategies are defined as those that do not involve the language learner dealing directly with the TL. Direct strategies are listed as being cognitive, compensation and memory. Indirect strategies are listed as being metacognitive, affective and social (Oxford, 1989, 1990, 1992-93).

In the taxonomy devised by Oxford (1990) communication and learning strategies are not separated. Instead Oxford (1990) uses the term 'compensation' strategies for a number of strategies which are classified by others as communication strategies, considering that these 'compensation' strategies do contribute to learning as well as being used by the language learner for the purpose of aiding in communicating in the TL. She also chooses the term 'compensation' strategy in preference to the term 'communication' strategy as the latter term often refers only to strategies connected with speaking. Compensation strategies that are used in Oxford's taxonomy apply to either listening, speaking or writing (Oxford, 1990: 90-97, 243). One criticism of this taxonomy is that it lists only ten 'compensation' (communication) strategies. Eight of these strategies are similar in use to communication strategies listed by others, such as Dornyei and Scott (1997), Corder (1983), Tarone (1983) and Scholfield (1987). Dornyei and Scott (1997) have listed thirty-three major communication strategies to date. These strategies are based on

the work of nine other authors who have identified and listed communication strategies. With such a wide range of communication strategies identified it is unclear why Oxford (1990) has chosen to include only eight of these in her taxonomy.

Between the three taxonomies there are a number of differences within the category known as cognitive strategies. In Rubin's (1987) list of cognitive strategies she includes clarification and verification, whilst Oxford (1990) and O'Malley and Chamot (1990) classify these strategies as social strategies. Other major differences in the category of cognitive strategies, are that Oxford (1990) includes practice as a cognitive strategy and lists five different types of practice. Included in this category is formal practice and practising naturalistically. O'Malley and Chamot (1990: 138) include formal practicing under cognitive strategies but they use instead the term 'repetition' which they define as 'repeating a chuck of language (a word or phrase) in the course of performing a language task'. They do not include a category which relates to practising naturalistically, particularly in relation to conversation in naturalistic settings.

All three taxonomies include strategies related to memorisation. Rubin (1987) classifies memory strategies as cognitive, whilst Oxford (1990) lists memory strategies separately from cognitive strategies and lists five strategies related to memory; creating mental images, applying images and sounds, reviewing well and employing action. O'Malley and Chamot (1990: 138), however, classify memory strategies as cognitive strategies but use the term 'elaboration'. In this category they

list eight types of elaboration, whereas Oxford (1990) only includes elaboration as one of the sub-categories of the category 'creating mental images' (p. 40-41).

Metacognitive strategies are included in all three taxonomies. Oxford (1990) lists three metacognitive strategies; centring your learning, arranging and planning your learning and evaluating your learning. In the last category she includes self-monitoring (p. 20). In addition, included in the metacognitive strategies listed by O'Malley and Chamot (1990: 137) is self-monitoring, but this category is expanded to include eight different types of self-monitoring. Another major difference between the taxonomies is that Oxford (1990) lists 'seeking practice opportunities' as a metacognitive strategy, whilst Rubin (1987) has classified this same strategy as a social strategy.

All three taxonomies include social strategies as indirectly contributing to language learning. The three major social strategies listed by Oxford (1990) are 'asking questions', 'co-operating with others' and 'empathising with others' (145). The second strategy 'co-operating with others' is identical to the two social strategies listed by O'Malley and Chamot (1990) 'questioning for clarification' which can be defined as 'eliciting from a teacher or peer additional explanation, rephrasing , examples or verification' and 'cooperation' which is defined as 'working with peers to solve a problem, pool information, check a learning task, or get feedback on oral or written performance' (p. 199). In comparison, Rubin (1987) lists two major social strategies, the first based on the Wong and Fillmore study of 1976 which is 'joining a group and acting as if you know what is going on, even if you don't, and count on your friends for help' (p.27). She then extends this list to include 'creates

opportunities for practice' and lists nine ways in which this may be done by language learners. As previously mentioned Oxford (1990) classifies the social strategy 'creating opportunities for practice' as a metacognitive strategy.

Affective strategies are not listed by Rubin (1987), but are included in the taxonomies of Oxford (1990) and O'Malley and Chamot (1990). The two major affective strategies of O'Malley and Chamot (1990: 139) are self-talk and self-reinforcement, and these are similar to Oxford's (1990) strategy of 'encouraging yourself'(p. 163). However, Oxford (1990: 141) extends her list to include two other major affective strategies: reducing your anxiety by using meditation, deep breathing, progressive relaxation, music or laughter, and taking your emotional temperature. She lists five ways in which the language learner is able to do this.

In conclusion, we might say that research in the field of second language acquisition has identified a number of different types of learning and communication strategies which are used by adult language learners to enhance and facilitate the learning of a second or foreign language. These strategies are usually used by 'good', 'effective' or 'successful' language learners. Research has also identified a number of socio-cultural, situational and personality factors which have influenced the type and quantity of learning strategies used by adult language learners. In the following section, these factors together with research that has been done on the effect of each of these individual factors on strategy usage are discussed.

1.2 Factors Affecting Language Learning Strategies

There are a host of factors which appear to influence the use of language learning strategies by language learners. These factors may be socio-cultural, situational or related to the personality of the language learner. Some factors are said to affect the type of learning strategy used by the language learner, whilst other factors are said to affect frequency of use of particular learning strategies. Based on research to date, those factors which are said to influence the use of learning strategies are beliefs, language teaching method, language being learnt, task requirements, gender, ethnicity, metacognition, learning environment, personality characteristics, attitudes, aptitude and learning style. Although research has found that the behaviour of the language learner has been influenced by each of these factors it is often difficult to ascertain precisely which factor, if any, has a profound effect on what language learning strategies are used and the frequency with which they are used, especially since many of these factors interrelate with each other.

Beliefs

Research has revealed that adults tend to hold a number of beliefs related to their language learning and that these beliefs influence the use of language learning strategies both inside or outside the classroom (Nyikos and Oxford, 1993; Horwitz, 1987; Bialystok, 1981). Within the field of second language learning the beliefs of language learners may include beliefs on how best to learn a language, that one particular language teaching method is more effective than another, that some languages are more difficult to learn than others, that some learning and

communication strategies are inappropriate in certain settings as well as beliefs about themselves (whether positive or negative) as language learners. (Horwitz, 1987; Wenden 1986a, 1986b).

From a study conducted with twenty-five adults enrolled in part-time language classes in the United States, Wenden (1986b) concluded that these students held certain beliefs related to language learning and that these in turn influenced the type of strategies they used. These beliefs related to their approach to language learning, to how best to learn a language and to the criteria used to evaluate the effect of a particular strategy (Wenden, 1986b: 191-192). Implicit beliefs held by the students, when revealed, were found to influence the use of social strategies (Wenden, 1986b: 194). Explicit beliefs, namely those related to the evaluation of a particular strategy, had an effect on the learning, communication and social strategies these students used.

Negative beliefs may also have an effect on the type of strategies used by language learners such that these beliefs prevent the language learner from using particular learning strategies, which may have otherwise enhanced their language learning. In a study by Nyikos and Oxford (1993) with 1,200 students from a mid-Western university studying one of five languages it was found that the low use of metacognitive and memory building strategies were related to a number of negative beliefs that these students held. These beliefs were linked to how best not to learn a language, that is, 'it is not worthwhile to invest oneself significantly in the learning process when the rewards are not obvious'. Another belief held by students and

which is related to memory strategies was that memory strategies are 'mere gimmickry and therefore cannot be legitimately used by serious students' (Nyikos and Oxford, 1993: 19-20).

Personal Background

Personal background is said to be influential in frequency of use and the choice of language learning strategies used by language learners. (Politzer and McGroaty, 1985; Oxford and Nyikos, 1989). In this context the personal background of the language learner can refer to the career position, profession or the field the language learner has specialised in, and may also be reflected in their choice of university major, for example, engineering or the social sciences (Ehrman and Oxford, 1989; Oxford and Nyikos, 1989). However, it may also refer to how many years of study have been undertaken in learning the TL and whether the learner is an inexperienced or experienced learner (Oxford and Nyikos, 1989). In a study by Oxford and Nyikos (1989) with 1,200 undergraduate foreign language students studying one of five different languages career orientation significantly influenced the type of strategies used by these students. Career orientation was reflected in their choice of university major, that is, humanities/social science/education and it was revealed that students with this particular career orientation chose functional practice strategies and independent, resourceful strategies. In this same study, it was also revealed that those students who had taken a new language as a requirement, as opposed to those who had chosen it as an elective, used less learning strategies. The researchers also found that students who had been studying a language for at least four or five years used strategies more often than inexperienced learners. The type

of strategies used by students who had studied a language for up to five years also differed to those who had only been studying the language for up to four years. Functional practice (authentic language use) strategies were used far more by the former type of students whilst the latter type of students used far more conversational input elicitation strategies (Oxford and Nyikos, 1989).

Situational Factors

Situational factors are also said to influence learning strategy usage and these factors include the tasks the language learner is asked to perform, the actual language being learnt and the language teaching method (Bialystok, 1981; O'Malley and Chamot, 1990; Politzer, 1983). In relation to task requirements a study by Bialystok (1981) with Grade Ten and Grade Twelve students learning French as a second language found that writing tasks and those tasks which required attention to form used monitoring as a strategy. The study also revealed that whilst writing tasks benefited from written strategies and oral tasks benefited from oral language strategies, on all four tasks undertaken by these students functional practice was significant for achievement in the language. The second situational factor shown to be influential in strategy usage, the language being learnt, was a factor considered to be of some influence in an exploratory study by Politzer (1983). Politzer's study (1983) with 90 undergraduate students undertaking French, Spanish and German courses revealed that foreign language students learning French and German used more strategies than those students of Spanish. In this same study, language teaching method was seen to significantly influence the language learning behaviour of students in the study. Similarly, in a study by Chamot and colleagues (O'Malley and

Chamot, 1990) with college students of Russian and Hispanic students of Spanish found that the students of Spanish reported fewer use of strategies than the students of Russian.

Learning Environment

Within the classroom

Second language learners in the foreign language or second language classroom use a range of learning strategies. These learning strategies often facilitate performance in language learning and are related to achievement in the classroom. Among those learning strategies most commonly used in the classroom are cognitive, metacognitive and, to a lesser extent, social and affective strategies. Cognitive strategies are predominantly used in the language classroom and are often responsible for achievement in a foreign or second language (Bialystok, 1981; Nyikos and Oxford, 1993; O'Malley et al, 1985a; O'Malley et al, 1985b; Mangubhai, 1991). However, EFL or ESL students' use of metacognitive strategies also play a role in achieving success in learning a second language (O'Malley et al, 1985b; Chamot and Kupper, 1989; Oxford and Nyikos, 1993; Vandergrift, 1997). In classroom studies language learners rarely use social and affective strategies. Evidence suggests though that social strategies (eg. questioning for clarification and verification) and affective strategies (eg., self-talk and self-reinforcement) have been used in the classroom to facilitate learning in another language (Chamot and Kupper, 1989: 16).

Research studies with high school or university students, who are learning either a foreign or second language, have identified a number of learning strategies

which are used within the classroom and which are task-related (Bialystok, 1981; Chamot and Kupper, 1989; Leki, 1995; O'Malley et al, 1985a, 1985b; Vann and Abraham, 1990). For example, in a longitudinal study which was carried out with effective and ineffective beginning, intermediate and advanced Spanish students it was revealed that the cognitive strategy of elaboration and the metacognitive strategy of self-monitoring correlated with all tasks completed by participants in the study. On writing tasks the cognitive strategies of substitution, elaboration and summarising, and the metacognitive strategies of planning and self-evaluation were used by students, whilst on listening and reading comprehension tasks inferencing was used (Chamot and Kupper, 1989).

Research also shows that there is a difference in the type and variety of learning strategies used by effective and ineffective second and foreign language learners within the classroom (Chamot and Kupper, 1989; O'Malley, Chamot and Kupper, 1989; Chamot et al, 1992; Vann and Abraham, 1990). A longitudinal study carried out by O'Malley and colleagues in 1983 concluded that the difference between ineffective and effective students was that 'the more successful students used learning strategies more often, more appropriately, with greater variety, and in ways that helped them complete the task successfully' (quoted in Chamot and Kupper, 1989: 17). The opposite was true of ineffective language learners in the study. Likewise, a study by Vandergrift (1997) looked at the comprehension strategies of second language listeners and found that successful listeners used twice as many metacognitive strategies as the unsuccessful listeners. In contrast, in a study of the success of five adults learning Hindi as a second language Mangubhai (1991)

concluded that success for the effective language learners was attributed to practice or rehearsing and that there was a variety of approaches to processing the language by the effective language learners. Vann and Abraham's (1990) study, which concentrated on two unsuccessful language learners, indicated that the lack of success in language learning could be attributed to these learners failure to use metacognitive strategies which would have helped them with task completion. Not all findings are as clear cut. For example, a classroom study by Naiman et al (1978) failed to differentiate between the learning strategies of successful and unsuccessful language learners learning French. This was attributed to the method of research carried out in the study, observation (Naiman et al, 1978: 65).

Outside the classroom

Learning strategies used within the classroom on classroom tasks are not the only strategies that contribute to proficiency in learning another language. Out-of-class strategies also contribute to the EFL or ESL learner's success in learning a language (Pickard, 1995,1996; Pearson, 1988; Wenden, 1986a, 1987; Oxford, 1995; Skehan, 1989: 73-74). Out-of-class strategies may include speaking with native speakers of the TL, creating opportunities for practice with native speakers, other students or peers, listening to the radio, or cassette tapes in the target language or reading newspapers, novels, magazines and watching television or movies in the TL.

Research has revealed that functional practice or speaking with other students, peers or native speakers of the target language such that the language learner is willing to practise and involve themselves in communication significantly enhances

language learning (Huang and Van Naerssen, 1987; Pearson, 1988; Naiman et al, 1978). In an early study with good and poor adult language learners Naiman et al (1978: 17) found that the 'successful' language learners took responsibility for their language learning, involved themselves in communicating and practiced with others. Similarly, in a study with sixty Chinese EFL students Huang and Van Naerssen (1987: 291) found that functional practice equalled success in language learning. That is to say, the students who spoke or practiced with other students, teachers or native speakers and were willing to take risks and were not afraid of making mistakes made progress in the language.

Another out-of-class strategy which is also said to facilitate language learning is the EFL or ESL learner's ability to seek out practice opportunities (Oxford, 1995; Pearson, 1988). Pearson's (1988) study of ten employees of a major Japanese company found that the 'successful' or more effective language learners in the study had opportunities to practice with native speakers and they created opportunities to practice with native speakers of the TL. That is, the participants socialised with native speakers, made friends with native speakers and involved themselves in the culture of the country, which created opportunities for further practice.

Out-of-class strategies such as listening to the radio, television or cassette tapes, reading newspapers, books, magazines or novels in the target language, writing to native speakers, watching movies in the TL are also strategies which are said to help the language learner progress in the target language. Pickard (1995: 96), in a study with twenty proficient German speakers of English, identified the strategies of

listening to the radio and reading newspapers, magazines and novels as those strategies which were used by the German speakers in their schooldays whilst learning English (1995: 37; 1996: 154 -155).

Gender

Another variable influencing strategy use is gender or 'sex'. Research to date suggests that females report greater overall strategy use than males and that the choice of strategy is influenced by the language learner's gender (Bacon and Finnemann, 1992; Green and Oxford, 1995; Ehrman and Oxford, 1989; Oxford and Ehrman, 1995; Oxford and Nyikos, 1989; Oxford et al, 1993; Politzer, 1983). Studying 1,200 foreign language students from a mid-Western University in the USA Oxford and Nyikos (1989) found that females used conversation input elicitation strategies, general study strategies and formal rule-related practice strategies more than males. Green and Oxford (1995) in a study with 374 students at different course levels at the university of Puerto Rico provide further support for the findings of Oxford and Nyikos (1989) in that they found that women in their study used three different types of social strategies and two types of affective strategies more than the men. In addition to this, Green and Oxford (1995) also found that women used five of the seven types of sensory memory strategies listed more than men. The findings of both Green and Oxford (1995) and Oxford and Nyikos (1989) suggest that females choose to use more strategies related to social interaction than do males.

Ethnicity

Few studies have explored the effect of ethnicity on strategy use, but the evidence to date suggests that ethnicity does influence strategy use and choice of learning strategies by language learners (Grainger, 1997; O'Malley and Chamot, 1990; Politzer and McGroaty, 1985; Rossi-Le, 1995). For example, a study by Grainger (1997) with 133 students from different ethnic backgrounds, namely Asian and English speaking backgrounds, learning Japanese, found that although there was very little difference in strategy use students from an Asian background had a preference for using compensation strategies. Grainger (1997: 382-383) found that 'Asian background students of Japanese are better at managing their affective state, they remember more effectively, and they compensate better than students of English-speaking backgrounds do'. In contrast, an earlier study by Politzer and McGroaty (1985) with 37 students of Asian and Hispanic origin enrolling in an eight week Intensive course in ESL revealed quite different results. Politzer and McGroaty (1985, 112-113) found that the Asian students (Japanese origin) were linguistically and communicatively more competent than the Hispanic students, but, interestingly, exhibited fewer 'good' language learning behaviours.

Motivation

A number of research studies have looked at the relationship between motivation and the use of language learning strategies by adult learners. This research has revealed that this one factor, motivation, has a causal effect on strategy use and often influences the frequency of strategy use and the type of strategies used by language learners (Oxford et al, 1993; Oxford and Ehrman, 1995; Oxford and

Nyikos, 1989). Seemingly, the more motivated language learner uses language learning strategies more often than the less motivated language learner (Oxford et al, 1993; Oxford and Nyikos, 1989).

The reasons why a language learner becomes motivated to learn a language, and continues to be actively involved with language learning for long periods of time may be attributed to any one of various types or kinds of motivation. Research on the motivational orientation of language learners has distinguished between some significant dichotomies in types of motivation; the most important of these are integrative/instrumental, intrinsic/ extrinsic. Resultative motivation has also been shown to affect the strategy use of adult language learners (Oxford and Nyikos, 1989; Oxford and Ehrman, 1995; Pickard, 1995).

Researchers have found that both intrinsic and extrinsic motivation play a role in influencing the use of language learning strategies by adult language learners. Both these motivational orientations relate to the sort of gratification the learner receives or expects to receive from the language learning process and tasks. Intrinsic motivation is essentially 'the desire to perform a task for its own sake' (Sdorow, 1998: 400), whereas extrinsic motivation 'is the desire to perform a task to gain external rewards, such as, praise, grades, money' (Sdorow, 1998: 400). In a qualitative research project by Pickard (1995: 35-7) all three case studies were found to be either extrinsically and/or intrinsically motivated to learn English. The adult language learners in his study learnt English because, for example, they needed English to participate in certain activities, understand certain songs, to be able to read

novels and because learning English would create more opportunities abroad. Two of Pickard's (1995: 36-37) case studies were also motivated to learn English because of their 'love of languages', which indicates that they were intrinsically motivated to learn the language. Pickard (1995) suggests that out-of-class strategy use by each of the case studies was influenced by their motivational orientations. For example, the love of languages led one participant to use out-of-class strategies such as 'reading books in their original version and understanding lyrics of pop songs' (Pickard, 1995: 35).

A quatitative study, this time by Oxford and Ehrman (1995) found that a strong relationship existed between intrinsic motivation and strategy use. The participants in the study (520) were from different US government departments learning a variety of foreign languages and were intrinsically motivated through their desire to use language outside the classroom. This same study also found that the type of strategies used by these participants was influenced by motivation that was internally generated, with those users who used metacognitive and compensation strategies being intrinsically motivated.

Instrumental motivation arises from the language learner's desire to meet any one of a number of 'instrumental' language learning goals (Gardner and MacIntyre, 1991: 58; Skehan, 1991: 282). For example, the goal or advantage may be to be able to operate in one's job in the other culture or to be able to understand a television program. In their classroom study of 1,200 foreign language university students Oxford and Nyikos (1989: 295) found that instrumental motivation played an

important role in the frequency of strategy use and the kinds of strategies used. The students in this study were instrumentally motivated by their desire to obtain high grades, and this motivation apparently had an effect on the type of strategies they used in achieving this goal. These students were led to use formal, rule-related processing strategies. As socially interactive situations and the ability to become communicatively competent was not seen as contributing to student achievement the use of social strategies were not a high priority (Oxford, 1989; Nyikos and Oxford, 1993: 19).

Resultative motivation has also been known to affect the use of language learning strategies in adult language learners. This type of motivation is linked to the learner's level of achievement. For example, if a language learner is successfully learning the language and attaining a reasonably high level of achievement then this in itself motivates the language learner even further (Ellis, 1994: 515-517). In a study by Oxford et al (1993) with 107 high school students learning Japanese through satellite television, this type of motivation was shown to influence language learning strategies used by these students. Oxford and her colleagues (1993: 368) found that frequency of use of language learning strategies was definitely linked to student achievement and that 'the more often the student used a variety of learning strategies, the more motivated he or she became; and the cycle worked the other way, too, with the more motivated students using even more strategies'.

Distinction between instrumental and integrative relates to broader personal desires/motivations for learning a particular language. Integrative motivation as

originally defined by Gardner and Lambert (1959: 267) 'is where the aim in language study is to learn more about the language group, or to meet more and different people'. Others have defined it as a genuine desire to move into the target language community and communicate with that community (Clements, 1987: 272; Gardner and MacIntyre, 1991: 58; Gardner et al, 1991: 198; Skehan, 1991: 282; Stern, 1983). Seemingly, very little qualitative or quantitative research has been carried out into the effect this type of motivation has on strategy use by L2 learners, and few conclusions can be drawn in this area.

Course level

Research has found that overall strategy usage and types of strategies used at different course levels are related to performance in language learning (Bialystok, 1981, Politzer, 1983) In Bialystok's (1981) study with 157 students from Grade 10 and 12 learning French performance in language learning was related to overall level of strategy usage by those students in Grade 10. However, as the students' course level advanced particular learning strategies were responsible for achievement in language learning, rather than overall use of strategies. The strategies most responsible for performance at Year 12 were monitoring and functional practice. In this study, formal practice did not facilitate performance as the low achievers, who consistently used formal practice, failed to improve their performance in French. Another more recent study by Oxford et al (1993) with 107 high school students learning Japanese through satellite television also sought to determine whether advanced and beginning students (most commonly used course levels for language learners are beginners, intermediate and advanced) varied in the learning strategies

they used, and whether this affected their performance in learning Japanese. Interestingly enough, the researchers concluded that course level (advanced or beginners) had no effect on strategy use or performance. Unlike the previous study, this study did not, however, draw any conclusions regarding the use of particular strategies by either advanced or beginning students on performance in language learning.

It is also claimed that course level influences the quantity of strategies used by language learners, though the research in this area once again has provided conflicting evidence. In studies by O'Malley et al (eg. O'Malley and Chamot, 1990) with 67 high school students learning third, fifth and sixth year Spanish and 34 college students learning first, third and fourth year Russian, the more advanced students used more strategies than beginning students. These results are in contrast to a study done earlier with 70 high school students studying English as a second language at beginners and intermediate levels. In this particular study the more advanced students (intermediate level) used fewer strategies than the beginning students (O'Malley and Chamot, 1990: 123-7).

Personality

The personality characteristics of the language learner are another factor which is claimed to influence strategy usage. Various personality factors considered important to success in language learning have been isolated including extroversion and introversion, empathy, self-esteem and inhibition. Studies related to examining the personality traits of language learners as they affect the learner's behaviour have been in many ways unsatisfactory and evidence suggests only a weak link between

personality traits and strategy use. (Ellis, 1994: 517; Reiss, 1981: 121). However, Rubin's study (1975) of the 'good language learner' found that personality characteristics, such as, lack of inhibition and a willingness to take risks were associated with strategy use. Similarly, a classroom study by Naiman et al (1978) with students from grades 8, 10, and 12 learning French concluded that there is a link between personality, specifically, tolerance of ambiguity and success at the early stages of language learning.

Psychological type as based on the Myers Briggs Model

One approach to understanding personality is that of psychological type based on the Myers Briggs model. Ehrman and Oxford (1989, 1990) have shown a strong relationship between Myers Briggs psychological type and the type of strategies used by the language learners in their studies. The psychological type used was based on four categories and these categories are assigned to the individual using the Myers Briggs indicator (MBTI). The four categories used are: extroversion (E) versus introversion (I), sensing types (S) versus intuitive types (N), thinkers (T) versus feelers (F) and judgers (J) versus perceivers (P). This means that the individual can be classed as either an extrovert or introvert, a sensing type or intuitive type, a thinker or feeler, a judger or perceiver. The different types are then combined to produce one psychological type for the individual. For example, a person could be an ENTJ, INFP, ISFP, or INFJ.

Ehrman and Oxford (1989, 1990) found that certain psychological types chose to use particular second language learning strategies in preference to others. For example, in their first study (Ehrman and Oxford, 1989) with 78 participants extroverts preferred using visual strategies, intuitives had greater use of authentic language use and affective strategies than sensers, and extroverted/intuitive types

preferred using affective and visualisation strategies. The findings in the second study (Ehrman and Oxford, 1990) with 20 experienced, educated language learners were similar in that certain psychological types preferred using some strategies over others. The reported uses of strategies by psychological type for Ehrman and Oxford's 1990 study are shown in Table 1.2

Self-esteem

Self-esteem can be divided into a number of types: global, situational and task self-esteem. Global self-esteem is considered to be part of a person's personality make-up whilst situational self-esteem is related to a situation and may, for example, refer to a language learner's perception of themselves in a language learning situation (Brown, 1987: 102; Oxford and Ehrman, 1993: 194-5). The third type of self-esteem, task self-esteem, if applied to language contexts, refers to how one evaluates oneself in relation to a task, such as speaking (Brown, 1987: 102). Studies investigating the effect self-esteem has on the use of language learning strategies are rare. However, research conducted by Oxford and Ehrman (1995) into the link between a number of factors and learning strategies used by adult language learners found that self-esteem affects their use of learning strategies. The participants in this study were highly educated, and highly experienced language learners learning a number of languages at the Foreign Service Institute in the USA. The relationship between self-esteem and learning strategies was measured by using the Affective Survey (AS) and the Strategy Inventory for Language Learning (SILL). Findings from the study revealed that positive beliefs about oneself correlated positively with cognitive strategy use

Table 1.2 Strategy use by psychological type from Ehrman and Oxford (1990)

PSYCHOLOGICAL TYPE	PSYCHOLOGICAL TYPE
EXTROVERSION	**INTROVERSION**
Preference for indirect strategies rather than direct strategies For eg. Social strategies: asking teacher for clarification co-operation with peers co-operation with proficient users of the target language.	Less preference for social and affective strategies
Preference for use of specific metacognitive strategies: organising learning seeking practice opportunities	Preference for metacognitive strategies: planning for upcoming language task organising learning
Less preference for the metacognitive strategies paying attention to allow for longer concentration spans and self-evaluating	
Less preference for cognitive strategies, for example, reasoning deductively and analysing contrastively	Preference for cognitive strategies: using formal, structured material; mentally processing before speaking
Use of affective strategy to find more about themselves	
SENSING TYPE	**INTUITIVE TYPE**
Greatest number of identifiable strategies -wide range of strategies used.	Some use of affective strategies
Frequent use of cognitive strategies: recombine vocabulary to create new sentences repeating aloud or silently formally practice with sounds on tape reasoning deductively analysing expressing	
Frequent use of metacognitive strategies: set clear goals organise study planning for language task link material to already known material and contexts	

Use of memory strategies: imagery physical response strategies structured reviewing rote memorisation	Heavy use of guessing from context
Rejected compensation strategies	Use of compensation strategies
THINKING	**FEELING**
Common use of cognitive strategies. Use analysis and reasoning in reference to words, expressions, structures and textual passages	Reject use of cognitive strategies especially analysis
Common use of metacognitive strategies. Use of strategies - applied analysis metacognitively to own learning patterns planning for language tasks organising learning	No common use of metacognitive strategies
JUDGING	**PERCEIVING**
Preference for the metacognitive strategies of organising, planning and tactical planning	Rejected use of metacognitive strategies of planning and organising
Rejected compensation strategies	Preferred use of compensation strategies, for example, guessing and improvising
Used social strategies for instrumental reasons	
Preferred to use the cognitive strategy of repetition	Freely used cognitive strategies not used by Judgers, for example, recombining, analysing, skimming the idea quickly
	Less preference for use of memorisation as a language learning strategy

(Source: Ehrman and Oxford (1990) 'Adult Language Learning Styles Strategies in an Intensive Training Setting', 318-323.)

suggesting that self-esteem (we may assume global self-esteem in this case) influences the type of strategies used by adult language learners.

Learning Style

Learning style is a cognitive style which is fixed and which influences how a student learns (Schmeck, 1988:8). It is primarily the way or approach that individuals adopt to tackle problem solving or the way they approach learning a task (Ellis, 1994: 499; Oxford, Hollaway and Horton-Murillo, 1993: 440). However, a number of different aspects of learning style exist and research has shown that there are some particular aspects of learning style, for example, sensory or perceptual styles, tolerance of ambiguity, risk taking, persistence in learning, reflectivity vs. impulsivity, individual vs. group learning, verbal vs spatial learning which influence the use of language learning strategies by adult learners (Oxford and Ehrman, 1995; Rossi-Le, 1995).

In two studies, one by Oxford and Ehrman (1995) and the other by Wildner-Bassett (as quoted in Oxford and Ehrman, 1995), the researchers used the Strategy Inventory for Language Learning (SILL) to measure the language learning strategies of participants and attempted to correlate this with learning style as measured by the Learning Style Profile (LSP). The LSP profile is shown in Table 1.3.

Table 1.3 Learning Style Profile (LSP)

Analytic skill Spatial skill Discrimination skill Categorisation skill Sequential processing Skill Simultaneous Processing Skill Detail memory ('sharpening' vs. 'leveling) Visual channel preference Auditory channel preference Emotive/Kinaesthetic preference Persistence Takes verbal risks Manipulative (hands-on) learning	Early morning study Late morning study Afternoon study Evening study Verbal vs. spatial Grouping (small or large) Posture (relaxed or upright) Mobility (low or high) Noise level Light level Temperature Consistency of responses

(Source: Ehrman and Oxford, 1995: 89)

In Oxford and Ehrman's study (1995) of 520 highly educated, experienced adult language learners from different US government departments studying a number of different languages there was a moderate correlation between users of metacognitive, affective, memory and social strategies (as based on the SILL) and persistence (as based on the LSP). That is, persistent language learners tended to use language learning strategies. Whilst in the Wildner-Bassett study (as quoted in Oxford and Ehrman, 1995) with 300 university students learning a variety of languages it was revealed that those who were shown to prefer a low mobility learning style (as measured by LSP) often used cognitive strategies (as measured by SILL). Also, highly structured, organised metacognitive strategies were not used by those willing to take verbal risks or spatial processors.

Perceptual or sensory learning style has also been shown to influence the language learning strategies used by adult language learners. This style can either be

tactile, auditory, visual, or kinaesthetic. If the learner prefers a visual learning style they more often prefer to be stimulated through the use of visual material, such as reading books, posters or movies. If, on the other hand, the learner is more inclined towards an auditory learning style, they are likely to prefer learning through cassette tapes, conversation or lectures, whilst tactile (hands-on) or kinaesthetic learners will be more inclined to use their hands and be orientated towards movement (Ehrman and Oxford, 1995; Oxford and Ehrman, 1993; Oxford et al, 1992; Oxford, Holloway and Horton-Murillo, 1993; Rossi-Le, 1995).

In research done by Rossi-Le (1995) in the 1990's with 147 adult immigrant ESL learners in two colleges in the USA a strong correlation existed between the perceptual learning style of the L2 learner and learning strategies used by these learners. The majority of the ESL learners in the sample were tactile and kinaesthetic learners. These language learners preferred to use the social strategies of 'use of authentic language' and 'seeking out practice opportunities' with native speakers whilst visual learners preferred to use strategies related to visualisation. In the same study Rossi-Le (1995) also looked at the learning style preference for individual vs. group learning. Her findings revealed that social, interactive and affective strategy use were preferred by group learners whilst ESL learners who preferred to learn individually favoured strategies such as, model building. Similar findings were not reported by Oxford et al (1993) with 107 high school students learning Japanese through satellite television. This study found that sensory learning style (visual and visual/auditory) used by these language learners did not significantly affect their choice of language learning strategies.

Tolerance of ambiguity

Apart from being viewed as a personality characteristic tolerance of ambiguity is considered to be a cognitive learning style, and has received considerable attention in the field of second language acquisition. A person who is reasonably tolerant of ambiguity would have the ability to function rationally and calmly in ambiguous situations. A person who has less tolerance of ambiguity sees ambiguous situations as a source of frustration, discomfort or threat (Ellis, 1994: 518; Ely, 1995: 88). According to Galloway and Labarca, two types of ambiguity present themselves to the L2 learner. These are '(1) ambiguity of the language itself as an arbitrary system and (2) ambiguity in the classroom presentation of language for learning' (1990: 123). To this list of ambiguous situations for the L2 learner Ely (1995: 88) adds 'practicing language learning skills; and (3) adopting those skills as permanent strategies'. From this one would assume that if the L2 learner has a low tolerance of ambiguity in any or all of these situations then this can interfere with or even prevent the learner from using various learning strategies.

There appears to be very little research carried out into the effect level (either high or low) of tolerance of ambiguity on the strategy use of adult learners. Nevertheless, in a study with second and third year students of Spanish Ely (1989:442) found that a relationship existed between strategy use by language learners and the level of tolerance of ambiguity. As hypothesised in the study, a low tolerance of ambiguity meant the language learner used strategies which involved relying on the L1, for example, 'looking for similarities between new words and L1 words' and 'looking up words in English right away when reading' (Ely, 1989: 442). Students with a high tolerance of ambiguity were shown to use the strategy 'looking for overall meaning in reading rather than listening, and were not found to use memorisation or rote learning as a strategy (Ely, 1989: 442).

Anxiety

A number of different types of anxiety exist and these include: trait, situational (state) and language anxiety (foreign and second). Trait anxiety is linked to personality as by nature a person can be said to be predisposed to anxiety. Situational or state anxiety occurs in response to a specific event or situation, for example, a situation whereby a person finds themselves learning a second or foreign language (Brown, 1987: 106; Ellis, 1994: 479, 480, 482), whilst language anxiety as defined by MacIntyre and Gardner (1994: 284) is 'the feeling of tension and apprehension specifically associated with second language contexts, including, speaking, listening, and learning' and is usually related to language performance. In each case, anxiety can be either debilitating or facilitating. Facilitative anxiety can have a positive effect on language learning as the language learner may view a learning task as a challenge to be overcome, whereas debilitative anxiety may have a negative effect as the language learner may avoid a learning task due to their high level of anxiety (Brown, 1987: 106; Ellis, 1994: 482).

According to MacIntyre and Gardner (1991: 515) trait anxiety does not figure prominently in research studies, with situation specific anxiety receiving more attention in language learning. Research done by MacIntyre and Gardner (1994) clearly demonstrates the effect anxiety has had on the acquisition of a second language. In MacIntyre and Gardner's (1994) first study anxious students were slower at learning vocabulary items and recall was hampered (undertaken in the 1980s). In their second study (carried out in the 1990s) language anxiety again was shown to affect language performance. This study, with students from a first year credit French-as-a-second-language course, measured the effect of anxiety at three stages of language learning; the input, processing and output stages and at each stage students were required to complete language tasks. Findings revealed that at all three stages the student's learning of French was affected by language anxiety. Anxious students had difficulty retaining information in memory, were slow to recognise

words in French, had difficulties with translation and required more time to study a task. A study by Oxford and Ehrman (1995) with 520 adults learning a variety of languages at the Foreign Service Institute in the US has found that users of cognitive strategies were not overly anxious, although there was an element of anxiety about speaking in the classroom. However, this anxiety proved to be more facilitative rather than debilitative. Apart from this research Oxford and Ehrman (1995: 364) claim that there is 'little or no empirical research [that] has been done linking anxiety and the use of language learning strategies'.

Attitude

Attitude, whether positive or negative, is another factor which is said to influence the achievement of adult language learners. (Gardner, 1973, 1985) Ellis (1994: 198) has suggested that language learners manifest different attitudes towards TL speakers, the TL, the TL culture, the social value of language learning, themselves as members of their own culture and particular uses of the TL. However, there are few studies which have looked precisely at the effect attitudes have on the language learning strategies used by adult language learners. Two studies, Naiman et al (1978) and Bialystok (1981), both found that attitude rather than aptitude is more crucial for success in language learning. In their study of 34 adult language learners Naiman et al (1978) concluded that there were a number of factors influencing language learning behaviour, but that a positive attitude towards the learning task was an important predictor of success in language learning. Similarly, Bialystok (1981) studied 157 students from Grade 10 and 12 learning French and found that the attitude of the students was more important than aptitude in the strategies they used. Despite this conclusion, Bialystok does not discuss the role of attitude at length and does not explain clearly how she came to this conclusion.

Metacognition

Metacognition is an awareness of processes related to cognitive capacity. It is a person's knowledge of how they think, but may also include other components, such as metamemory, which incorporates the control and monitoring of memory, metacomprehension and metalinguistics (Flavell, 1979; Matlin, 1994: 458; Nelson, 1994: 187). There are few studies which have looked at how the language learner's knowledge of cognition affects the use of second language learning strategies. In a study conducted by Vann and Abraham (1990:191) lack of success in language learning by two language learners was attributed in part to each of the language learner's inability to bring metacognitive awareness into play. A more recent study by Flaitz et al (1995) with 130 Spanish college students found that training in Metacognitive Awareness Raising (MAR), which had the purpose of raising the awareness of language learning strategies of an experimental group, significantly increased achievement in language learning for this group. Achievement scores were higher for the experimental group than for the control group.

Another study by Wenden (1986b, 1987), who bases her work in this area on the work of Flavell (1979), found that 25 advanced L2 learners made explicit statements regarding their metacognitive knowledge of person, task and strategy. In relation to metacognition as it relates to the person Wenden (1987: 575-576) found that these students had knowledge of their language abilities and how this knowledge might improve, comparing their abilities with that of other L2 learners. They also had the ability to verbalise about their affective states as these states affect language learning. The participants in her study also had knowledge of task demands, for example, '(1) speaking about everyday topics with Americans was easier than speaking about more abstract topics; (2) prepositions and articles were hard to use; (3) formal writing was not easy; and (4) talking with one American friend was 'an easy situation' but that it was 'too difficult' to participate in a larger group' (Wenden, 1987: 578). Lastly, knowledge of strategy usage by these language learners was also

evident as they were able to verbalise the usefulness of strategies used in learning a language which may have ultimately influenced the type of learning strategies these language learners used (Wenden, 1986b, 192-194; 1987: 580).

Aptitude

When applied to second or foreign language learning, aptitude may be defined as the capability of the language learner to learn a foreign or second language. That is, the learner is seen to have 'a knack for learning a foreign language' (O'Malley and Chamot, 1990: 162; Skehan, 1991: 276). However, the capability or ability to learn a second language is made up of a number of components (Carroll quoted in Faerch, Haastrup and Phillipson, 1984: 213). These components include phonetic coding ability, grammatical sensitivity, rote learning ability and inductive language learning ability (Chapelle and Green, 1992; Faerch, Haastrup and Phillipson, 1984: 213; O' Malley and Chamot, 1990: 162-163; Skehan, 1991: 277). The learner may have ability in one, two, three or four of these language learning areas and as Skehan (1991: 277) has suggested they may have 'component parts that may vary relatively independently, with the consequence that there may be patterns of aptitude'. Interestingly, research in this area indicates that success in language learning is not necessarily dependent on the language learner's aptitude for learning the language (Bialystok, 1981; Naiman et al, 1978). Studies done by Naiman et al (1978) and Bialystok (1981) found that aptitude in language learning is not responsible for high achievement in the language or facilitates language performance, but there are other factors such as, a positive attitude or persistence in language learning which are responsible for progress in learning a language. Bialystok (1981) found that it was the strategies used by the L2 learners in her study that were responsible for facilitating performance rather than the student's aptitude for learning the language. In contrast, a study by Oxford and Ehrman (1995) with 520 adult language learners learning a variety of different languages at the Foreign Services Institute in America found a correlation between aptitude, whether high or low, and the types of strategies

used by these language learners. The low aptitude language learners in the study (as measured by the Modern Language Aptitude Test - MLAT) were shown to use affective and compensation strategies (as measured by SILL), whereas students who exhibited higher aptitude were not inclined to use affective strategies. It was also shown that number learning which is one aspect of the MLAT was related to use of cognitive strategies.

Research suggests that there are a number of different factors which influence the use of learning strategies by adult language learners. These factors are socio-cultural, such as, attitudes or beliefs; situational, such as, learning environment or course level; or related to the personal characteristics of the language learner, such as, personality or gender. However, research in this area has not only revealed that factors such as motivation affect the quantity of strategies used by adult language learners, but that various factors affect the type of strategies used by these learners. For example, females are reported to use social strategies more often than males. Research has also suggested that some factors have a more profound affect than others on strategy usage, for example, motivation in comparison with language aptitude. However, there is little evidence to date on how these factors may impact on each other and how this in turn affects strategy usage by adult language learners.

1.3 Methodologies in Second Language Learning Strategy Research

Since the 1970s research on second language learning strategies and the factors that have influenced these strategies has used quantitative and qualitative research methodologies, and, in some cases, a combination of both of these. Qualitative methods of research have included classroom observation, interviews and concurrent think aloud (T-A) methodology, whereas quantitative research in this area has used primarily surveys or questionnaires and structured interviews. Contributions to this research area have also been made by researchers using other methods of research, such as, diary keeping and journal writing (Rubin, 1981; De Courcy, 1997; Leki, 1995), language learning histories (Oxford, 1996), examination of documents (Leki, 1995) and group interviews (De Courcy, 1997; LoCastro, 1994; Naiman et al, 1978; O'Malley et al, 1985b) and in-depth interviewing (Leki, 1995), but as these methodologies are few in number and do not constitute the majority of research methods used in this area they will not be discussed in detail in this section.

As previously mentioned many of the studies used in this area of research have used questionnaires (with response scales), inventories and structured interviews as a primary method of research (see for example, Bialystok, 1981; Green and Oxford, 1995; Huang and Van Naerssen, 1987; Naiman et al, 1978; O'Malley et al, 1985a; Politzer, 1983; Politzer and McGroaty, 1985). Matsumoto (1994: 367) says that the limitations of using these methods is that 'formalised structured interviewing, like structured questionnaires, thus exposes all informants to the identical stimuli, and in pursuit of generalised statements, is often conventional with large numbers of

people'. Also, according to Oxford and Burry - Stock (1995: 3-4) the questionnaires that have been used to conduct research in this area, with the exception of those using the Strategy Inventory for Language Learning (SILL), have lacked both reliability and validity as a research tool. Skehan (1989: 84-85), in particular, comments on the scales used in the Politzer and McGroarty study of 1985. He says that:

> 'the scales were examined for internal consistency by inspection of item-total correlations and it was discovered that the scales were not very reliable. The Classroom Behaviour reliability coefficient was 0.45; Individual Study was 0.24; Interaction 0.23, all very low figures, suggesting rather unfocused scales'.

In recent years learning strategy research has been carried out by Oxford and colleagues (for eg. Ehrman and Oxford, 1989; Green and Oxford, 1995; Nyikos and Oxford, 1993; Oxford et al, 1993)and other researchers (Grainger, 1997; LoCastro, 1994; Park, 1997) using the SILL as developed by Oxford and based on her system of classifying strategies. Some of these studies have also used the SILL in conjunction with other instruments, such as, the Perceptual Learning Style Preference questionnaire (PLSP) (Rossi-Le, 1997) or Affective Survey (AS) (Oxford and Ehrman, 1995), for example, to determine whether factors such as ethnicity, proficiency or aptitude have influenced the use of second language learning strategies by adult language learners.

Although Oxford and Burry - Stock (1995) demonstrate that the validity and reliability of the SILL is very high, it is important to note that this questionnaire is based on Oxford's system of classifying and categorising language learning strategies. Oxford's classification of a number of SILL strategies is different, in some

instances, from other researchers' classification, and had the SILL been based on another researcher's classification the overall results of studies using this inventory may have been quite different. The assumption here is that Oxford's system of classification is accurate and exhaustive in its classification and categorisation of second language learning strategies. Accordingly, the results from those studies using the Strategy Inventory for Language Learning are biased in favour of Oxford's classification and categorisation of second language learning strategies. Using the Strategy Inventory for Language Learning LoCastro (1994:412-13) notes that 'Class discussion of the SILL suggests that participants generally found the SILL inappropriate in that there are no strategies specifically addressing listening as a means to learn'. In addition, she argues that:

> Oxford (1990) categorises memorisation strategies as something different from cognitive strategies [this] suggests that future research must consider the empirical and theoretical bases of such instruments as the SILL' (Lo Castro, 1994: 413).

More importantly, she is critical of SILL and questions its transference across learning environments and its capacity to provide a learner-centred view of strategies.

> 'The respondents' reactions to the SILL clearly raise questions as to the extent to which such research tools and concepts can transfer across learning environments. The inventory may not be sensitive to the concepts of the respondents and thus may not generate a clear picture of the nature of their learning strategies'. (LoCastro, 1994: 413).

Research methods such as those which use questionnaires (with scales) or structured interviews seek to understand human behaviour in terms of classification and quantification of relationships. Measures and instruments are developed, and from these quantitative data is produced in the form of numbers (Neuman, 1994: 99,

121). The pre-determined categories impose a frame and preclude other categories and concepts from emerging. Effectively, such methods rely on mapping learner responses onto a grid in a closed-system of classification. This limits severely the capacity for generating new insights. Approaches which focus on more open-ended and qualitative inquiry have more capacity to yield new understandings of learner strategies and their relationships to second language learning.

To date a number of studies have also used classroom observation as a method of investigating the second language learning strategies used by adult language learners (De Courcy, 1997; Naiman et al, 1978; Leki, 1995; O'Malley et al, 1985a; Rubin, 1975; Stern, 1975). This particular method, however, has some limitations as an effective means for identifying second language learning strategies. Researchers, such as Cohen (1987: 82), Matsumoto (1994: 373) and Oxford and Crookall (1989: 405), argue that classroom observation has its limitations as a research tool as it is unable to identify strategies related to mental processing of the language learner. Matsumoto (1994: 373), in particular, claims that 'the observational studies have actually proven unsuccessful in providing satisfactory data of learner's mental processes including strategic processing'. Research studies carried out by Naiman et al (1978) and O'Malley et al (1985b) using this methodology tend to support this claim. The study conducted by Naiman et al (1978: 99-100) found with students learning French at beginning, intermediate and advanced levels that:

> 'strategy observation in language learning classrooms does not reveal language learning strategies or specific techniques other than fairly obvious indicators; for example, participation or non participation in classroom activities. In other words, on the basis of mere classroom observation neither teachers nor trained observers can be expected to identify whether or not these students are successfully learning, and whether or not they are employing useful learning techniques'.

Likewise, the study by O'Malley et al (1985a: 566) with students of ESL found that:

> 'classroom observations yielded only 3.7 strategies per observation, most probably because learning strategies are not always accompanied by observable behaviour. Because the teacher interviews were of questionable value and the observations yielded such sparse data, the remaining discussion of results is based on student interviews only'.

Much of the research done on identifying the second language learning strategies of adult language learners has used the concurrent think-aloud (T-A) procedure as a research tool (De Courcy, 1997; Mangubhai, 1991; Vann and Abraham, 1990). To a certain extent the use of this method has filled the gap created by classroom observation as the researcher is able to identify the unobservable thought processes used in language learning. Some researchers, however, express concern using about this particular method as a research tool (Vann and Abraham, 1990; Mangubhai, 1991). Vann and Abraham express concern about using the T-A methodology because of the artificiality of the context:

> 'since data were collected under experimental conditions, results do not necessarily reflect what students would do under ordinary circumstances; that is, experimental conditions may have degraded or enhanced the number of strategies they used. However, we assume that strategies were not created for the experiment'. (1990: 180)

Matsumoto (1994: 373-374) also claims that this method has its limitations in that informants participating in research studies using the T-A procedure may be unable to articulate an accurate verbal report, may report more than they know, may report inaccurately how their mind works or may be distracted from the task to be reported on by outside noises etc. and thus producing less accurate verbal reports. Added to this list of limitations is also the possibility that as 'thinking aloud differs from normal silent thinking in that the rate of thinking has to be slowed down in order to allow for the additional time required for verbalisation of the thought' and this may result in incomplete verbalisation by the language learner (Matsumoto: 1994: 374). As a research method, the T-A procedure has not, however, been totally dismissed by researchers as a valuable research tool. Both Vann and Abraham (1990: 179) and Mangubhai (1991: 287) agree that when combined with other methods of research the T-A procedure may make a valuable contribution to learning strategy research. Mangubhai, for one, comments in a study investigating the strategies used by adult language learners learning Hindi:

> 'There were few statements coded as inferencing for meaning, but this might have been because the processes of inferencing occur so rapidly that they are unavailable for concurrent verbalisation. Shiffrin and Schneider (1977), for example, had suggested that controlled processes can be divided into two categories, accessible and veiled, the latter 'not easy to perceive through introspection because they take place so quickly' (op. cit.: 159). It seems that inferencing frequently fell into this 'veiled' category and was not available for concurrent verbalisation. Retrospective reports confirm the rapidity of such processes, and underscore the need to use other methods also to supplement the information produced by the T-A protocols' (1991: 287).

Few studies have approached learning strategy research using unstructured or in-depth interviewing as a research tool, and no studies have been located that use narrative inquiry to identify second language learning strategies, and the factors that affect them both in the formal and informal learning environments. The research undertaken in the project being reported here has taken a qualitative approach to the research by using the method of narrative inquiry, and in doing so places emphasis on the participants' meaning systems and perspectives (Janesick, 1994). Qualitative research data of the kind used in narrative inquiry is more often captured in words from the interview and as such 'depends on the presentation of solid descriptive data, so that the researcher leads the reader to an understanding of the meaning of the experience under study' (Janesick, 1994: 215). The selection of narrative inquiry as the approach taken in the study was motivated by the expectations that it could lead to richer, more contextualized, and more complete understanding of second language learning strategies and the factors affecting their use.

Chapter 2 Research Context and Methodology

A qualitative approach enables the researcher to understand more readily the participants' meaning systems and perspective, and also allows the researcher to interpret more fully the experience or behaviour under study (Christians and Carey, 1989: 367; Lindlof, 1995). In order to achieve this it is imperative to understand the context in which the study is carried out. Accordingly, included in this chapter is a brief account of the organisation to which my participants belonged: the United Mission to Nepal (UMN), including a description of language learning in UMN since 1954 to 1992. Following this, narrative inquiry, the primary method of research for the project is described and the process of narrative inquiry as a research tool is outlined. The role of the researcher in this process, field work data collection and analysis, and issues of validity are considered, together with a profile of the participants, and discussion of some of the limitations of the study.

2.1 Research Context

In Nepal in the 1950s the political climate changed, and the government soon recognised that Christian missions could play a valuable role in the development of the nation. This political change allowed for a number of missions to be formed in the country and UMN was one such mission. Ten mission boards and societies from different countries met together to form what we now know today as the United Mission to Nepal (UMN) (Lindell, 1979: 152; Makower, 1993: 54; United Mission to Nepal, [1966?]; United Mission to Nepal, 1970: 31-33).

Since UMN's inception in 1954 the mission has been interdenominational and for many years it remained relatively unique in its role as an interdenominational Christian

mission based overseas. Today, UMN is the largest international non-government organisation (INGO) operating in Nepal. In the 1990s there are approximately 250 expatriate personnel in approved posts, and 100 spouses, as well as 2,500 Nepalis working in its projects throughout Nepal. The expatriate personnel are sent out by forty different Christian bodies based in twenty different countries and it is the mission bodies from those twenty different countries who financially support the missionaries whilst they are working under UMN (Young, 1992: 1).

In the forty years since its inception the underlying purpose of UMN has changed marginally. Written into the UMN constitution and the long-term strategy guidelines adopted in 1990, UMN reaffirmed its purpose as:

> to minister to the needs of the people of Nepal in the name and spirit of Christ and to make Christ known by word and deed, thereby strengthening the universal church in its total ministry (Claydon, 1992: 1).

UMN is a Christian organisation. Its very ethos is centred in Christ. The expatriate personnel in UMN go to Nepal because God has called them to proclaim the word of God and to serve the Nepali people. This is referred to as 'integral evangelism' whereby proclamation and service go hand in hand. In the case of UMN, the service performed by UMN expatriate personnel is usually in the form of work carried out in the missionary's chosen profession (Claydon, 1992: 8). For UMN the proclamation of God's word has not, however, been without restrictions by His Majesty's Government (HMG). Since UMN's inception HMG has stipulated how UMN should carry out its religious activities.

Initially, UMN worked in the health sector, but today it works in a number of sectors. These are engineering and industrial development, health, education and rural development. UMN health services include four hospitals, to which community health programs (CHP) are attached. These CHPs incorporate both primary and preventative health care. Other programs within the UMN health services include mental health, tuberculosis control and nutrition, as well as giving support to HMG through district Public Health Offices. Rural development includes six community development projects. The areas it covers are forestry education, agriculture, animal health, horticulture, agronomy and drinking water maintenance. Education includes projects in non-formal education, teacher and school development at a large boarding school in Pokhara, and involvement with and secondments of UMN expatriate personnel to Kathmandu University, whilst engineering and industrial development projects include a training institute and five companies, some of which are heavily involved in hydro-power projects and appropriate technology (United Mission to Nepal, 1994: 7, 11, 21, 26-27; United Mission to Nepal, 1995: 2-22).

From its inception UMN has also recognised the need for training Nepalis in many different sectors. The UMN Statement of Values includes a statement on training: 'We [UMN] are committed to the daily task of training others, to passing on our skills and demonstrating our values to individuals and to the nation as a whole' (United Mission to Nepal, 1995: 23). In 1989, Rev. Howard Barclay, a former executive director of UMN wrote 'there are important areas where no change has occurred. From the beginning there has been a commitment to training the people of Nepal (United Mission to Nepal, [1989?], 1). This commitment to training Nepalis arose very early on in the mission because there simply were not enough skilled personnel to carry out the work in the first UMN medical projects. When UMN began there were

practically no Nepali nurses to assist in the medical work, and as a result UMN had to train a number of nurses to assist in this work (United Mission to Nepal, 1963: 2-3; United Mission to Nepal, 1970:33). As UMN's work expanded into many other sectors the same thing occurred. A lack of skilled personnel to carry out the work in UMN projects meant that Nepalis had to be trained to carry out the work the mission required. Since 1954, UMN has trained librarians, mental health workers, ultrasonographers, secretaries, physiotherapists and many other professionals. In many cases the training provided with UMN has been excellent with UMN Nepali staff being keenly sought by other International non-government organisations.

Very early on UMN responded to a need and provided a service (United Mission to Nepal, 1989: 1). In the development climate of the time this 'development' policy or plan was acceptable. But as development plans and policies changed worldwide this development strategy became less acceptable. In the 1990s UMN's development ideology once again changed. Within UMN there was the realisation that responding to the needs of the Nepali people, in all likelihood, was apt to create a dependency on the mission, which was counter productive (United Mission to Nepal, 1994: 34). Today, UMN's development ideology encompasses the following principles:

> 'Coming in from the outside and doing things for people can destroy local initiative and self confidence , the very thing UMN is trying to build up. Arguably, the hardest decision that has to be made in development work is when to stop helping or even when not to help at all. That is why UMN assesses all its community work in terms of self-sustainability and the enhancing of local initiative and leadership' (United Mission to Nepal, 1994: 34).

Over four decades UMN has sought to witness to the people of Nepal through word and deed. As such it has contributed in some small way to the development of a nation which has very limited natural and skilled human resources. This work has always been carried out in very difficult conditions. In helping prospective UMN missionaries adjust to these very difficult living and working conditions UMN provides a great deal of support and training for its missionaries. Included in this training is long term language training, which supposedly enables the missionary to cope in their new environment.

Language learning in the United Mission to Nepal: 1954 to 1992

Much of the work carried out by expatriates in UMN projects requires a relatively high level of proficiency in the Nepali language. Without good Nepali language skills, the work of many of the missionaries would be significantly less effective than it is (Lindell, 1979: 250). This is precisely the reason why UMN has always given a high priority to the missionary learning Nepali, especially spoken Nepali. However, since 1954 the mission has not only emphasised the importance of learning Nepali for the development work done by UMN but, also because it allows the missionary to function in the Nepali community and in the life of the church in Nepal.

In the very early years of the mission 'missionaries went at language learning mostly on their own as best they could' but in proceeding years a course book was introduced and teachers were assigned to tutor students (Lindell, 1979: 249). Seemingly, this was unsatisfactory as the teachers were untrained in any method of language learning and later on arrangements were made to use the 'Conversational Nepali' coursebook 'hiring six or seven trained teachers, following mainly mono-

lingual methods of learning and enrolling 25-30 students per term' (Lindell, 1979: 249).

In the late 1970s UMN saw fit to review their language program for missionaries, a second method of language learning was introduced. The then current method was based on the Audiolingual method of learning a language (Nunan, 1989: 194-195) and students worked from a grammar book titled 'The Revised Nepali Basic Course' (NBC). This approach was grammar-based, relying heavily on the textbook and teacher-centred. Dialogues, drills, repetition and memorisation were commonly used with students (Nunan, 1989: 194-195; Thorson, 1992: 1, 3). The new method was known as LAMP (Language Acquisition Made Practical), and it has continued as part of the LOP program, as an alternative method to other methods used in LOP to the present day. The theory underlying the LAMP method was that language learning was a performance skill and less of a cognitive skill (Brewster & Brewster, 1976: 5). As a result, the language learner was encouraged to practice and use target language phrases in the TL community. Students were discouraged from memorising vocabulary or using flashcards, and were encouraged to learn phrases as part of the 'Learning Cycle' (Brewster and Brewster, 1976: 5, 117). The 'Learning Cycle' in LAMP consisted of four main parts:

1. Prepare what you need for the day [the test or phrase for the day]
2. Practice what you prepare. [listening to your recording]
3. Communicate what you know. [use in the community]
4. Evaluate your needs and your progress, so you will know what to prepare tomorrow (Brewster and Brewster, 1976: 10).

Following a further review (1984-87) of LOP another language course (Learning in Society) was introduced. According to Thorson (1992) this

> 'new type of language course called 'Learning in Society' (LIS), which incorporated many ideas from LAMP, and was used with an experimental group in the Spring of 1988. After that, it was implemented in place of NBC' (Thorson, [1992]: 2).

Apparently, UMN appointees desired to communicate effectively with Nepalis at work and in the community, and 'rote' learning methods (characteristic of the language school) failed to accomplish this desired language learning goal (Summary. Report on LOP Review, 1987: [1-2]. This dissatisfaction with learning and teaching methods was expressed in the LOP Review Summary Report:

> 'The UMN LOP should help learners to communicate effectively in work and community, giving higher priority to language and culture learning as a means towards close relationships with Nepalis. Accordingly, the learning environments, methods and materials need to help them develop communication and relationship building skills rather than mastery of particular books. They need to be evaluated in terms of general language proficiency rather than memory of specific content' (Summary. Report on LOP Review, 1987: [2]).

Thorson (1992) claims that the main aim of the LIS course was to 'enable learners to communicate orally with the Nepali people; to achieve de-alienation through involvement with them; and to enable learners to be independent in their continued language learning' (Thorson, 1992: 6). This approach to language learning emphasised sociolinguistic competence and used a situational/functional syllabus. Emphasis was placed on the everyday situations the language learner would be placed in, and the UMN language learner took a more active role as they were required to find and practice (the text they had learnt in class) with Nepalis on the street. It was a less teacher-centred approach, although memorisation and drilling continued to be a feature of this method and the use of a textbook was required. (Nunan, 1989; Thorson, 1992: 6).

After the Learning in Society course was introduced there seemed to be no information available on the outcome of the course or what happened regarding language learning between the years 1988 and 1992. The UMN archives in Edinburgh failed to provide the researcher with any documents on language learning in UMN for this period. Either records were not kept or any records made for that period were not made available to the UMN archivist. The researcher knows from being in Nepal in 1991 that language training was again under review to find out whether language training could be improved.

UMN has attempted to provide suitable language training and language materials for missionaries during their stay in Nepal. However, various methods of language learning used by the mission have not always been considered successful. Nevertheless, there have been large numbers of missionaries who have emerged as communicatively competent Nepali speakers, capable of communicating in the workplace, in the Nepali church and in the Nepali community. Perhaps, we must then consider that there are other factors working together with UMN language training methods and materials that enable the UMN missionary to acquire the Nepali language.

2.2 Aims of the Study

The review of recent research discussed in detail in Chapter 1 suggests that success in language learning can be attributed to the adult language learner's use of a number of second language learning strategies. In addition, there are various factors, such as, motivation, age, ethnicity and learning environment that influence the use of these strategies. This research project is designed to identify the second language learning strategies of both 'successful' and 'less successful' adult language learners, who are learning primarily naturalistically. More importantly, though, the study aims to understand the factors that may either contribute or prevent the adult language learner's use of effective second language learning strategies. The general aim of the study is, therefore:

(i) to understand the behaviour that contributes to the success in language learning of adult language learners in a foreign country.

More specifically, it will use the method of research known as narrative inquiry:

(i) to identify the second language learning strategies of 'successful' and 'less successful' adult language learners working with the United Mission to Nepal.

(ii) to identify second language learning strategies primarily related to oral communication of these language learners in informal learning environments.

(iii) to understand the factors which may affect the use of second language learning strategies by both 'successful' and 'unsuccessful' language learners of UMN.

In addition, the study will

(iv) assess the value of narrative inquiry as a research tool for researching second language learning strategies and the factors that affect them.

2.3 Methodology

> The social sciences are concerned with humans and their relations with themselves and their environments, and, as such, the social sciences are founded on the study of experience. Experience is, therefore, the starting point and key term for all social science inquiry. (Clandinin and Connelly, 1994: 414)

Experience, it seems, allows for the study of people and practice. Clandinin and Connelly (1994) in their chapter titled 'Personal Experience Methods' alert us to the significance of human experience in social science inquiry. However, they say that experience in its 'raw' form is meaningless in itself and, therefore, unsuitable for researchers undertaking qualitative research (1994: 415). As a caterpillar requires a cocoon in order that a metamorphosis takes place for a butterfly to emerge, we find that 'experience' requires a cocoon of its own in order for the experience to become meaningful, significant and viable for the qualitative researcher. In the proposed study the cocoon whereby I mean to place 'experience' is 'story' or 'narrative'.

Through the genre of 'story' a metamorphosis begins to take place. The form changes, but the experience remains within that form, and it is through this change in form, from the caterpillar to the butterfly, that the 'experience' becomes meaningful for the qualitative researcher. To quote Clandinin and Connelly 'stories are the closest we can come to experience as we and others tell of our experience' (1994: 415). We find that the story or narrative embodies the experience and makes meaning of the experience, in short 'narrative is a way of characterising the phenomena of human experience' (Connelly and Clandinin, 1990: 2).

The terms 'narrative' and 'story' defined

Many writers use the terms 'story' and 'narrative' to mean one and the same thing. However, other writers make a clear distinction between the two terms and define them quite differently. To some, narratives constitute stories and to others the process of storymaking constitutes a narrative. For the purpose of this study a clarification of the terms 'story' and 'narrative' are required.

Narrative researchers, such as, Clandinin (1992: 125), Polkinghorne (1988: 13) and Riessman (1993: 41) have recognised that on occasion the term 'narrative' and 'story' are used interchangeably and with a certain amount of ambiguity. In The Nature of Narrative Scholes and Kellogg (1966: 4) claim that all a narrative requires is a story and a storyteller. From this we can therefore assume that as long as there is a story and a storyteller, then this, in itself, constitutes a narrative. The inference here is that as narrative is story so stories are narrative. Polkinghorne too claims to use the terms 'narrative' and 'story' synonymously. But he has broadened the definition put forward by Scholes and Kellogg (1966) by saying that 'narrative' can refer to the process of making a story, to the cognitive scheme of the story, or to the result of the process - also called 'stories', 'tales', or 'histories' (1988: 13). Like Polkinghorne, Stahl (1989: 12, 15) in Literary Folkloristics and the Personal Narrative also uses the terms 'narrative' and 'story' synonymously. To these two terms, though, she adds another term; 'personal narrative', and she takes this to mean that which quite specifically relates a personal experience. She says that personal narrative requires a combination of three features. These are:

> '(1) dramatic narrative structure [for example, plot],
>
> (2) a consistently implied assertion that the narrative is true, and
>
> (3) the self-same identity of the teller and the story's main character.' (Stahl, 1989: 15)

My use of the term 'narrative' or 'personal narrative' will take as its definition that put forward by Stahl, with the terms 'story' and 'narrative' being used as equivalents throughout the duration of the study.

The process of narrative inquiry

According to Connelly and Clandinin (1990: 2; 1992: 126-127), narrative inquiry is both 'method' and 'phenomenon'. Moving beyond this simple definition of narrative inquiry as a 'method' they then come to acknowledge it more as a process in qualitative research, a process of reflecting on past experiences. It involves the participant in storying, restorying, telling, retelling, living and reliving the experience and may also involve construction and reconstruction of the individual's experiences (Clandinin, 1992: 128; Clandinin and Connelly, 1994: 418). This process is carried out in a relationship of collaboration between researcher and participant as they work together to reflect and reconstruct the personal experience of the participant.

This process, the process of narrative inquiry, enabled the researcher to gather data for this study. The data consists of the stories of the language learning experience of missionaries in Nepal and each story is, in effect, a chronology of events, which Connelly and Clandinin (1990: 9) say brings together the narrative form. That is, 'time and place, plot and scene, work together to create the experiential quality of narrative' (Connelly and Clandinin, 1990: 8). This is not the conceptual part of the research, but is 'the thing itself' from which I was able to do a content analysis. (Connelly and Clandinin, 1990: 8).

Role of the researcher in the process of narrative inquiry

The researcher's responsibility to the participant becomes a key issue in narrative inquiry. This issue has been taken up particularly by Clandinin and Connelly who say that 'when we begin experiencing the experience, we need to be sensitive to the stories already being lived, told, relived, and retold' (1994: 418). How I might respond to the story and what questions I may ask will, as Clandinin and Connelly say, affect the way the experience unfolds and the story proceeds (1994: 420). Moreover, they maintain that it is the collaborative nature of the relationship between researcher and participant that is crucial to this type of research. The researcher enters into the story and the participant is given space, time and 'voice' in the relationship and the telling of the story. As I work with the participant in 'giving back' the story the narrative becomes something that is shared between myself and the participant (Connelly and Clandinin, 1990: 4-5). A collaborative relationship is formed between researcher and participant and this relationship should be one of equality and empowerment.

The shift in power between the researcher and the participant is seen as having a significant effect on the research process, and the quality of research being done (Mishler, 1986: 118-119). Will the research benefit when the participant is not given 'voice' in the relationship and the power rests with the researcher? Mishler, thinks not. He argues that 'various attempts to restructure the interviewee-interviewer relationship so as to empower respondents is designed to encourage them to find and speak in their own ''voices'', and he also adds that 'it is not surprising that when the interview situation is opened up in this way, when the balance of power is shifted, respondents are likely to tell ''stories'' (Mishler, 1986: 118-119).

In this respect narrative inquiry allows the participant to tell their 'story' without the researcher leading the participant into telling a story that has been

predetermined by their research agenda. This method empowers the participant and shifts the balance of power from the researcher to the participant. A sense of equality is attributed to the relationship, without which empowerment would be absent:

> 'This does not mean that the researcher is silenced in the process of narrative inquiry. It does mean that the practitioner, who has long been silenced in the research relationship, is given the time and space to tell her or his story so that it too gains the authority and validity that the research story has long had' (Connelly and Clandinin:1990: 4).

Also, one needs to be sensitive to the context in which the research was conducted. UMN missionaries, like many other sub-cultures, are distinct in the lifestyle they lead and the values they hold. Time spent in pursuing this particular vocation has meant a change in lifestyle and values not normally considered by the average person. Therefore, researchers who wish to conduct research into any aspect of the missionary's life may first have to spend a reasonable amount of time gaining the confidence and trust of the prospective participants in order to understand them and to be considered less of an 'outsider'. Without this bond between the researcher and the missionary it may be difficult to establish a relationship of trust whereby the missionary is likely to 'open up' to the researcher.

As one who is a Christian, and having been a missionary who has worked under the auspice of UMN I was less likely to be considered an 'outsider' by the missionaries I interviewed. As a former UMN missionary and second language learner I have the insight, sensitivity and caring that comes with already having been in that situation. Connelly and Clandinin, who have drawn upon the work of Hogan, believe that this sense of caring and 'connectedness' is of significance in the research relationship, and as a result significant to the process of narrative inquiry (1990: 4). In their article 'Stories of experience and narrative inquiry' they explain that Hogan 'highlighted several important issues in the research relationship: the equality

between participants, the caring situation and the feeling of connectedness' (quoted in Connelly and Clandinin, 1990: 4). My knowledge of and empathy for the missionary's situation assisted me in developing a bond between the missionary and myself. This is important in the research relationship because it means that the missionary can be much more open to speaking about their language learning experience. With another researcher who had not formerly been a UMN missionary it may have taken them longer to gain the trust of the missionary, and to develop this 'connectedness'.

2.4 Participants for the Research

An aspect of fieldwork known as negotiating entry began in 1995 when the researcher requested permission from the United Mission to Nepal to conduct research within the mission (Shaffir, 1991: 72-81). Permission was granted in that year, but it was not until 1996 that the participants for the research, UMN missionaries were actually selected. In 1995 approval was also granted by the Human Research Ethics Committee to conduct research with missionaries in Nepal (application number HRETH 58/95 HREC 95/193).

Further negotiations of entry to the field were made in 1996 in order to find suitable participants for the study. A letter was sent to the coordinator of the UMN LOP program, Mr. Khadka Adhakari asking that he send a letter (written by the researcher) to as many UMN missionaries as possible asking them if they would be willing to participate in a study on second language learning (see Appendix A & B). The letter briefly described the methodology which would be used in the research and outlined the main aims of the study. It also gave some brief background information about the researcher, and the dates that she would be in Nepal. It clearly stated that anonymity would be granted to participants should they agree to be involved in the research. As Mr. Adhakari was in Germany at the time, Mrs. Suzanne Harding, who was acting coordinator of LOP, sent the letter to UMN missionaries in Kathmandu, and to projects outside the Kathmandu valley.

The researcher required that the letter be sent only to missionaries who were able to fit the selection criteria for prospective participants. The criteria for the selection of the missionaries was that they had learned Nepali in the most recent of UMN's language programs, that is, the program which was implemented from 1992 onwards, and that their first language was English. An additional planned criterion was that they should not have learnt Nepali prior to coming to Nepal. However, in

the course of the study it became evident that two of the participants in the study had had some exposure to Nepali prior to starting the UMN Language and Orientation Program. Neil had attempted to learn Nepali in England for three weeks and Lyn had been on a visit to Nepal some years back, and vaguely remembered some 'survival texts' she had learnt. Missionaries, who were able to fit these criteria and who wanted to participate in the study, then sent a reply to Mrs. Harding to say when and where they would be available for an interview.

On arriving in Nepal the researcher met with Mrs. Harding and was given a list of UMN missionaries who were interested in participating in the study. A number of missionaries: seven 'successful' language learners and five 'unsuccessful' language learners were selected from this list. These missionaries were selected on the basis that they were able to meet the selection criteria, and would be in Kathmandu at the same time that the researcher would be there. They were then contacted by the researcher, and a suitable time and place was arranged for an interview. Due to unforseen circumstances three possible interviewees: one 'successful' language learner and two 'unsuccessful' language learners were unable to keep their appointments with the researcher. Consequently, other suitable participants were selected whilst the researcher was in the field. These language learners were chosen because they fitted the selection criteria for prospective participants and because of their availability for an interview. All together twelve missionaries participated in the study.

Seven of the missionaries chosen had passed the first year written and oral exam within a year of beginning the UMN language program. If the UMN missionary had passed all first year oral and written language exams within that time frame they were considered to be relatively effective language learners. These seven were designated as the 'successful' language learners and are referred to by this term in the study. The remaining five missionaries chosen were those who had passed the

Language Proficiency Interview (LPI) within a year, but who had not successfully completed the written test in Nepali within that year. In UMN, language students sit for their written test when they have completed the prescribed lessons and/or reading. Failure to sit for the test within a year could be due to sickness, work or family problems. Such things encroach on the student's language study and it may mean they have not had enough time to prepare for the test. However, failure to complete the test within the usual time frame may also be due to the student's inability to learn the language within that time frame or to their not having the need to use written Nepali. The oral examination scores of these missionaries were also at the lower end of the distribution of scores, indicating that even in oral skills their levels of achievement were at or below the class average. These five were the 'less successful' language learners and are referred to by this term in the study. Each of the 12 participants is profiled in the next section and the attributes of each are summarised in Table 2.1 and 2.2. In each case the names assigned are fictional.

Table 2.1 The participants' gender, age, occupation, nationality and accommodation in the initial five months of being in Nepal

Participant	*Gender*	*Age*	*Occupation*	*Nationality*	*Accommodation first five months*
Adrian	M	36-40	Laboratory Technician	English	UMN guesthouse/own flat sharing meals with Nepali family
Creme	F	51-59	Community Health Section Manager	English	Nepali home
Hamish	M	26-30	Medical Doctor	Scottish	UMN guesthouse
Lyn	F	36-40	House Duties/Medical Doctor	Canadian/Singaporean	UMN guesthouse/own flat made own meals
Morgan	F	31-35	Medical Doctor	Scottish	UMN guesthouse
Trica	F	26-30	Accountant	English	UMN guesthouse
Neil	M	36-40	Medical Doctor	English	UMN guesthouse
*Barb	F	46-50	Home Duties/Religious Education	New Zealander	UMN guesthouse
*Barry	M	31-35	Teacher	American	UMN guesthouse
*Billy	M	46-50	Electrical Engineer	English	UMN guesthouse
*Doreen	F	51-59	English as a Second Language Trainer	English	UMN guesthouse
*Milly	F	51-59	Occupational Therapist	English	UMN guesthouse

* Indicates 'less successful' language learners

Table 2.2 The number of years of participants' previous language learning experience and Language Proficiency Interview (oral test) and written test scores

Participant	*Previous Language Learning Experience*	*Language Proficiency Interview Score for the Nepali Language*	*Written Test Score for the Nepal Language*
Adrian	Basic French and Latin at school	2	1+
Creme	French to 'O' level, German 3 years, Bengali – fluent	2+	1+
Hamish	Gaelic - basic, French - very basic	2	1+
Lyn	Cantonese, Hokkien and Teochew - spoken, Mandarin and French - written & spoken	1+	1+
Morgan	Gaelic to age 8	2	1+
Neil	French to 'O' level mainly written	2	1+
Trica	French at school	1+	1+
*Barb	Indonesian - 3 months, Lingala - 3 months of lessons, French - 1 month + school lessons	1	-
*Barry	Greek and Hebrew (written), Spanish - basic level	1+	-
*Billy	French - spoken , Lingala - 3 months	1+	-
*Doreen	Spanish, Italian, Turkish - basic, Holiday German, French - done translation	1+	-
*Milly	Malay - few lessons, Papiomento - few lessons, Arabic - 500 hrs, Turkish - many hours can hold basic conversation	1+	-

* Indicates 'less successful' language learners

Profile Of Participants

The 'Successful' Language Learners

Participant No. 1 *Adrian*

Adrian is a laboratory technician in his mid to late thirties. He originally came from Britain, (England) and entered Nepal in 1992. Since that time he has worked in the profession for which he trained, and both he and his family have resided in Kathmandu where he was located by UMN. He has had relatively little experience of learning other languages in that he has only learnt French and Latin at school. He has had no previous experience of learning Nepali. Within a year of coming to Nepal he received a 2 on his Language Proficiency interview (LPI) and a 1+ on the written exam.

Participant No. 2 *Creme*

Creme is a British woman in her mid 50's. She entered Nepal in 1995 to work as a Community Health Section Manager with one of UMN's Community Health Projects. This project is located just outside Kathmandu. She originally trained as a nurse and has also done studies towards a Diploma in Theology. Interestingly, Creme had worked for at least 25 years in Bangladesh and, consequently, Bengali is her second language and Nepali her third. She did not learn Nepali prior to coming to Nepal. Other language learning experience includes French to 'O' level, German for three years and Newari (the language of the Newars in Kathmandu) after nearly one and a half years in Nepal. Within a year of being in Nepal she received a 2+ on the LPI exam and a 1+ on the written exam.

Participant No. 3 *Hamish*

Hamish is a Scottish medical doctor in his late twenties. He arrived in Nepal with his family in 1994. His previous language learning experience includes Gaelic and French (beginners' level) and he did not learn Nepali, either spoken or written, prior to coming to Nepal. Within his first year of being in Nepal he received a 2 on the LPI and a 1+ on the written test. Whilst in Nepal he has worked as a doctor and was located with his family to a remote UMN hospital West of Kathmandu (see Appendix C for sample interview transcript).

Participant No. 4 *Lyn*

Lyn is a medical doctor in her mid-thirties, who with her husband and two young children entered Nepal in 1995. Although her nationality is listed as being Canadian/Singaporean, she is of Chinese descent. Her previous language learning experience includes Mandarin and French, both written and spoken. She was educated in Mandarin until Grade 10 and was formally educated in French at university level. Other language learning experience includes the Chinese dialects of Cantonese, Hokkien and Teochew (spoken only) and a very basic level German and Bahasa Indonesian. Within a year of being in Nepal she received a 1+ on both the oral (LPI) and written Nepali exams.

Participant No. 5 *Neil*

Neil is a British (English) medical doctor in his mid to late thirties and apart from training as a medical doctor he also has a one year theological diploma. He entered Nepal in 1995 with his family, and after the initial UMN orientation programme they were located to a UMN hospital West of Kathmandu. Whilst in Nepal he is working as a medical consultant in one of UMN's Community Health Projects. His previous language learning experience includes French (mainly written) to 'O' level and six weeks of learning half a dozen phrases before entering Nepal. Within a year of being in Nepal he sat for and received a 2 on his LPI and a 1+ on his written test.

Participant No. 6 *Trica*

Trica is a British (English) woman in her mid to late twenties. She entered Nepal in 1995 with her husband and since that time has primarily resided in Kathmandu. She is trained as an Accountant and has worked in this capacity whilst in Nepal. Although she is based in Kathmandu her work does take her to other UMN projects located outside the capital. She did not learn Nepali prior to coming to Nepal and her only other experience of learning a second language has been French at school. Within a year of being in Nepal she sat for both the LPI and Nepali written test and received a 1+ on both.

Participant No. 7 *Morgan*

Morgan is a medical doctor from Britain (Scotland) who is in her early to mid thirties. She arrived in Nepal with her husband (Hamish) and two children in 1994. Whilst in Nepal she has worked as a doctor. Following the UMN Language and Orientation Programme (four months) she was sent with her family to a UMN hospital West of Kathmandu. She learnt Gaelic as a child (up to the age of eight) and did not learn Nepali prior to coming to Nepal. Within a year of being in Nepal she sat for the LPI and Nepali written test for which she received a 2 and 1+ respectively.

The 'Less Successful' Language Learners

Participant No. 8 *Barb*

Barb arrived in Nepal with her family in 1992. She is in her mid to late forties and originally came from New Zealand. Having trained as a religious education teacher she has worked on a voluntary basis in this area with women's groups in Nepal. Her previous language learning experience includes Indonesian, Lingala and French. French was learnt at school and both Lingala and Indonesian were learnt in the

country of origin for only three months. She did not learn Nepali prior to coming to Nepal and she has only taken the LPI test for which she scored 1.

Participant No. 9 *Barry*

Barry is an American male in his early to mid thirties. He arrived in Nepal with his family in 1995. He originally trained as a teacher, but as he has accompanied his wife on her work visa he is not working in the profession for which he has trained. He did not learn Nepali before entering Nepal and the only other languages he has studied are Greek and Hebrew. Within a year of being in Nepal he sat and received a 1+ on his LPI. He is based in Kathmandu but his work requires that he travel outside the capital.

Participant No. 10 *Billy*

Bill is an electrical engineer in his late 40's or early 50's. He is also from Britain and his year of entry into Nepal was 1992. His previous language learning experience includes conversational French and three months of learning Lingala, an African language. He has had no previous experience of learning Nepali. Since coming to Nepal he has worked as an engineer and both he and his family were located South to a UMN project not far from the Indian border. Billy did his LPI within a year of coming to Nepal and received a 1+. He has not taken the first year written exam.

Participant No. 11 *Doreen*

Doreen is a British (English) woman in her mid to late 50's. She arrived in Nepal in 1994 and since then has worked in her profession as an English language trainer. Her previous language learning experience includes French, German, Spanish, Italian, and Turkish at a very basic level. She did not learn Nepali prior to coming to Nepal and

passed her LPI exam within a year of being in Nepal, but has not taken the first year written exam.

Participant No. 12 *Milly*

Milly is a British (English) woman in her mid to late 50's who entered Nepal with her husband in 1993. Since that time she has been based in Kathmandu and worked as an occupational therapist. Apart from training in occupational therapy she has also completed a term at a theological college in England. She did not learn Nepali prior to coming to Nepal and her previous language learning experience includes Malay, Papiomento, Arabic and Turkish. She claims to be only at basic level for each of those languages learnt previously. Milly passed the LPI within a year of being in Nepal and scored 1+ and has not yet taken the first year Nepali written exam (see Appendix D for sample interview transcript).

2.5 Field Work Data Collection

The primary research methodology used for this study was narrative inquiry. This involved collecting and analysing the stories or personal narratives of UMN missionary's language learning experience. However, as part of the qualitative research process daily field notes were also kept, a 'Contact Summary Form' was filled in by the researcher and participants were required to fill in a 'Participants Background Sheet'. In addition to this, the researcher also undertook ethnographic fieldwork and ethno-historic research in order to enhance understanding of the context in which UMN missionaries learn Nepali, and in order to understand historically the way in which L2 learning has developed over the past forty years or so within UMN.

One aspect of the qualitative research process is the requirement that the researcher keep daily field notes, this is apart from transcriptions made from interviews (Kellehear, 1993:133; Minichiello et al, 1995: 214-216; Patton, 1990: 239-242). Field notes kept by the researcher were written shortly before entry to the field, whilst in the field and on leaving the field. These notes allowed the researcher to reflect on data already collected and on methodological aspects related to data collection. For example, notes were written on how the researcher developed rapport with participants and how interviewing skills could be improved. Apart from keeping field notes the researcher also filled in a sheet titled 'Contact Summary Form' shortly after completion of each interview or after meeting with people who played a key role in helping the researcher conduct the study. This document was one page long and contained information on important issues related to the meeting or interview (Miles and Huberman, 1984: 51-52).

As a profile of each participant was required each of the UMN missionaries interviewed was asked to fill in a 'Participant's Background Sheet'. On this sheet information relating to the personal details of the missionary such as age, profession, training, language learning experience was provided. Attached to the 'Participant's Background Sheet' was a consent form which the participant was required to read and sign. The consent form explicitly stated that data collected from the interviews would be confidential and used for research purposes only, and that the name of each participant would remain anonymous. All participants in this study signed the consent form. On leaving the field, each participant, and any other UMN expatriate who had assisted the researcher in some way with the research were also sent a thank-you letter.

Data collection - Narratives

To obtain data for the study a collection of stories or personal narratives of the UMN missionaries' language learning experience was gathered. However, in view of the fact, that the primary focus is on spoken Nepali in the first year of the missionary being in Nepal, the data collection, analysis and interpretation in this study concentrated primarily on the language learning strategies related to the oral skills of the missionary. In collecting the story of each participant s/he narrated their language learning experience to the researcher in an extended interview, and this was recorded onto tape to be transcribed at a later date. (For purposes of verification the original data (taped interview) and transcriptions of the interview are held with the researcher.) The session with the missionary lasted approximately an hour and s/he was under no obligation to meet with the researcher again. However, in reflecting on their story they had the choice as to whether they wanted to retell, rework or reconstruct their story with the researcher.

As each missionary narrated their story the researcher had the opportunity to respond. This was done at intervals as the missionary related their language learning experience. Clandinin has referred to this as the 'giving back' of the story to the participant (1992: 130). In 'giving back' the story to the participant the researcher was really asking the missionary to provide more details on certain aspects of the story that had been related. However, as the researcher had a moral and ethical responsibility in the way the story was 'given back' to the participant this was done with great sensitivity (Clandinin, 1992: 130-131).

Ethnographic fieldwork and ethno-historic research

To enhance the researcher's understanding of the context in which UMN missionaries were placed ethnographic fieldwork, that is, participant observation

(participant as observer) and ethno-historic research (Burns, 1994; Sarantakos, 1995) was also conducted. Ethno-historic research included the study of documents related to UMN language learning up to 1996. As these documents did not contain all the information required for a full understanding of the context, an interview was conducted with the coordinator of the UMN Language and Orientation Program, Mr. Khadka Adhakari. Mr. Adhakari was able to provide information relating to UMN's LOP program after 1992. As previously stated participant observation was also carried out, and this essentially required the researcher to sit in and directly observe the teaching of beginner's and advanced language classes run by UMN trainers and language trainers from the Language Training Institute (Atkinson and Hammersley, 1994: 248; Burns, 1994: 251-253, 258).

2.6 Limitations of the study

There were a number of limitations of the study and these were:

1. In order to yield much richer data it would have been advantageous for the researcher to meet with participants a second time so that matters arising from the first interview could be expanded upon. This was not possible as some missionaries had come in from a project and could only afford to spend an hour with the researcher due to constraints on their time.

2. The participant's expectations of how an interview should be conducted were also a limitation. At the onset of the interview many of the participants did not feel comfortable relating their story because they expected a structured, question-answer type interview with the researcher. In view of this the researcher noted that it took the participant at least fifteen minutes to feel comfortable with the research method of narrative inquiry.

3. As the researcher felt it was important to the research process that the participant feel comfortable and at ease in the interview she allowed the participant to choose where they might be interviewed. As a result, a number of participants were interviewed in the UMN guesthouse. This was either in the lounge room or out on the lawns. Unfortunately, the guesthouse location is a rather noisy place and there were a number of interruptions by guesthouse staff and missionaries' children during some interviews.

4. Conducting fieldwork in a developing country is much more difficult than conducting it in a developed nation. It is a limitation in itself and duly affects the research process. In developing countries living conditions are more difficult. Services and facilities are also not as efficient or reliable as the home country. Sickness is also more prevalent in a less developed country as the standard of hygiene is so much lower. Lastly, conducting research in another country requires that the researcher learn the appropriate interpersonal skills in relating with nationals and expatriates. Relating to people inappropriately may mean data is not collected as planned.

2.7 Narrative data analysis

Validity and narrative research

The question of validity in narrative research does not rest with the issue of whether a personal narrative is deemed 'true' or not (Polkinghorne, 1988: 176; Riessman, 1993; 64-65). A personal narrative told on one occasion may differ slightly when told on another occasion. Consequently, as suggested by Riessman 'traditional notions of reliability simply do not apply to narrative studies, and validity must be radically reconceptualized' (1993: 65).

Validation, therefore, means something quite different when applied to narrative research. Polkinghorne speaks of validity in terms of the research being 'well-grounded' and 'supportable' (1988: 175). He says 'the researcher presents evidence to support the conclusions and shows why alternative conclusions are not as likely, presenting the reasoning by means of which the results have been derived' (1988: 175).

Like Polkinghorne, Riessman links validation in narrative research to the interpretation and analysis of data. She speaks of validity in terms of 'trustworthiness' and she claims that 'we can provide information that will make it possible for others to determine the trustworthiness of our work by:

(a) describing how the interpretations were produced,

(b) making visible what we did,

(c) specifying how we accomplished successive transformations and,

(d) making primary data available to other researchers'

(Riessman, 1993: 68).

Therefore, in validating the research it will be important to say exactly how I came to the interpretation of the narrative in the way that I did. I should then be able to offer evidence in light of this but still allow for all primary data to be available to others if need be.

Approach to analysis

Once the story of each missionary had been recorded onto tape it was then transcribed by the researcher and an assistant. At this stage in the research process a superficial analysis of the transcript was made. That is, as transcription proceeded the researcher was able to jot down notes in the right hand margin which were related to aspects of the study. Content analysis then proceeded with data reduction taking place (Miles and Huberman, 1994: 428-429; Patton, 1990: 381-383). Each interview

was then read a number of times and the data was labelled so that it could be grouped into various categories and displayed. Miles and Huberman (1994) claim that it is not a step which precedes analysis, but is part of the analysis itself and allows for the next step in the process: data reduction.

Once data had been reduced and labelled it was possible to look for any emerging themes or concepts related to the second language learning strategies used by the missionaries and any factors which may affect the use of those strategies. The researcher at this stage is carrying out a latent content analysis of the data. Berg (1989: 107) defines this type of analysis as that which is 'extended to an interpretative reading of the symbolism underlying the physically presented data'. As such the researcher primarily acts as an interpreter of the physically presented data.

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Although data collection and the initial stage of data analysis may have been duly affected by conducting fieldwork in a less developed nation all 12 interviews were conducted successfully. In looking at the language learning behaviour of both 'successful' and 'less successful' language learners of UMN the stories of the missionary's language learning experience provide insight into how these language learners achieved success or failed to achieve success in learning the Nepali language. Interpretation of their narratives reveals a number of situational and personal factors which have influenced their behaviour and their use of second language learning strategies in the informal environment.

Chapter 3 Situation and the Special Personal Qualities of the 'Successful' Language Learners

This chapter primarily looks at the role played by situation and the qualities of the 'successful' language learner as they affect the language learning strategies used by these learners. The situations most discussed are the living and learning situations of the UMN missionary. These include the living situations UMN missionaries choose to place themselves in, for example, the UMN guesthouse or a Nepali home and the learning situations, which include the formal environment of the language classroom and the informal learning environments, such as the workplace and the Nepali church. However, equally important as the role played by the situation are the qualities displayed by the 'successful' language learner. These qualities will be analysed and discussed in some detail.

In order to discuss the role of situation in influencing the L2 learning strategies of UMN missionaries it is first important to outline the language learning situations most common to these missionaries. This is a necessary pre-requisite to understanding why these missionaries use the type of strategies that they do and it enlarges our understanding of the role of situation in the language learning behaviour of language learners in general.

When UMN missionaries first arrive in Nepal they are required to go through the UMN's Language and Orientation Program (LOP). The program includes both language training and more general orientation lectures relating to Nepal and Nepali

culture. The duration of the program continues to be five months, but the components of the program have changed since the inception of UMN in 1954. Before commencing the LOP program missionaries must choose between one of two methods of language learning, the Language Training Institute (LTI) method of learning Nepali or the LAMP (Language Acquisition Made Practical) method.

The LTI method normally requires that the missionary undertakes 5 contact hours per day of language learning with a language trainer who follows an LTI course book. The classes are structured around the LTI course book and this course is usually rigidly adhered to by the language trainer. With the LAMP method the missionary works closely with a language trainer, but one who is trained in the LAMP method of language learning. As previously mentioned in Chapter 2 the LAMP method is concerned with practising the TL in the community. As part of the 'Learning Cycle' language students learn phrases, practice them and then go out into the community to practice them (Brewster and Brewster, 1976: 5, 10, 117). This method allows more opportunities for practice outside the language classroom.

Since 1994 the language learning component of the LTI course has changed. In an interview with the coordinator of the LOP program, Mr. Khadka Adhakari, he explained that the LTI course also includes a component that he called the 'Community Based Approach' to learning Nepali. This Community Based Approach has two parts: the 'Community Walk' and 'Nepali links'. The Community Walk allows missionaries to spend one to two hours a day on a Community Walk. This time is spent going out into the bazaar to converse with Nepalis. The language trainer initially accompanies the missionary on this walk for a number of weeks and

thereafter the student is left to practice without the language trainer being present. The 'Nepali links' part of the program entails linking up with a Nepali or Nepali family and meeting with them twice a month for a social outing, for example, at a restaurant. This approach to language learning is run in conjunction with the LTI course and there are materials available for the language trainer to use with the LTI course book.[1]

During their five months in LOP, missionaries (either single or with families) also have the option to go on a 'village stay'. This means that if the missionary decides to go on 'village stay' then s/he spends one, two or three weeks in a village with their language trainer. If the missionary decides to go on 'village stay' then s/he usually continues with their chosen method of learning Nepali in the village. For example, if they have chosen the LTI course then they will continue to take classes in the village with an LTI trainer who will continue to follow the LTI course.[2]

When UMN missionaries are in LOP they also have a choice of living arrangements. This choice includes accommodation at the UMN guesthouse or living with a Nepali family. In some instances there are some families who have chosen living above a Nepali family and sharing meals or moving into a flat of their own and do their own catering. After the LOP period is completed missionaries are then located to a UMN project either inside or outside the Kathmandu valley. Before arriving in a project the missionary decides where s/he would like to live and this may be on or off the project compound.

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[1] Interview with Adhakari, Kathmandu, Nepal, 26 December 1996.
[2] Interview with Adhakari, Kathmandu, Nepal, 26 December 1996

On arriving in a project the missionary is usually allocated a number of hours in which to continue language learning with a trainer. These trainers are not necessarily LTI trained trainers, but trainers who have been with UMN for a number of years and who are therefore employed directly by UMN. Normally, the missionary takes the hours allocated to them, and in their first year of working in Nepal they are usually working part-time and taking language classes part-time. Only in circumstances where the work is particularly demanding does the missionary miss out on the allocated language time.

My research suggests that these different living and learning situations experienced by the 'successful' language learners influenced the language learning behaviour of these learners during their LOP period. The 'successful' language learners who chose the LTI course, and who chose to live in the guesthouse spoke very little about their language learning in LOP. Evidently, their language learning behaviour differed somewhat to those missionaries who chose living arrangements other than the UMN guesthouse or who chose the LAMP method of learning Nepali.

The first situation I wish to discuss as it relates to the use of learning, social, metacognitive and memory strategies is the living arrangements of those missionaries who chose not to live in the UMN guesthouse during their LOP period. In this study three of the seven 'successful' participants, Creme, Adrian and Lyn, did not choose to live in the UMN guesthouse. Each of these participants had different living and learning experiences from each other. Creme chose to live in a Nepali home and do

the LTI course, Adrian also chose to do the LTI course, and although he initially chose to live in the UMN guesthouse, he and his family later moved into a flat above a Nepali family. This arrangement with the family allowed Adrian and his family to share meals with the Nepali family in the evening. The third participant, Lyn, chose the LAMP method of language learning and, although, like Adrian, she initially lived in the UMN guesthouse, she and her family then moved into a flat of their own where they could do their own catering. Interestingly, these participants, particularly Creme and Lyn, revealed a number of strategies that the other 'successful' language learners did not speak of in their narratives and so we can assume that their language learning behaviour was in part attributed to the situations they chose to place themselves in.

In order to enhance her language learning Creme chose to live in a Nepali home. Whilst she was living in this situation she had the opportunity to practice and listen to Nepali, particularly with the children in the home.

> 'There was a Hindi speaking family who also lived in the same house and their children did not speak Nepali and they loved playing these games as well so then we had real interaction of Nepali children teaching other children how to say words properly in Nepali and me listening and learning and doing it and getting it wrong as well' (Creme 3).

In this situation the children were often available and open to playing games with Creme and this provided the opportunity for her to practice her Nepali. The children were less inhibited than adults, and so there was freer interaction between her and the children. Also, many of the children she played with had no English and it forced her into using her Nepali with them.

Creme's environment was one where authentic communication and authentic input was available to her. The other four 'successful' language learners in the study were not in the same situation during the LOP period. Whilst in LOP four 'successful' L2 learners moved from the UMN guesthouse to language classes (some participants had a one hour 'Community Walk') and this allowed them few opportunities to practice and listen to authentic Nepali. Nevertheless, it is also important to note that in Creme's situation she was the one who took the initiative to speak, listen to, read and write Nepali with Nepali children and adults in the situation. A list of the strategies used by Creme is presented in Table 3.1.

There appeared to be two factors operating which allowed Creme to enhance her language learning. The first was the situation which she chose to place herself in and which provided the opportunities for her to use a number of social, learning and memory strategies. The second was Creme's initiative, creativity and willingness to use a number of cognitive and memory strategies in this particular situation.

Lyn, another 'successful' language learner initially chose to learn Nepali by using the LAMP method of language learning. Although she continued with LAMP during the duration of the LOP program (four months) she changed from LAMP to the LTI method as it suited her. This is largely because she felt the need to learn grammar and structure, and the LTI course seemed to be able to meet this need at different stages in her language learning. Nevertheless, the LAMP method did allow

Table 3.1 Strategies used by Creme whilst staying in her Nepali home

Transcript page no.	Strategy type
	Cognitive
2	Watched television - picked up keywords to get the meaning
3	Made games to play with Nepali children
2,3	Listened to tapes in Nepali home with Nepali children
2,3	Helped Nepali children with homework
	Practicing:
3	Spoke Nepali with the mother in Nepali home
3	Spoke Nepali with children in Nepali home
3	Spoke with Nepali child in home about Nepali Christian songs which were played on a tape
3	Spoke the Nepali language whilst playing games
3	Spoke Nepali each day with customers in a shop
3	Asked questions of Nepali children about children's stories
3	Played games with Nepali children
3	Listened to children in the Nepali home and then repeated
	Metacognitive
1	Evaluated how to learn Nepali and then chose to do the LTI method
3	Consciously paid attention to what was being said when Nepali children were teaching Hindi speaking children how to say something
	Memory
1	Associated Nepali words with the Bengali equivalent in order to remember words
3	Displayed words and pictures around bedroom in Nepali home
	Social
	Creating opportunities for practice:
3/8	Moved into a Nepali home so that she had maximum contact with native speakers
2	Attended a Nepali church
3	Sat at particular shops each day
2/3	Did various tasks with children in the Nepali home
10	Asked questions to develop cultural understanding
	Affective
2	Talked to self and reminded herself that a time will come when she would understand Nepali.

her to spend the majority of her language time in a Nepali-speaking environment where she could listen to and practice Nepali. Like Creme, it was an environment where authentic communication and authentic input were available as she was often out in the community. Unlike the other 'successful' language learners, who chose the LTI method, she was not spending up to five hours in the language classroom. In choosing this method of language learning Lyn also created opportunities for practicing Nepali, a strategy which in turn helped her progress in the language. Like Creme, she chose situations where children were. This may have been because the children themselves were available, the children were less inhibited and the Nepali phrases and vocabulary used by her would be very simple and accepted by the children. She says, 'We tried to play word games and we used to play word games with children on the street. They would help us. I mean the children were the best teachers' (Lyn 9).

During the LOP period Lyn initiated a number of strategies (social, communication, memory, cognitive and metacognitive) which were designed to enhance her language learning. To an extent these strategies were perpetuated because of the method of language learning she chose, but also because of the situations she chose to place herself in during the LOP period. For example, she says,

> 'The other thing with David [her son] is that it is very helpful that he was nursing and every time I had to nurse him on one of my walks I'd choose a sunny spot and sit down and people would gather around ...' (Lyn 5)

If she had chosen to do the method of language learning using the LTI coursebook the opportunities to use a number of these learning strategies would not have been available. However, we see that with Lyn, as with Creme, she used her initiative in

creating opportunities for practicing and she was creative in her use of the Nepali language (see Table 3.2). Thus, the personal qualities of this language learner, together with a situation that provided authentic communication and input, allowed Lyn to use a number of language learning strategies. These strategies are listed in Table 3.2.

The third 'successful' language learner whose use of language learning strategies was influenced by his situation was Adrian. Adrian and his family initially lived in the UMN guesthouse, but as it would be better for both their children and their language learning they chose to relocate and live above a Nepali family. In the evening they were able to share meals with this family. In choosing to do this Adrian, and his wife could practise and listen to Nepali outside the language classroom. He says of this change in living arrangements.

> '..... we could go downstairs to our Nepali family for our meals. That was a very positive experience. You were actually living with Nepalis so that when you came out of your study period you still had to communicate in Nepali. It was really good being able to build on something you learnt in class. Say we've just learned how to say you like something. You could actually use that within the family in the evening rather than going back to the guesthouse and speak in English and not concentrating on the language. That was a very useful experience and probably more useful than anything else we did and helped in our language.'(Adrian 4)

A change in Adrian's situation, which he himself initiated, allowed him to practise what he had learnt in the classroom. Had he remained in his previous living situation the possibility of practicing in a 'real-life' context on a continual basis would not have occurred despite his spending 5 hours per day in the classroom with an LTI trainer. A table of the strategies used by Adrian in LOP are shown in Table 3.3.

Table 3.2 Strategies used by Lyn during her LOP period.

Transcript page no.	Strategy type
	Social
4	Developed cultural understanding - inquired about aspects of the culture from the language trainer
	Creating opportunities for practice:
5	Sat down on the streets of Kathmandu with her child so that the Nepalis would converse with her
5	Went to a shop to enquires how to make a Nepali dish
5	Rode on public transport
4, 7	Worked with language trainer to produce phrases from notes taken on her daily walk
8	Worked with husband to design games for language learning
9	Worked with husband on a language task - played word games
	Cognitive
1	Guessed what was written down in Romanised script and then practiced sounds
4	Transcribed from notes that she had made in Devanagari
3, 5	Linked language to music
5	Wrote down keywords from a conversation she had with a shopkeeper in order to grasp the meaning of the conversation
4, 7	Recorded phrases from daily walk and then transcribed them
	Practicing:
1	Clarified pronunciation with Nepali speakers (In Kathmandu 2 weeks prior to starting LOP)
5	Spoke Nepali on public transport
3, 7	Practiced sounds
9	Played word games with children on the street
8, 9	Played word games (also incorporating time) with husband in Nepali
	Metacognitive
1	Chose the LAMP method of language learning after assessing how she learnt best
3	Experimented with suitable times for language learning
7, 10	Prioritized aspects of language she wished to learn and used various strategies to support it. That is, she trained a language trainer in the LAMP method of language learning and changed the method of learning Nepali as it suited her
7	Told the language trainer what she wished to learn
8	Doesn't learn phrases she cannot use
	Communication
5	Used gesturing in a shop to keep the shopkeeper communicating with her
	Memory
8	Spelt out words - saw it and then when she forgot the word or phrase she tried to visualise what she had previously seen spelt out
1, 3	Memorised phrases

Table 3.3 Strategies used by Adrian in his LOP period.

Transcript page no.	Strategy type
	Cognitive strategies
5, 6	Spoke Nepali while on village stay
4	Spoke with Nepali family during meal times
	Social strategies
	Opportunities created for practising:
4, 5	Moved to a flat so that he and his family could share meals with a Nepali family
	Metacognitive strategies
4	Set language learning goals in Language and Orientation Programme
5	Chose LTI method of language learning
	Affective strategies
4	Adrian and his wife split up the afternoons so that one of them could be with the children. Made sure the children were being taken care of first so that they could go on with their language learning
7	Talked with his wife about the ups and downs of language study

The other four 'successful' language learners chose the LTI course and lived in the guesthouse. They were in a situation where there were very few opportunities to practice and listen to authentic Nepali. One of these, Neil, spoke about this time in LOP.

> 'Most of my learning was actually done I think in the classroom because when living in Nepal a new country with all its challenges I was very tired. And we found that five hours in the classroom was very long so we found that living was just enough. So speaking from myself after the language time I would try and do a certain amount of homework that was set which was in the context of the course and then apart from that the amount of extra work that I did during those five months was minimal .....' (Neil 2)

These other 'successful' L2 learners (Morgan, Neil, Hamish, Trica) spoke very little about their language learning experience during LOP and, therefore, it was not possible to note strategies that they may have used during this period. It appears that their living situation in the UMN guesthouse, and their learning situation, the

classroom, allowed them few opportunities to actively practice spoken Nepali. This living and learning situation did not allow them to use many of the strategies used by Creme, Adrian and Lyn who had many more opportunities to practice spoken Nepali with native speakers.

After the LOP program is completed a single missionary or missionaries and their family are located to a UMN project, either inside or outside the Kathmandu valley. When this happens the situation in which they are required to learn Nepali changes dramatically. This is largely because they usually start work in the profession for which they have trained (except for two missionaries all the missionaries in this study went into a work situation). Also, during this time the missionary chooses a Nepali church to attend. This is important in that the missionary is placed in a 'real-life' context which exposes them to the Nepali language, and as they understand and speak some Nepali they are able at least to understand a few words and phrases.

In the work situation the UMN missionary is required to carry out duties or tasks related to work, and in this context they often feel it is necessary to communicate in Nepali. In many of the work situations of the 'successful' language learners [Neil, Morgan, Creme, Trica and Hamish] Nepali colleagues did have a command of the English language and it was possible for the missionary to revert back to conversing in English. However, many of these language learners chose not to do this. For example, Trica says:

> 'We had to make a conscious decision that we're going to try and use our Nepali. Force ourselves to use it whether the reply came back in English or Nepali. We would try and speak Nepali to Nepalis just to keep up our language.' (Trica 5)

These missionaries chose to use Nepali in the workplace, and they made the effort and determined the amount of involvement they needed with the language. They saw this as a prerequisite to increasing language proficiency so that they could function adequately in their new work environment. In addition, it was, to a certain extent, the work situation that made language demands on the missionary. In many of the professions of the 'successful' language learners it was essential to have very 'good' Nepali, if they were going to operate effectively in the position. Morgan, a doctor, who had an awareness of the importance of speaking Nepali in a work situation, says,

> 'It was difficult for the staff too because for them it was probably a slower process than for the first process because when we first came they'd take over what we'd said and as our language improved we began to realise that it's better to directly communicate with the patient even if it's slower and that's hard for the staff because it's slower and they want to do things quickly and that was difficult because I'd actually have to say to the staff 'I know I'm slow but I need to learn this, I need to learn how to say this'. It's important for me to talk to the patient, and that was a difficult time for both of us. We felt that my husband and I. We hit a point where we had to stop going through people. Not that we'd done it all the time, but we'd relied on having somebody. This is the ward rounds I'm talking about, not outpatients.' (Morgan 5)

She also says,

> 'So in the end you just have to get on with it and you have to learn what you need. We were motivated because of our work. It's very disheartening to do work if you can't understand. You can't do your work. You have to open the door before you get into the room so we were highly motivated and we felt we just needed to learn what we needed to learn.' (Morgan 8)

Although Morgan was speaking for both herself and her husband, Hamish, he agreed with her comments regarding the necessity of having good Nepali language skills in the workplace. 'It's essential to have good Nepali. It wasn't an option and without Nepali we would be unable to do our medical work, so we were motivated' (Hamish 2). Trica, too, was unable to carry out her work in the projects had she not had some Nepali. In this excerpt from her narrative she stressed the importance of having some Nepali, so that she could communicate with Nepalis who had very little English:

> 'I deal with the business managers and some of them speak very good English and some of them only have a basic grasp of it so it usually ends up a mish mash Nepali and English but again I try not to slip into English unless I really don't know how to say it in Nepali and then usually in that situation they don't know how to say it in English so we get a little bit stuck' (Trica 6)

These missionaries whether by serving in the workplace or in the Nepali church were deeply committed to reaching the Nepali people, and they realised that they could only do this if they related to them in their own language. Neil, for example, chose to use Nepali on his first day of work, and despite the struggle there often was in using Nepali, he continued to do so throughout his term in Nepal.

> 'About my work. Well the first day I started in CHP I wanted to introduce myself and so I chose to do it visually by a picture of a Martian landing on another planet and I asked as I had enough Nepali to ask the people 'What did they think this Martian landing on another planet was'. 'What could they see in the picture?' 'Could they describe the picture to me?' 'And what did they think this Martian was thinking and what kind of problems did he have?' So I was just able to say that in very simple [Nepali] 'And what can you see what's going on and what's going to happen next?'. I was just trying to put into practice participatory learning and looking at things visually with my colleagues.' (Neil 3)

The workplace situations provided the 'successful' language learners with authentic communication and authentic input, and, in many instances, the workplace situations, such as Hamish and Morgan were in, demanded 'good' Nepali language skills of the missionary. However, it should be noted that even though the demands of the situation meant that these language learners should use Nepali there was often the possibility for the missionaries to quite easily slip back into using English. This was because many Nepalis could converse in English. These language learners chose not to use English . Instead they chose to use Nepali in the workplace as evidenced by their use of learning and social strategies shown in Table 3.4 and 3.5.

Together with the 'successful' language learner's willingness to use Nepali in the workplace was the initiative they took in directing their own learning when with a language trainer. This may not have been possible had many of the language trainers in the project been inflexible and unwilling to accommodate the missionary. As the missionary became more involved with activities with work (or the church) the missionary sought assistance from their assigned language trainer. For example,

Table 3.4 Cognitive and metacognitive strategies used by 'successful' language learners in the workplace.

Missionary	Strategy	Transcipt Page No.
Adrian	**Practiced:**	
	• spoke Nepali at work	**5,6**
Hamish	• memorised phrases	**2,3**
	Listened:	
	• actively listened to other Nepalis talking to patients so that he could know what to say to the patients the next time he examined them	**4**
	• selective listening - listened to how the nurse was asking questions to the patient so that he could say the word or expression correctly	**3**
	• delayed speech production = listened to words and expressions of Nepali doctor	**10**
	Wrote:	
	• wrote down patients words or phrases in order to learn how to say them and then ask what they meant	**4**
	• designed tutorials in Nepali	**11**
	Practiced:	
	• delivered tutorials in Nepali for work purposes	**11**
	• used Nepali in meetings	**11**
	• used Nepali with patients	**3,4**
	• asked Nepalis in wards how to say phrases	**4**
	Translated:	
	• family planning book into Nepali	**11**
Morgan	• wrote down phrases she couldn't understand	**3**
	• memorised phrases or words	**3**
	Practiced:	
	• systematically asked all the medical phrases she knew in order to build up a picture of the person's medical history	**3**
	• spoke Nepali in the hospital	**3,4,5,10**
	• stopped patients from speaking to the Nepali hospital staff next to her and insisted the patient speak to her	**5,6**
	• asked questions of other patients in the hospital	**7**
	• persisted in using Nepali with patients	**5**

Neil		
	Practiced:	
	• invented mistakes people enjoy	12
	• told work colleagues about himself in story form. Used imagery and words and then asked questions of these same people about the story	5
	• spoke Nepali with English thrown in	5
	• spoke Nepali on field trips	8
	• stayed on the sidelines until he heard where the topic was going then joined the conversation	8
	• trained Nepalis (games, role play) using Nepali	6,7
	• used Nepali with work colleagues	12
	Wrote and/or translated:	
	• translated concepts from English medical journals into Nepali	4,7
	• prepared posters in Nepali for work purposes	7
	• guessed the gist of conversation in meetings	12
Trica		
	Practiced:	
	• used Nepali at work despite Nepalis replying in English to her questions	5
	• used Nepali to ask questions	7
	• used Nepali to confirm that she had comprehended the discussion	7
	• asking questions when working on a business system in a project	9
	<u>Metacognitive strategies</u>	
Hamish	• devised his own L2 learning objectives	11
Morgan	• listened to the way a native speaker was pronouncing Nepali in the hospital and compared it with the way she had been using and pronouncing sentences	10
	• used very simple 'village' Nepali or specific questions with patients instead of using sentences which were conjugated	12
	• evaluated own language learning	10
	• stopped Nepali staff speaking to patients for her realising she needed to communicate directly with patients	5

Table 3.5 Social strategies used by 'successful' language learners in the workplace.

Missionary	Strategy	Transcript Page No.
Adrian	**Worked with the language trainer:**	
	• helped with expression of phrases	6
	• asked why Nepalis might not understand his pronunciation at work	6
	• asked about phrases he wanted to say in Nepali	7,8
Hamish	**Worked with the language trainer:**	
	• asked about how to say words and phrases so that he could use them on the ward rounds the following day	2
	• learnt new expressions in ward rounds asked language trainer how to say properly	2,3
	Sought clarification:	
	• asked how to say things or what things meant in Nepali	3
	• asked Nepali doctor about expressions used in Nepali in the hospital	10
Morgan	**Worked with the language trainer:**	
	• asked for clarification of phrases	3
	• required help with how to say expressions in Nepali	7
	Sought clarification:	
	• asked a native speaker how to say medical phrases or words	7
	• got professional colleague to repeat what patients said in simple Nepali so she could understand what the patient said	3
Neil	**Worked with language trainer:**	
	• helped with translation of material for work	4
	• on a task	5
	• to prepare written material for work	7
	Sought clarification:	
	• from work colleagues	5
Trica	**Worked with the language trainer:**	
	• on a task she might have to initiate in a project	14
	• correct meaning of phrases for use in project	10

understanding Nepali phrases or difficulties with pronunciation could be clarified. This strategy was particularly appropriate to the situation because it allowed the missionary to return to the work (or church situation) and use what they had worked on with the language trainer. Adrian explains how he uses his language teacher:

> 'Learning new vocabulary and structures and to get your confidence to continue to speak Nepali..... because you're working with people who are totally new relationships and if you don't have that confidence to be able to find out that you're making mistakes and they couldn't speak English either you could go back to the language teacher and say 'Well why didn't they understand'. You know then you could build on that and then the next day be able to say that thing and be understood. I think that's what I mean by 'You could go to a language teacher' if you have problems trying to communicate. You're able to express that to him or her and then they would explain and I'd be able to go back and use that particular expression. Where as if you didn't have that I think you would lose the momentum just because you'd think I can't use it very well.' (Adrian 5)

In this situation language trainers were willing to work on projects that the missionary wanted to work on, and this in turn provided motivation for the missionary to be further involved with the language. For example, Hamish says,

> 'By the time I got involved in meetings I had other involvements in the hospital. Some of them involved meeting with people, for instance, with a family planning team that I had set up. It was all in Nepali: the entire vocabulary and I translated a whole section of a book with the language teacher into Nepali and made tutorials and then delivered them in Nepali.' (Hamish 11)

He also says,

> 'And then I started to get involved in different things. In the beginning the language learning was initiated by our language trainer who said 'Let's start learning this book' or he'd give a choice and then decide to use this book, and after a year and a half I started to get involved in various things like doing bible studies with somebody for example so then .... I would initiate learning this book or using that book .....' (Hamish 5)

Whilst Neil says,

> 'I'm reading the English and then pulling out ideas and then I may have an opportunity to present those ideas but rarely am I literally translating into Nepali. I'm never translating a whole block into Nepali as I'm often translating a concept into Nepali. That has often been one of the main motivations again in my current language style since LOP. This is because I'm often wanting to put an English concept into Nepali that I pull out an English concept that seems to summarise things and I want to bring it into Nepali then I'll do some translation work as my homework. Then I bring that to a Nepali lesson and use that as my language learning '. (Neil 4)

And Morgan says:

> 'I wanted to start a bible study with didis [Nepali women] so I went out, found a book and that was very motivating. Or we were going to have to give a speech so you go out and find what your materials are, what you want to say then you learn with your language teacher how to say it properly, and then you memorise it. Or I wanted to do a Nepali song. It was all the things to do with life. This is our life and this is what we are doing. I need language as a tool in order to participate in life. So I found that if we didn't have a language teacher we would be ruined. There was so many things I couldn't do until I had a class. I couldn't do my bible class with didi'. (Morgan 13)

Using the language trainer in this way was a strategy used by the majority of 'successful' language learners in the study and it enabled them to return to the informal language learning environment and use what they had worked on with their language trainer. Table 3.6 shows the 'successful' language learners who chose to direct their own learning and use the language trainer in this way.

Table 3.6 The 'successful' language learners use of the language trainer

Missionary	Tasks	work or church	page no.
Adrian	• Sought assistance on why Nepalis might not understand him	work	6
	• Assisted with phrases in English that he wanted to say in Nepali	work	7,8
	• A language trainer knew of his weaknesses and strengths in relation to language learning		9
	• Offered praised and encouragement whilst learning the language		9
	• Continuity with one language trainer was important to his language learning		10
	• Language trainer provided emotional support. Someone he was comfortable speaking the language with		6,8,9
Hamish	• Worked with language trainer on translation of family planning book and delivery of tutorials into Nepali	work	11
	• After doing ward rounds asked how to express phrases and words	work	2,3
	• wrote a sermon with the language trainer	church	8
	• Worked through bible study and sometimes translated with language trainer	church	1,5
	• Read chapter of bible before attending men's bible study	church	5
Morgan	• Worked (read, discussed) with language trainer on understanding biblical concepts in Nepali for a bible class	church	13
	• Translated Nepali hymns and songs with language trainer	church	9
	• She wrote down what she did not understand of a patient's conversation and asked the language trainer about it	work	3
	• Asked language trainer how to say the appropriate Nepali for a particular situation	work	7
	• Used language trainer to know how to express herself in speeches	work	13
	• Language trainer provided emotional support		14
Lyn	Cooperated with language trainer on a task:-		
	• produced stories for children in Nepali	church	13, 14
	• learnt religious vocabulary for Sunday school	church	13

Neil	• Prepared written material with language trainer	work	7
	• Translated a concept into Nepali and brought it to the language trainer to work on	work	4
	• Read Nepali bible phrases with language trainer	church	12
Trica	• Worked on project for work and if she had problems trying to put it together she took it to the language trainer	work	10
	• Had the language trainer check phrases she wanted to say	work	10
	• Clarified religious vocabulary with language trainer	church	13
	• Clarified Nepali children's phrases		4

For the majority of UMN missionaries attending a Nepali church was seen as necessary and arose from the commitment to their vocation. In participating in the general life of the church the missionary was required to speak and read Nepali at a very basic level. This is largely because sermons are preached in Nepali and Christian songs are sung only in the Nepali language. However, in this study five of the 'successful' language learners, Hamish, Lyn, Trica, Neil and Morgan, chose to be involved with the Nepali church at a deeper level. This was revealed first in their willingness to create opportunities for practice (as shown in Table 3.7) and then as they took on various activities or projects with the Nepali church (as shown in Table 3.7 and 3.8). As these language learners took the initiative and were prepared to take on extra activities in the church it placed them in a situation where they were required to use Nepali. By taking on these extra activities they were thus led to use a number of cognitive strategies (as shown in Table 3.8). For example, in delivering sermons and leading communion Hamish found that he needed to write sermons in English, but structure it grammatically as Nepali would be structured, and he would also need to speak in front of an audience (Hamish 7,8). As they prepared and carried

out the activity they were stretched and challenged in their use of Nepali. Lyn is an example of this.

> 'I'm sure with only limited language we can make it a little more interesting than that. A good teacher from Darjeeling left from another church so the Sunday school was left floundering for a bit so I said 'OK I can not promise to teach anything hard and difficult because I don't have the language. Give me three months and I'll start teaching the young pre school class which my son is in. So for three months, no six weeks I prepared a children's devotional book that was translated from a British one called 'Leading little children to God'.(Lyn 13)

Thus, it is the situation, to a certain extent, which was influential in the missionaries use of cognitive and metacognitive strategies.

Again, as with the living situations of some of the 'successful' language learners, it was also the special personal qualities of these language learners that led them to use social, cognitive and metacognitive strategies that would enhance their language learning. These qualities included their willingness to take risks, a lack of inhibition, initiative and the ability to direct their own learning. A strategy, such as creating opportunities for practice, as employed by five of the 'successful' language learners (as shown in Table 3.7), required the language learner to take risks and be uninhibited. It also required that they exercise a certain amount of initiative. Similarly, their ability to direct their own learning was reflected in the new activities or projects they took on in the church. This ability to direct their own learning was also reflected in their use of the language trainer and with their church related activities being worked on with the language trainer in the classroom (as shown in Table 3.6 and 3.7).

Table 3.7 Social strategies used by 'successful' language learners in activities related to the Nepali church.

Missionary	Strategy	Transcript Page No.
Creme	**Created opportunities for practice:**	
	• attended a Nepali church	5
Hamish	**Created opportunities for practice:**	
	• chose to attend a Nepali church	7,8
	• joined a men's bible study	5,6
	• initiated bible study groups	6
	• met with a member of the bible study group for weekly discussion and reading	7
	Worked with language trainer:	
	• on a bible study	1,7,9
	• read chapter of bible before attending bible study	5
	• sought clarification in situations related to the church, for example, discussions. In particular, asked for clarification before a discussion started	5,6,7,8
Lyn	**Created opportunities for practice:**	
	• chose to attend a Nepali church	12,13
	• offered to teach Sunday school in Nepali	13
	• joined women's meetings at the church	13
	• sought out a Christian language teacher	13
	Worked with language trainer on :	
	• producing stories for children	14
	• learning religious vocabulary for Sunday school	13
	• preparation for a women's meeting	14
	• learning new religious words and structures for Sunday school class	13
Morgan	**Created opportunities for practice:**	
	• attended a Nepali church	9
	• started a bible study with women of the church	13

Morgan	**Worked with language trainer on:**	
	• understanding biblical concepts in Nepali for a bible class with Nepali woman	**13**
	• translated hymns and songs from Nepali to English	**9**
Trica	**Created opportunities for practice:**	
	• chose to attend a Nepali church	**11**
	• attended a house church fellowship in order to acquire religious vocabulary	**15**
	• taught Sunday school	**4, 15**
Neil	**Created opportunities for practice:**	
	• attended a Nepali church	**12**
	• studied the bible with an elderly Nepali Christian who would not want to speak English	**11**

Table 3.8 Cognitive and metacognitive strategies used in activities related to the Nepali church.

Missionary	Strategy	Transcript Page No.
Hamish	• memorised bible verses	1
	• learnt how something was said then said it	8
	• convinced himself he understood the gist of what was going on	5
	• read to get the gist of meaning in bible passages	6
	• wrote meaning of bible chapter in Nepali bible	6
	Practiced:	
	• delivered sermons	7,8
	• led communion	7
	• trained a Nepali Christian to take over a bible study group	5,7
	• discussed bible passages with Nepali Christian	7
	Translated:	
	• for a bible study (written)	1
	• while delivering sermons- wrote English in his head and translated it into Nepali as he was preaching	8
	Wrote:	
	• before he preached a sermon anything he didn't know how to say he looked it up and wrote it down in Nepali	8
	• wrote in a mixture of Nepali and English and translated for sermons.	7,8
	• wrote sermons in English but structured it as Nepali would be grammatically structured	7
	Read:	
	• read bible with Nepali Christian to understand meaning and derive questions	7
	• as preparation for bible study and in bible study	6
Lyn	• prepared children's devotional book	13
	Practiced:	
	• reproduced words of children's devotional book in her own words to the Sunday school class	13
	• as preparation for sharing in women's meetings	14

	• presented verbally to the language trainer what was going to be presented to women's meeting	14
	• as preparation for sharing in women's meetings presented verbally to the language trainer with the language trainer's corrections	14
	• shared in women's meetings	14
	Translated:	
	• from English texts to Nepali (spoken)	13
	Wrote:	
	• as preparation for sharing in women's meetings wrote out in Nepali what she is going to say	14
	• wrote text out again in full after language trainer had corrected it	14
Morgan	**Memorised:**	
	• songs and hymns	9
	Practiced:	
	• discussed the bible with a Nepali woman	9
	• used simple Nepali with Nepali woman to explain biblical concepts	9
	• sang Nepali Christian songs	9
	Translated:	
	• for a bible study (written)	9
	• hymns, songs and the bible (written)	9
	• from English to Nepali to explain biblical concepts to a woman who was not good at Nepali(spoken)	13,14
	Read:	
	• read Nepali whilst doing a bible study	13
	• songs in the Nepali church	9
	• made notes when she didn't understand	13
	Actively listened:	
	• sat beside an expatriate who spoke clearly so that she could understand /listen to what was being said	9
Trica	**Practiced:**	
	• shared in a house fellowship with the church	14
	• delivered lessons at Sunday school	4,15

Neil		
	Practiced:	
	• when doing a bible study with native speaker	**11,12**
	• praying in Nepali	**12**
	Read:	
	• without understanding everything	**10**
	• used simplified Nepali bible stories for reading and understanding Scriptures	**11,12**
	Metacognitive strategies	
Hamish	• learnt to seek clarification of phrases, topics before bible study started	**6**
Morgan	• listened to how an expatriate used Nepali so that she could improve her pronunciation	**9**
	• compared her Nepali with another expatriate Nepali speaker to work out why Nepalis find it difficult to understand her Nepali.	**12**
Neil	• consciously selected an elderly Nepali Christian who would not want to speak English	**11**

In this analysis two interconnecting factors have been shown to affect the strategies used by the 'successful' language learners. These are the living and learning situations of the UMN missionaries and the special personal qualities of these language learners. These qualities included taking the initiative, a willingness to take risks, creativity, lack of inhibition and the ability to direct their own learning. By placing themselves in living and learning situations that provided authentic input and opportunities for authentic communication the situation has been shown to be influential in their use of strategies. Nevertheless, it is important to point out that had they not brought with them to the situation those 'special qualities' listed above then in all likelihood they would not have placed themselves in situations where

'contextualized' practice was made possible. Their initiative, willingness to take risks and lack of inhibition meant that they were continually seeking opportunities to become involved in various activities, which in turn, led them to use a number of social, cognitive and metacognitive strategies. Use of these strategies, in turn, appears to have helped improve their language proficiency and enabled them to cope effectively in that particular situation.

Chapter 4 Other Factors Affecting the Language Learning Experiences of the 'Successful' Language Learners

Language learning is decidedly a complex process and the array of factors which are likely to affect the language learning experiences of an adult language learner are many. Discussion in the sections to follow concentrates on a number of factors that appear to figure prominently in the language learning experiences of the 'successful' language learners. These factors are motivation, metacognitive knowledge, personality and learning style and they are discussed in detail in this chapter.

4.1 Motivation

In Chapter 3 the importance of the living and learning situations and the special personal qualities of the 'successful' language learner were discussed as well as how these factors influenced the way 'successful' language learners learnt Nepali. This chapter discusses the motivation of these learners, in particular what motivates these UMN missionaries to long-term, active involvement with the Nepali language. In addition to this, it briefly looks at how motivation is associated with out-of-class strategy use by the 'successful' language learner.

Emerging from the narratives of the 'successful' language learners is evidence that they were highly motivated learners who were committed to long-term

involvement with the Nepali language. This motivation initially arose from their commitment to their vocation. As Christians serving overseas they were committed to two tasks primarily: to tell others about Christ and to serve the Nepali people in their place of work. Thus, proclaiming the gospel and serving in the workplace, were their prime motivations for being in the country. In order to do their job or carry out this task well they required, in most cases, very good Nepali language skills. Morgan speaks about this commitment and how it motivated her to learn Nepali.

> 'We came here to do a job and that was to serve people the way that Christ served people, and he communicated so clearly with people. He understood exactly what they were saying. He understood the motivation behind what they were saying and spoke directly to them. And if you don't have the language you can't communicate so we had to be motivated. I felt I'm a communicator at home I'm a communicator anyway and so I need to be able to communicate with them and understand what they are saying. The ultimate motivation is that we came here as Christians to serve in the name of Christ and you must understand what people are saying to do that'. (Morgan 11)

For many missionaries communicating the Christian message in the Nepali language is more effective for evangelisation. This is because the missionary strongly believes that a Nepali person is more likely to hear and receive the word of Christ in his\her own language. This being the case, the missionary is often motivated to learning Nepali so that they can communicate the gospel in Nepali to Nepali non-believers or train other Nepali Christians. This was exemplified in Neil's narrative.

> 'When you're talking about things of the heart in somebody's own language it is such a useful medium. You know if I'm communicating I'm keen for somebody to discover the possibility of a relationship with the Lord Jesus then for me to communicate that in English when they're a Nepali speaker I'll struggle and try and do it in Nepali and I won't do a very good job but the Nepali is more likely to hear in a way that they can understand in their heart. If it's in their own language even if it's clumsy .....' (Neil 15)

The narratives indicate that many of the 'successful' language learners took the opportunity, once they were settled into a Nepali church, to undertake particular activities associated with the church. For example, Hamish took sermons in Nepali (Hamish, 7), Neil started a bible study with a Nepali Christian (Neil, 11), Trica taught Sunday school (Trica, 15), Lyn taught Sunday school and taught in women's church groups (Lyn, 12,13,14) and Morgan started a bible study with women in the church (Morgan, 13). Involvement in these activities was most certainly related to their Christian commitment, but it also exemplifies the qualities they possessed as 'successful' language learners, discussed in the preceding chapter. These qualities, a willingness to take risks, and lack of inhibition, worked in conjunction with their Christian commitment. Further to this, it was revealed that as the 'successful' language learner took on the activity, it was the carrying out of the activity itself that ensured active involvement with the Nepali language. That is to say, involvement in the activity was the reason why they expended the effort in learning Nepali. This was certainly true for Morgan:

> ' I think the main burst for learning was when something new came up. You wanted to start a bible study with other women, so I went out found a book and that was very motivating. Or we were going to have to give a speech so you find your materials. To think what you want to say then you learn with you teacher how to say it properly, and then you memorise it. Or I wanted to do a Nepali song. It's all things to do with life. This is our life and this is what we are doing. I need language as a tool in order to participate in life. So I found if we didn't have a language teacher we would have been ruined. There were so many things I couldn't do until I had a class.' (Morgan 13)

Analysis of the narratives reveals that the majority of 'successful' language learners were motivated to learn the Nepali language so that they could serve in the workplace. Six of the seven 'successful' language learners went into a work

environment (Creme, Hamish, Lyn, Morgan, Neil, Trica) and to adequately cope and function effectively in this environment, it was important for them to be able to communicate in Nepali: particularly spoken Nepali. Neil, for example, designed a series of Nepali posters to illustrate a health concept (Neil, 4), Hamish delivered tutorials in Nepali and translated a family planning book into Nepali (Hamish, 11), Trica used examples when explaining procedures in accounting to project managers (Trica, 11). Morgan also felt strongly that her work motivated her to learn the Nepali language.

> 'We learnt a phenomenal amount of language within the first month of being in the project. I would say it was because we were motivated to work as doctors and when we can't understand what our patients are saying to us then we can't treat them and it's so frustrating. I found it so frustrating not to understand what patients were saying so I use to scribble down all sorts of phrases .....' (Morgan 3)

This was also true for Crème:

> 'I came here because it was in obedience to whatever God wanted. I looked at the situation fairly objectively and I decided my first priority was to become coherent and fluent, and at least fluent enough to hold a job down. Because of my age I wasn't coming to be a junior assistant somewhere. I was actually coming to be urban manager. I was in a Newari situation so for many in the community Nepali would be their second language so it didn't matter if mine wasn't that wonderful ..... (Creme 2)

From these examples, we might conclude that these 'successful' language learners were therefore instrumentally motivated to learn Nepali. This is quite true in one sense. However, even though these missionaries were instrumentally motivated to learn Nepali the underlying motivation is that of their Christian vocation and to be vocationally motivated required that the UMN missionary serve the Nepali people in their place of work.

Although there were similarities among the 'successful' language learners as to why these learners were highly motivated to learn Nepali the research revealed that there were a number of differences. Neil, for example, was motivated by language learning goals and the 'reward' he received when using Nepali. In LOP, Neil and his wife were required to make a list of goals they wanted to achieve whilst in Nepal and included in those general goals were language learning goals. To fulfil his more general goal of becoming more Nepali he realised he would need to speak the language fairly competently. Thus, in order to fulfil both these goals his strategy was to learn Nepali in the Devanagari script instead of the Romanised script.

> ' ....but amongst those goals we thought about language and about our goals for adapting, becoming more Nepali and at that time we were thinking about Devanagari or Romanised script and we set ourselves a challenge which was not to use Romanised script at all. I think we persuaded our first language teacher not to teach us it ... so we wrote no words in Romanised in our vocabulary.....' (Neil 9)

Neil was also motivated by the 'reward' he got when he was able to use Nepali and communicate with Nepalis. (Neil 2, 10, 14)

> ' ....but with language what motivates you to change what motivates you to learn it and use it is the rewards are a lot more immediate and the rewards are there. You learn something and you can use it'. (Neil 14)

For Neil, speaking Nepali meant he was able to communicate with Nepalis and move forward to building relationships with them, and this was his 'reward'. As his language proficiency increased and his relationship with Nepalis deepened on a spiritual level these 'rewards' continued. He says, 'so that's one of the rewards I see from (knowing) Nepali, being able to communicate spiritual things and heart things is

also beginning to happen .....' (Neil 11). Thus, in Neil's case we find he was intrinsically motivated to learn Nepali in that it was his deep desire to bond and build relationships with the Nepali people that motivated him to continue with the Nepali language.

Another motivating factor for learning the Nepali language for one particular participant, Morgan, was the need to achieve. Achievement, in this case, the need to achieve by passing an exam was a strong motivating factor for Morgan. It did not concern her that she would never use what language she had learnt for the exams. She says,

> 'One thing I haven't mentioned was the language exam. The written exam which was motivating. It was motivating to learn some language because you need it. We would have to do a translation on topics with other new vocabulary, but I'm not sure how useful it was for what we were doing. It's good to be motivated by an exam, and I'm quite an exam person, but then I remember myself memorising lots of words that I'd never use before or after, ...'. (Morgan 13)

Out-of-class strategy use as was revealed by many 'successful' language learners was influenced particularly by their motivational orientations, namely vocational and instrumental motivation. Vocational motivation provided the impetus for the 'successful' language learner to use many of the cognitive and social strategies used in the workplace and the Nepali church (see Chapter 3, Tables 3.4, 3.5, 3.7, 3.8). For example, strategies such as, practising the Nepali language at work (see Chapter 3 Table 3.4) , seeking clarification from the language trainer on how to say Nepali phrases in the workplace (see Chapter 3, Table 3.5), creating opportunities for practice within the Nepali church (see Chapter 3, Table 3.7) and working through bible studies with Nepali Christians (see Chapter 3 Table 3.8). As Oxford and

Shearin (1994: 12) have suggested 'motivation determines the extent of active, personal involvement in L2 learning'. This was especially true for the 'successful' language learners. Vocational motivation, in particular, determined the extent of active, personal involvement in learning Nepali in the informal learning environment. It was the reason why they expended a great deal of effort in communicating in Nepali and was linked to out-of-class strategy use. This is exemplified by Neil who says:

> '.....because when you're talking about things of the heart in somebody's own language it is such a useful medium You know if I'm communicating so that somebody can discover the possibility of a relationship with the Lord Jesus then for me to communicate that in English when they're a Nepali speaker I'll struggle and try and do it in Nepali. I won't do a very good job but the Nepali is more likely to hear the language in a way that they can understand. Language in their heart if it's in their own language even if it's clumsy .....' (Neil 15)

Neil's decision to evangelise in Nepali, in turn, leads him to practice the Nepali language, and the link between vocational commitment and out-of-class strategy is quite evident. He spends considerable effort in using Nepali because he was vocationally motivated. Similarly, when other 'successful' language learners took risks, used their initiative and used Nepali in workplace situations the out-of-class strategies they were using were undoubtedly linked to their vocational and instrumental motivational orientations.

The motivational orientations of the 'successful' language learner are decidedly complex as different types of motivation appear within the language learning experiences of these learners. Their strong application to learning Nepali was most certainly related to their vocation as missionaries. However, it becomes

evident that 'vocational' motivation worked in conjunction with other motivational orientations for each of these learners. These individual motivational orientations, such as the need to achieve or the need to fulfil language learning goals, may have emerged at different times during the missionaries' time in Nepal, but as they emerged they too provided part of the driving force for these learners to be actively involved with the Nepali language. Thus, it might be concluded that for the 'successful' language learners the effort they expended in learning Nepali arose from a number of different motivational orientations, but that underlying these individual motivational orientations was an ongoing and long term 'vocational' motivation.

4.2 Metacognitive Knowledge

An individual's awareness of cognition or cognitive processes has often been cited as aiding learning (Flavell, 1979: 906-911). This is no less true for language learning. Language learners who are metacognitively aware are said to enhance their own language learning (Bacon and Finnemann, 1991). Their cognitive awareness, which extends to their ability to control and monitor language learning behaviour, is thought to help them progress in a second language. In this study, a number of 'successful' language learners revealed a knowledge of cognitive processes, namely the monitor and control of memory, metacommunicative awareness and beliefs about how best to learn a language. In this chapter these components of metacognition will be discussed in detail, together with discussion on how these affected the language learning experiences of the 'successful' language learner.

Metamemory, which Nelson (1994: 187) says 'refers to the monitoring and control of one's own memory during the acquisition of new information and during retrieval of previous acquired information', is a component of metacognition that was

shown to influence the experiences of a number of 'successful' language learners. Adrian, Neil, Lyn, Creme and Morgan all revealed an awareness of how their memory worked and this awareness, in turn, influenced how they learnt the Nepali language. For example, both Creme and Morgan found that to learn (or remember) Nepali they had to have it written down or actually use it by writing something. These participants felt this was the most suitable way of acquiring the Nepali language. Creme says, '..... because I find it easier to remember through writing so I write a story of something every week and I use it because it's a lovely method' (Crème 5). Whereas Morgan found: 'Initially when I was learning Nepali I found I had to have it written. I couldn't remember anything that was just spoken to me. It was so unfamiliar and so I had to have it written ' (Morgan 1). These two participants made a judgment, based on what they knew of how they learn, as to how difficult or how easy it was to remember or learn Nepali. They found that acquisition, and, hence, recall of the language was more likely if they saw it written. Thus, knowledge of how their memory worked affected the way they chose to learn Nepali.

Adrian and Neil were two other participants who revealed an awareness of how they learnt or remembered the Nepali language. Adrian realised that although he learnt the structure of Nepali, it didn't actually stick in his mind until he saw the Nepali language in context, heard it in conversation or went through it again with his language trainer.

> 'Yes, some of it gets lost completely just because you don't hear it frequently enough to pick it up. Other times you'll hear something that you've learnt at home and gone through various structures 'Yeh that structure sounds familiar'..... At least I've picked up the structure I actually need. What does that mean? The second time it sticks even more because you've actually seen it in context or seen it in conversation.' (Adrian 11)

Neil, too, felt that he was capable of learning or remembering Nepali if he learnt it in the process of undertaking projects for work. From what we read of Neil's language learning it was evident that he felt that the acquisition and recall of the Nepali language depends on using it over and over again, but in projects that are relevant to his situation. For him the acquisition of Nepali is dependent on these things being present. This, therefore, reveals how he remembers, acquires and recalls Nepali. He says in the following excerpt from his narrative:

> 'I think my Nepali is very limited in my vocabulary in the sense I learn new words through usage so for example when I'm preparing one of these posters about planning or next week it might be 'How to conduct a workshop'. If I'm preparing some written material which I'll do with my language teacher and in the process of translating and rewriting it and then writing the final version on the poster and illustrating it and writing it in pencil version and going over it in pen I find that by using a word I'll learn it. Otherwise I'm not good at going to my vocabulary book and saying right 'Lets focus on ten new words'. (Neil 7)

For Neil, too, the monitoring and control of memory was also critical in his acquisition of Nepali. He had the ability to judge how well he had learnt or remembered something, and he was capable of assessing how well he could recall what he had learnt.

> 'I remember that immediately on learning something new I couldn't practice it. I found that it didn't flow. It was difficult to actually use it. But even without doing anything more than waiting, just perhaps over a week or so something that I learnt the week before was able to be used more easily. So we might go shopping and we might have learnt some vegetables and some fruit or how to say 'How much is it?' or use some numbers. But I found a repeating pattern was that I'd learn something and try to use it and it would be very very unnatural so after that anything apart from waiting a week or two later I was able to achieve things at the end'. (Neil 1 and 2)

Neil's knowledge of his memory, that is, knowledge that related to the acquisition and recall of the Nepali language, meant that he consciously modified his language learning behaviour in light of what he knew to be true of his memory. The awareness he had affected when he actually practiced and used Nepali.

Control and monitoring of memory was also an important factor in Lyn's language learning as it was shown to directly affect the way she went about learning the Nepali language. She says, 'I'm not good at memorising things. I'm not good at memorising words or structures so what I do I learn phrases and then they become so familiar that they roll off my tongue' (Lyn 3). Like Neil, Lyn also believed that unless she was able to use the Nepali she had learnt then actual acquisition and recall of the language was unlikely to take place. On the basis of this knowledge of her own cognition she consciously adjusted her language learning behaviour and chose not to learn phrases until she could actually practice them. She says, 'So I just did not learn any more new phrases because I wasn't having time to use it and it was getting wasted. As long as you don't use these phrases they go. You know what I mean'. (Lyn 7)

Conscious adjustment in the light of metacognition was observed for both Neil and Lyn. These two language learners were evaluating their learning and as a result choosing what to learn, when to learn and how to learn and practice Nepali based on their awareness of how their memories worked. They revised their approach to learning Nepali and are therefore using metacognitive strategies in order to do so.

Analysis of the data also revealed that metacommunicative awareness, another aspect of metacognition, influenced the reported language learning - - behaviour of Morgan. As a doctor in a relatively remote area of Nepal, Morgan treated patients who were often classed as 'villagey'. (the Australian equivalent for this term would be 'country bumpkins') In this situation the patients she came in contact with spoke in an unsophisticated, 'villagey' way and often Nepali was their second language. They were also unaccustomed to being treated by a 'white' doctor, and in many instances assumed they could not understand Morgan's spoken Nepali. (Morgan 5) As a result of this, Morgan consciously adjusted the way in which she spoke Nepali by actually choosing to use less 'complicated Nepali structures' and by slowing down her speech.

> 'But I realised laterally in fact that patients I need to speak to them in very simple terms, and all the fancy new structures I was learning I could try them out on didi and I could try them out here and there, but I had to stick to my simple Nepali. If I ever tried to use conjugated structures they didn't understand them'. (Morgan 12)

She also says that:

> 'Yes, I was probably saying the correct words but slurring them because I spoke so fast, and the language teacher was positive about me speaking so fast. He thought it was a good thing, and he always gave me high points for fluency. But in fact the patients didn't understand me, the older people especially. Younger people did but many of the older people I noticed if I just slowed down and spoke slowly, and used simple terms with them they understood'. (Morgan 12)

Morgan was aware that 'complicated structures' proposed by the language trainer were, in fact, totally inappropriate, and that speaking fast with a pronounced Scottish accent meant she would not be comprehensible to the village Nepalis. Therefore, she consciously modified the way she spoke Nepali and this allowed her to be understood by many of her patients. Morgan's awareness of how to appropriately communicate in her situation (her metacommunicative awareness) underlies her decision to modify the way she spoke Nepali.

Two dimensions of metacognitive knowledge were shown to influence the approach the 'successful' language learners took to learning Nepali, and these were knowledge of how their memory worked and metacommunicative awareness. This knowledge or awareness primarily had a positive affect on their language learning as it led to cognitive and metacognitive strategy use in the informal learning environments. The use of these strategies enabled the 'successful' language learner to make progress in learning the Nepali language.

Beliefs as a factor affecting language learning strategies

Metamemory and metacommunicative awareness are two aspects of metacognition which were shown to affect the language learning experiences of the majority of 'successful' language learners. However, another dimension of metacognition, metacognitive knowledge, relating to the person, that is, beliefs was also shown to influence the reported behaviour of each of these language learners. The research shows that this knowledge, namely, beliefs on how best to learn a language, most definitely affected the use of both social and learning strategies by the 'successful' language learners in this study. Of the seven 'successful' UMN language learners in the study Neil was the only one who appeared to act contrary to his beliefs about how best to learn a language.

Morgan and Hamish were two 'successful' language learners in the study who revealed that their beliefs on how best to learn a language affected the way they learnt Nepali. As medical doctors both Morgan and her husband Hamish believed that in order to speak Nepali as a native speaker and so achieve their language learning goals they had to directly communicate with their patients. In their situation where translators or medical people were available to assist in communicating with Nepalis Morgan chose not to take this particular way forward in order to communicate in the Nepali language. Communicative competence, they believed, was attained through

speaking and using Nepali directly with the patients, and although it was a difficult time for them they chose to use this learning strategy so that they would be better equipped in the longer term to do their work. Morgan spoke about this stage in her language learning:

> 'It was difficult for the staff because for them it was probably a slower process than for the first process because when we first came they'd take over what we'd say and as our language improved we began to realise it's better to directly communicate with the patient even if it's slower. That's hard for the staff because it's slower and they want to do things quickly and that was difficult because I'd actually have to say to the staff 'I know I'm slow but I need to learn this. I need to learn how to say this. It's important for me to talk to the patient. And that was a difficult time both of us. We felt that, my husband and I, that we hit a point where we had to stop going through people.' (Morgan 5)

Another of the 'successful' UMN language learners, Adrian, also held a number of beliefs related to how best to learn a language. These beliefs show the way in which he chose to use Nepali. Firstly, he believed that the ability to read the Nepali script and learn the structures of the language through reading was helpful for his conversational Nepali. The example below shows that his introverted personality leans more towards learning through 'study' and by communicating with one person he knows well, such as his language trainer, rather than by practising with many speakers of the target language. This is the way he chose to learn Nepali.

> 'Being able to read bible stories so that even though I may not understand all the vocabulary to be able to read has been a very encouraging and positive experience. I know some people who think it isn't particularly important to learn the Nepali script as long as they can converse with people but to me I think it's actually helped my conversational Nepali. Just to prop up a book and read the script. To come across the structures and vocabulary mainly because I find that more comfortable to me. I've not actually got to have a relationship with anybody else. I can just read the book and if there's new vocabulary there or new structures then I can take that back to my trainer and I find that easier than may be struggling with someone just to pick up new structures'. (Adrian 11)

However, earlier on in his narrative it is clear that Adrian believed that comprehension of Nepali was only possible by coming in contact with many Nepalis.

> 'It was useful to talk to other people other than just your language trainer because you got use to just his voice and knowing how he pronounces things. Rather than just talking to one person all the time. And even now four years down the road I mean that's still true and you'll meet somebody and you'll think your Nepali is very fluent and you don't understand a word because their pronunciation and the way they speak the language is different so you know the more people you know the more people you can actually be in contact with then I think the better that is ....'. (Adrian 2)

And emerging from his narrative was also the belief that being with Nepalis and communicating with them was important in acquiring the language as he says 'But you still have to make a conscious effort to be with Nepalis. It would be so much easier and relaxing not to, but in order to learn the language.' (Adrian 8). This belief was not consistent with the way he preferred to learn Nepali, that is, alone in study and with one trainer. Important here is that Adrian acted on this belief and that his belief influenced the way he chose to learn Nepali.

> 'There was a conscious decision to meet with other Nepalis. It was a conscious decision once I was actually with them as to how I would use my Nepali. That I was trying to learn new language but I think most of the time it was using what I already had and it was a new language. It was a conscious decision to actually meet with the Nepalis and converse with them. It just made it not so easy and relaxing and I think that's still true even now you know four years down the road.' (Adrian 8)

To act on his belief - that it was important to converse with Nepalis in order to learn the language - was difficult for Adrian because of his introverted personality. Yet he chose social and learning strategies which were aligned with this very belief. For example, Adrian and his wife chose to move out of the UMN guesthouse where English was predominantly spoken to a flat above a Nepali family. As a consequence, they were able to practice their Nepali with members of the Nepali

family at meal times. According to Adrian this experience was beneficial for language learning as the situation allowed him to use Nepali and there was the opportunity to progress in the Nepali language.

> 'At the same time we had our own privacy. But we could go downstairs to our Nepali family for our meals. That was a very positive experience that you were actually living with Nepalis so that when you came out of your study period you were still having to communicate in Nepali and that was really good being able to build on something you learnt in class. Say we've just learned how to say 'You like something'. You could actually use that within the family in the evening rather than go back to the guesthouse and speak in English and not concentrating on the language and that was a very useful experience and probably more useful than anything else we did ...' (Adrian 5)

A third 'successful' language learner, Lyn, firmly believed that her chosen method of language learning, that is, the LAMP method, was best suited to her needs, and best suited to her personality and cognitive abilities as a language learner. Prior knowledge of the LAMP method of language learning (Lyn 2), knowledge of her self (Lyn 3,8) and her needs as a language learner contributed to this belief. She was also convinced that by using the LAMP method of learning a language she was able to learn about aspects of the Nepali culture. She believed so strongly in this method of language learning that both she and her husband trained a language trainer who was not familiar with this method, so that he could assist them in their language learning whilst on village stay.

> 'We trained him to do LAMP. He had a programme coming. He had a programme with him when he came and he didn't realise we were going to teach him to do LAMP. See the thing in LAMP is to make it interesting for me personally. Not only do I learn phrases in languages, I learn a lot about culture.' (Lyn 3)

In Lyn's case, the learning strategies she chose to employ are clearly the result of using the LAMP method. However, the underlying belief that this was the most

appropriate method for her indirectly contributes to her taking up this method and indirectly influenced her approach to learning the Nepali language.

Another participant in the study, Creme, believed that her previous language learning experience where she had lived in Bangladesh and spoken Bengali for 25 years would adversely affect how she could acquire Nepali. This belief, in turn, influenced a number of the social and learning strategies that she chose to employ. These strategies, which are mentioned in an excerpt from her narrative, were designed to counteract any effect her previous language learning experience may have had in relation to the acquisition of the Nepali language.

> 'Because I speak Bengali I decided before I came that the only way that I could suppress that language and learn one that is similar and different was firstly to go through Devanagari script and use no Romanised script at all and know phonetics, and secondly to live in a Nepali home and read nothing in English ...' (Creme 1)

Emerging from Trica's narrative were also a number of beliefs related to how best to learn a language. These included the belief that by using Nepali you could become more fluent and that by speaking Nepali you are able to get much closer to the Nepali people (Trica 5). She says '.....we got closer to Nepalis in church and we got close to Nepalis in work but actually where we're living we haven't got close to Nepalis because they insist on speaking English'. (Trica 15) Lastly, she believed that if the language learner is capable of developing relationships with Nepalis then this in turn helps your language to improve. (Trica 15) These beliefs influenced her approach to learning Nepali as they directly influenced the social and learning strategies she chose to employ to acquire Nepali. This is shown when Trica and her husband made the decision to move to a house where they had Nepali friends who would converse with them in Nepali. The landlord that they presently were living with preferred on almost all occasions to speak English with them. (Trica 15)

Another example of this was when they chose to go to a Nepali church, in preference to an English speaking church. This meant that they had to use and practise their Nepali, both written and spoken. Both Trica and her husband consciously chose to place themselves in situations that allowed them to practise their Nepali and we find this was consistent with the beliefs that they held about how best to approach or learn a language.

Neil, another of the 'successful' language learners, held a number of beliefs related to how best to learn Nepali and these were firstly; that it was 'healthy' to have different language trainers to teach you because they have different styles of teaching and some methods of language teaching are seemingly better than others for language acquisition and, second, that it was 'good' to learn a bit of language everyday. He says 'I mean it's hard and I struggled with the fact that I believe that doing a little language every day would be a good way to learn .... but in practice I do it in fits and starts and ...' (Neil 7). Lastly, he believed it was not a 'good' thing to learn from another language learner.

> 'I recognised it wasn't good on one level it's not a good thing to learn from another learner but at the same time I did it, and yet quite consciously I think I was aware right from the beginning that Rita was getting to talk quicker than me which she did .....'. (Neil 3)

Interestingly, the way he chose to learn Nepali was quite the opposite to what he believed he should do.

> 'I had the advantage of learning along with my wife Rita who was more able at language learning than I am. That's my opinion, and so often she was the one who would be happy with a faster pace and so she was quite a good person to come back to and say 'I don't really follow that. I haven't caught up yet ..... and she would often be able to help'. (Neil 3)

In these two last instances Neil fails to act in a manner that was consistent with his beliefs as he chose to use a social and learning strategy which contradicted them. On

the basis of his actions it is perhaps possible to suggest that adult language learners do not always appear to act on what they believe, but may, in some instances use language learning strategies which contradict what they believe.

The research shows that the use of some social and cognitive strategies by the 'successful' language learners can ultimately be traced to their beliefs on how best to learn a language. Many 'successful' language learners believed that communicating in 'real-life' situations was an important aspect of language learning, and this resulted in them creating opportunities for practicing the Nepali language with native speakers. The study also revealed that the beliefs one holds on how best to learn a language may not be influential in certain situations. This was quite definitely true for Neil who was shown to act contrary to what he believed.

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An analysis of the narratives reveals that with the majority of 'successful' language learners conscious adjustment of their language learning behaviour occurred in the light of the knowledge they had of their own cognition (metacognitive knowledge). The three aspects of metacognitive knowledge that appeared to be most influential were knowledge of how their memory worked, metacommunicative awareness and their beliefs on how best to learn a language. Knowledge of how their memory worked and metacommunicative awareness was shown to influence the use of effective metacognitive and cognitive strategies, whereas the beliefs they held, which related to how best to learn a language, notably affected the use of the social strategy, creating opportunities for practice and the cognitive strategy of practicing.

4.3 Personality

Of the 'successful' language learners interviewed for this study there were three learners in particular who disclosed aspects of their personality. This section looks at the personality types of these language learners; Lyn, Neil and Adrian, and how their personalities affect their approach to learning Nepali. Lack of inhibition and a willingness to take risks which were displayed by Lyn and Neil were discussed in a different context in Chapter 3, but in looking at them again these traits are discussed in relation to the personality trait of extroversion. Introversion and inhibition, and how they may or may not influence the way a learner chooses to learn Nepali are also discussed as these traits were revealed in Adrian, another 'successful' language learner.

In the analysis of the narratives features of Lyn's personality, such as risk taking, lack of inhibition, and extroversion, appear to affect the way in which she approached learning Nepali. Lyn recognised that she was a person who leaned more towards extroversion than introversion as she said 'I know I'm an outgoing person and I know the weaknesses'. On the basis of this knowledge about herself she decided to choose the LAMP method rather than the LTI method. She chose this method of learning Nepali precisely because it involved a great deal of social interaction with native speakers of Nepali, and she knew that she was 'an outgoing person'.

Another characteristic of Lyn's personality was that she was less inhibited

than others (Adrian, for example), and took more risks regarding the practice of Nepali. An example of this is found in page one of her interview where both she and her husband go out into the streets of Kathmandu to immerse themselves in Nepali even before they had begun the LOP program:

> 'After four days we had a bit of culture shock so we individually took turns to just go into a very Nepali part of Kathmandu where people spoke nothing but Nepali and immersed ourselves for awhile. .....We wandered into the back streets of Batti pool, walked and tried to talk with people.' (Lyn 1)

Socially interacting with many Nepalis in a number of situations on a daily basis during her time in LOP was not a concern and Lyn appeared to do this quite well.

> 'Essentially people tend to live in big houses so you can't get into the compounds so people you meet tend to be shopkeepers and the women that I meet it was the time of day when most of them were usually working but as I changed and experimented with hours I found that people were sunning themselves and I'd just plop myself down with the kids. It was very easy and I could sit anywhere, let my child crawl around and people would gather and people would talk.' (Lyn 4)

Neil appears to have had similar personality characteristics to Lyn. He had an extroverted personality and revealed little inhibition about speaking out in Nepali. In fact, he was quite prepared to take risks in speaking out in most situations - whether it was socially or for work. His extroversion was reflected in his training methodology in the workplace as he chose a style of training which required a great deal of interaction between himself and the trainee (Neil 6, 7). He was also prepared to take the initiative in speaking Nepali and this appeared to be the result of his extroverted nature.

> 'More often I'm in the situation of a social setting with somebody who might not understand me so I happen to be in the bazaar and there's a festival going on. I'll say, 'You know what's going on' and maybe I'm not understood and if I'm not understood it doesn't matter I can just stand by and watch'. (Neil 6)

> 'I think the main area where I use Nepali is on more of a social level and that can often be with my colleagues, especially when we go out on field trips..... Then sitting in the evenings when you're waiting on a meal there's those great opportunities for conversation in Nepali. I find it's often easier to do the speaking than to do the listening'. (Neil 8)

Neil's uninhibited and extroverted personality traits are also reflected in the following excerpt from his narrative and were shown to influence the learning strategy he chose, practising naturalistically.

> 'I tend to have a bash and I find with English that I often open my mouth engage my mind and I do that with my Nepali too and my Nepali colleagues are quite forgiving because I've often said things that could've been quite insensitive..... I think I can get away with a clumsy way of putting things and of making mistakes and jumping into things. I think I do'. (Neil 12)

Adrian's narrative also revealed aspects of his personality. However, unlike Lyn and Neil, his personality leaned more towards inhibition and introversion. His introverted nature is reflected in his approach or intended approach to learning Nepali.

> ' I actually found going through a book quite helpful..... I found it very difficult to go out into the bazaar and learn using a LAMP style. Just because this is not me really.' (Adrian 4)

It was Adrian's introverted personality which influenced his reported language learning behaviour. He explains:

> 'That's why having the discipline of the classroom and a particular trainer has been good for me. When I've been able to build a relationship rather than having to find new relationships everyday. I think I would find that particularly difficult.' (Adrian 10)

As Adrian's personality inclined more towards inhibition and introversion he chose the LTI method of learning Nepali in preference to LAMP. As previously mentioned the LAMP method required a great deal of social interaction and Adrian preferred to learn Nepali with one particular language trainer rather than having to develop relationships on a daily basis with a number of Nepali speakers. However, Adrian also firmly believed that practising with native speakers of the target language was important for progress in the language and that it was important to practise with a number of different native speakers (Adrian 4, 5, 7). These beliefs (see chapter 4.2 for further discussion of this) predisposed him to live as close to Nepalis as he could, so that he had the opportunity to practise the target language. These beliefs were operating simultaneously with personality. In this particular instance, his beliefs appear to override the natural inclinations of his personality to a considerable extent and have been shown to influence the strategies he chose in learning Nepali. For example, he was inclined to use social and learning strategies which would otherwise be characteristic of extroverted personality types (see 4.2 for further discussion of this). This suggests that, although a language learner may be of a certain personality type and have a natural preference for certain learning strategies, they may not be predisposed to using strategies normally associated with that type. S/he may select strategies other than those associated with that type because of the influence of other factors which may be working alongside personality, and which ultimately exert a greater influence than personality.

These experiences suggest that personality type can influence the language learning strategies used by adult language learners to a certain extent. However, they also indicate that the personality of a language learner does not necessarily predispose them to using language learning strategies associated with that personality type. It is suggested that throughout the language learning experience of the language learner there may be other factors operating which exert an even stronger influence on strategy use than personality.

4.4 Learning Style

Aspects of learning style as they were revealed in the narratives of the 'successful' language learner are the primary focus of this section. The first learning style to be discussed is that which pertains to the senses, and may be referred to as a sensory learning style. This learning style includes a number of different dimensions; visual, auditory, tactile (hands-on) and kinaesthetic. Only the first three types of sensory learning style will be discussed in this study as the fourth type was not evident in the experiences of the 'successful' language learner. Impulsivity and reflectivity are the other learning styles discussed in this section, as they too were part of the language learning experiences of a number of 'successful' language learners.

A sensory learning style was preferred by two 'successful' language learners: Lyn and Creme. These two language learners preferred to learn visually and were also tactile (hands on) learners. In addition, Lyn also preferred a learning style which was auditory. Lyn and Creme talk about their preference to learn visually:

> 'The other thing that helped too was certain words like 'did'. I can't say them properly until I can visualise it because I've seen it on paper. I don't know if you're like me sometimes I can't say it if it's different kinds of names. And once I've started out I can say and I can feel it. Sometimes you can tell me the name ten times, but once I can spell it out and see it and say it properly, and whenever I forget I try and visualise it'. (Lyn 8)

Creme says,

> 'To help me learn language I drew pictures as much as possible rather than write words so I drew pictures of things with Nepali words. My room was covered with pieces of paper with pictures and some action verbs and lots of nouns. I made little card games of pairs of a picture or colour and a word on the other because I played with the children so we quickly developed a rapport of which game is it going to be tonight? Is it the colour game or the vegetable game?' (Creme 3)

Although these two 'successful' language learners preferred a learning style that was visual, the strategies they used to actually learn Nepali differed. In Lyn's case, learning Nepali visually meant that she needed to see words written down on paper in order to be able to recall from memory words that she had forgotten. In comparison, Creme needed to see pictures of objects with Nepali words in order to remember and then practise these words. Even though Lyn and Creme may prefer to learn visually the actual strategies they use to enable them to remember and then to communicate in the Nepali language differ in each instance.

Excerpts from the narratives of Lyn and Creme also revealed that they were tactile (hands-on) learners and this was reflected in their approach to learning Nepali. Both these learners talked about how they designed games during their LOP period in order to learn the Nepali language. Lyn designed games for classroom use, but also

designed and used games as a means of learning Nepali outside the classroom and even when learning Nepali with her husband (Lyn 8, 9).

> 'I need to see it visually and I need an interest. During that two weeks what I call classroom work with writing numbers I designed all kinds of games. I wanted to learn how to tell the time so I made a paper clock and then we played the game. And I wanted to learn directions so I brought the checkerboard to class and then we learnt directions'. (Lyn 8)

And,

> 'LAMP has some good ideas and combined with our idea, our sense of fun, my husband and I used to play games. His vocabulary is very different from mine and so it was frustrating sometimes when we were trying to practise at home because he knew more things than I did. I'd say 'How come you don't know this? This is so easy. How come you have not covered this?' It's not easy and we ended up just frustrating each other so we started designing games'. (Lyn 8)

Creme also designed and played games with the children in her Nepali home during her LOP period and this, too, indicated the way she preferred to learn:

> 'I had a set of alphabet bricks which they quickly tired of but we built towers and we talked about it and played games. We had a couple of games, one of them was square cards and each card was covered with coloured triangles with other coloured squares and you matched some colours to make coloured snakes. It was not good for counting it was good for saying which was longer and which was shorter, and then I had another one where you matched symbols or numbers. So it was stars or triangles or circles or squares or up to a certain number. They knew which card was the wild card and they could change suit. So we did that again and I did these things every single day. I did something every day with them.' (Creme 3)

In Lyn's approach to learning Nepali there was also a strong auditory focus which was absent in any of the other participant's narratives. She tended to link language to music, and this appeared to influence the way she learnt Nepali.

> 'It flows [referring to speaking Nepali] because I've learnt to use it - it's a bit like music with intermissions and inflections. There's cadences, three notes that go together and stuff like that. Do you know what I mean? Yes, that's how I learn languages, mostly listening. Therefore, I'm attuned to tone inflections and stuff like that.' (Lyn 6)

Lyn's strategy of linking language to music allowed her to become attuned to the sounds of Nepali and allowed her to produce the sounds as close as possible to how a native speaker might say them.

Another aspect of learning style which Neil and Lyn revealed was that of impulsivity, which is opposite of the learning style known as reflectivity. Both Lyn and Neil were impulsive learners and this was reflected in their use of Nepali. When speaking Nepali these two language learners were more spontaneous and less accurate. To their way of thinking, this was not advantageous when conversing with Nepalis as the meaning of what was being said could be misconstrued or lost in communicating.

> 'I'm the sort of person who talks before I think in Nepali as well. And sometimes it doesn't make sense. I said I learn phrases. Phrases come out different. I start it correctly but end it incorrectly because I'm trying to say something different than the phrase I learnt before. I learn a phrase you know 'I want tea without sugar'. Then I want to say something else: 'tea with something' but what comes out is 'tea without sugar'. (Lyn 6)

Whilst Neil, who was also prone to impulsivity says:

> 'I tend to have a bash and I find with English that I often open my mouth and engage my mind and I do that with my Nepali too. My Nepali colleagues are quite forgiving because I've often said things that could of been quite insensitive. But hopefully they're understanding more through what I just say and that they see something about the way I live my life. I think I can get away with a clumsy way of putting things and of making mistakes and jumping into things. I think I do'. (Neil 12)

In contrast, Adrian's learning style leaned more towards being a reflective learner. He was more inclined towards reading and listening tasks. He shied away from socially interacting with many Nepali speakers (this reflects his introverted nature) and liked to study alone (Adrian 10).

> 'But I think that one other thing that has affected my language learning is being able to read the language well and actually learning the Nepali script. Being able to read bible stories so that even though I may not understand all the vocabulary .... I've actually not got to have a relationship with anybody else. I can just read the book and if there's new vocabulary there or new structures then I can take that back to my trainer and I find that easier than maybe struggling with someone just to pick up new structures.' (Adrian 11, 12)

Adrian's learning style influenced how he enjoyed learning Nepali. However, as previously discussed it did not prevent him from practicing with native speakers, because he also believed that practising Nepali in 'real-life' contexts actually assisted him in acquiring the Nepali language (Adrian 4, 5, 7).

Aspects of learning style were revealed in the narratives of four 'successful' language learners and appears to have influenced how they approached learning of the Nepali language. A visual learner needed to see the Nepali word in writing in order to say it. Tactile learners preferred to design and play games when learning Nepali or when using Nepali in the workplace, and an auditory learner preferred to link language with aspects of music so that the pronunciation of the Nepali would be correct. Impulsivity, displayed by two 'successful' language learners, meant that these language learners were less inhibited about speaking Nepali and tended to practise spontaneously with many native speakers of the Nepali language. This appeared less true of Adrian who appeared to be more of a reflective learner and who

shied away from practising spontaneously with native speakers of Nepali. Whilst the interviews did not yield a great deal of evidence of how learning style affects the use of strategies, nevertheless, there is some evidence here to suggest that aspects of learning style can be directly linked to the strategies used by these language learners.

Chapter 5 The Language Learning Experiences of the 'Less Successful' Language Learners

In the United Mission to Nepal there are a number of UMN missionaries who achieve a relative degree of 'success' in language learning. These language learners pass first year language exams (written and oral) within a year or so of arriving in Nepal, and by the end of their first term (usually three years) they are fairly fluent in the Nepali language. The previous two chapters (Chapters 3 & 4) focused on learners such as these, and for the purpose of this study were named the 'successful' language learners. Their narratives revealed learners who were highly motivated, with the ability to direct their own learning in their informal learning environments. They displayed creativity and initiative in language learning, often taking on new activities for work and the Nepali church that would stretch their learning of Nepali. However, not all UMN missionaries achieve the same 'success' in language learning. There are others who fail to emerge as such fluent speakers and writers of Nepali. This chapter focuses on this particular group of UMN language learner, the 'less successful' language learners. Their language learning experiences contrast quite markedly with those of the 'successful' language learners as the narratives of these language learners reveal much less positive experiences. In this chapter the nature of these experiences and, in particular the learning strategies, reported behaviour and factors which affect this behaviour will be discussed.

5.1 Strategies of the 'Less Successful' Language Learners

Whilst the experiences of the 'less successful' language learners differed considerably to those reported by the 'successful' language learners in some respects, nevertheless, both groups of language learners were shown to use a number of strategies that were somewhat similar. A strategy used by both the 'successful' and

'less successful' language learners was the cognitive strategy of practicing. Both groups of language learners were noted to practise in 'real-life' situations. However, it was the 'successful' language learner who practiced in more numerous and varied 'real-life' situations. The 'successful' language learners were shown to actually initiate activities in the work place or the church (see Table 3.4 and 3.8) and practising the Nepali language arose out of their willingness to implement an activity in Nepali. With the exception of one 'less successful' language learner, Barry, the majority of 'less successful' language learners appear not to have normally practised Nepali as a result of initiating or implementing various activities. They did practise Nepali (as shown in Table 5.1), but not to the same extent as the 'successful' language learners.

The 'successful' language learners used other cognitive strategies, such as translation (written and spoken). For example, Hamish translated a family planning book into Nepali (Hamish, 11), Neil translated concepts from English medical journals into Nepali (Neil, 4,7), Morgan translated for a bible study (Morgan, 9) and Lyn translated from English texts to Nepali for an activity for church (Lyn, 13). By initiating certain activities for work or the church the 'successful' language learners were found to practise more written Nepali. For example, Neil prepared posters in Nepali for work (Neil, 7) and Lyn prepared a children's devotional book (Lyn, 13). The 'less successful' language learners (perhaps with the exception of Barry, as confidentiality did not permit him to speak about projects he undertook for the Nepali church) did not appear to initiate creative activities with the Nepali church or in the workplace, and, consequently, this resulted in them using particular cognitive strategies less.

Two social strategies used by both groups of UMN language learners were working with a language trainer for various reasons and creating opportunities for

Table 5.1 Cognitive, memory and metacognitive strategies used by the less 'successful' language learners

Missionary	Strategy	Transcript Page No.
Barb		
	Practiced:	
	• spoke words and phrases learnt with language trainer with the woman working for her	**4,6**
	• used words and phrases with native speakers after language class	**2**
	• used Nepali in 'real-life' contexts - shops	**2,5,6**
	• repeated words or phrases after being corrected	**6**
	• used Nepali - read and discussed bible with Pastor's wife	**5**
	• actively listened to bible being read	**5**
	• revised Nepali	**6**
	• wrote down what native speakers said	**4**
Billy	**Practiced:**	
	• used Nepali proverbs in 'real-life' contexts	**3,4**
	• used Nepali in work, in shops and on public transport	**1,2,7,8,9**
	• got the sounds of the hymns being sung in church to match the Devanagari script in the hymn book	**6**
	• read Nepali bible and checked it against the English translation	**6**
	• memorised vocabulary	**2**
	• listened to how Nepalis said words or phrases	**2,3**
Barry	**Practiced:**	
	• preached sermons in Nepali	**6**
	• used Nepali in and outside the Kathmandu valley	**8,11**
	• after asking a native speaker a question in Nepali he continued to use Nepali even though they replied in English	**11**
	• wrote sermons	**6**
	• read in Nepali	**6**
	• typed in Nepali script on the computer	**3**

Doreen	**Practiced:**	
	• used Nepali in the bazaar and at meetings	**4,6**
	• read a bilingual bible each day	**4**
	• invented answers to questions	**2**
Milly	**Practiced:**	
	• used Nepali for playing games in various work situations	**8**
	• used Nepali in a work situation	**10,11**
	• read in the Devanagari script	**1**
	<u>Metacognitive strategies</u>	
Barb	• evaluated learning - after being in a situation discussed it with the language trainer and learnt from it	**7**
Billy	• asked himself how he will use the Nepali language in order to bond with Nepalis	**4**
Barry	• based on a program that told him of his weaknesses and strengths in learning a language he chose to do the LTI method of learning Nepali	**1**
	• evaluated how to learn the language the best and chose within a few weeks to change from the Romanised script to the Devanagari script	**2**
	• preached a sermon using what his language trainer had written and then read it in the pulpit. Evaluated his preaching performance as he realised he had not effectively communicated to his audience.	**6**
Milly	• based on previous language learning experience chose to learn the Devanagari script instead of the Romanised script	**1**
	• chose the LTI course in preference to the LAMP method of learning Nepali	**2**

practising Nepali (see Table 5.2 for 'less successful' language learners). Three of the 'less successful' language learners, Billy, Barb and Barry created opportunities for practise. However, the reported experiences of the 'successful' language learners revealed that they created more opportunities for practising, particularly in relation to the Nepali church. Approaching the language trainer to find out how to say phrases in Nepali for a particular situation and for learning how to pronounce particular words or phrases in Nepali was used by both groups of language learners. However, this use of the language trainer extended to the language trainer assisting them with projects or activities they were initiating and undertaking for work or the church (see Table 3.5, 3.6, 3.7). For example, Lyn worked with the language trainer to produce stories for children (Lyn, 14), Trica worked with the language trainer on a task she might have to initiate in the project (Trica, 3), Hamish worked through a bible study with a language trainer (1, 5, 7). The majority of 'less successful' language learners did not approach the language trainer so that s/he could help him/her with projects or activities they were involved with outside the language classroom. This appears to have been because these learners failed to direct their own language learning to the same extent as the 'successful' language learners.

This initial analysis indicates clearly that the 'less successful' language learners had an awareness of a number of language learning strategies that, when used, could help them progress in the Nepali language. They were capable of using a broad range of strategies, but did not employ them to the same extent as the 'successful' learners. In fact, their language learning experiences revealed that they

Table 5.2 Social and affective language learning strategies used by the 'less successful' language learners

Missionary	Strategy	Transcript Page No.
	<u>Social strategies</u>	
Barb	**Worked with language trainer:**	
	• used the project language trainer to ask how to say words and phrases to the girl working for her	**2**
	• after she wrote down phrases she didn't understand she went to the language trainer for clarification	**4**
	• asked the language trainer for language related to a specific situation that she wanted to use it in	**7**
	Created opportunities for practice:	
	• went to ladies church meeting	**5**
	• worked on a task with Nepali ladies - read from English and Nepali bible	**3,4**
	• asked for clarification from a native speaker	**4**
	• encouraged native speaker to correct her	**3,6**
Billy	**Worked with the language trainer:**	
	• to find words and phrases to use in a particular situation	**2,9**
	• traded proverbs with language trainer	**3,4**
	• used language trainer to find out what was going on in the country and to find out about the culture	**10,11**
	• developed cultural understanding	**3,5,10**
Barry	• developed cultural understanding and positive attitude towards Nepalis	**10**
	Worked with language trainer:	
	• to write sermons	**7**
	Created opportunities for practice:	
	• went to locations outside the Kathmandu valley for work related to the Nepali church	**8**

Doreen	• asked other expatriates to clarify sermon	**8**
Milly	**Worked with language trainer:**	
	• encouraged Nepali language trainers to rewrite language material using repetitive exercises in order to suit how she preferred to learn	**8**
	• role-played on aspects of work in a mental hospital.	**1,3**
	• talked at length about mentally sick people with language trainers so that they would have an understanding of the situation and the language she would require in the situation	**4,7**
	• took female language trainer into the mental hospital in order to help her understand what language is required for the situation	**7**
	• developed positive attitudes towards native speakers • persistence in learning Nepali	**10,11** **4**
	<u>Affective Strategies</u>	
Barry	• retained the same language trainer that he was comfortable working with	**1**
	• self-talk helped him to pick up after a low-test score on the LPI oral proficiency interview	**9**
Milly	• unhappy about the method of teaching Nepali but went along with it so as not to get further worked up about the method	**3**
	• if she had difficulties in learning something in Nepali left it and came back to it the next day	**4**

were often not confident in communicating in Nepali, to the extent that they revealed a reluctance in communicating with native speakers in 'real-life' situations. .

Reluctance to practise naturalistically was evident in the reported language learning behaviour of four of the 'less successful' language learners; Barb, Billy, Milly and Doreen. For example, Barb was apprehensive about communicating with native speakers who were higher in status than herself. She reverted back to English in such contexts and this appeared to prevent her from retaining Nepali and also prevented her from freely practising Nepali. She says, 'At the moment if I speak to people above me in status I still go into English and use English rather than risk using the wrong Nepali' (Barb 3) and 'I have neither the confidence or remember enough of high Nepali to speak to someone above me'. (Barb 4) Also, as the excerpt below reveals, she often did not initiate speaking in Nepali with speakers of the target language.

> 'After I'd been in the project a while I began to make friends . My first friends were Nepali ladies about my own age who spoke a lot of English as well as Nepali, and at first they wanted to practise their English and learn their English and I would always speak English with them. But after a while they began to realise that I needed to practise my Nepali' (Barb 2).

Billy also exhibited apprehension in practicing Nepali in many of the work or social situations that he found himself in or had placed himself in. Billy told the researcher that he had made a conscious decision to be at the local teashop near his work at lunchtime in order to immerse himself in the Nepali language. But when asked whether he contributed to the discussion when he was there he said that his emphasis was on listening and he contributed only a little in the situation. (Billy 11)

He says 'I listen a lot and can't say much, but I know in a couple of years time I will be able to speak some as well' (Billy 11). Another example of Billy's hesitancy in communicating or speaking out in Nepali was seen when he was in meetings for work. He was not prepared to take risks in speaking Nepali and only when there was an absolute necessity to do so does he contribute to the conversation:

> 'But later on I would be put in a position when we were negotiating the Thakel powerhouse and I would have to say things and I would have to give explanations and I would have to talk' (Billy 9).

When asked by the researcher whether he conducted his sermon in Nepali, he replied

> '.... Not in Nepali because I'm being translated. I would not dare yet stand up. In another five years. But if I'm in a small group of people who are on my side and someone says 'Urgen has not come today we're going to sing a hymn. You don't mind taking the fellowship now do you?'. Do the talk in the next five minutes I'd had to do that and that's what I mean about being pushed into something. I'm not going to push myself and stand in front of everybody and talk in bad Nepali. But if I'm in a group of six or seven people that I know very well and I'm pushed absolutely then I will ' (Billy 7).

Milly even had difficulty in listening, as well as exhibiting hesitancy and inhibition in communicating verbally. Her reluctance to speak Nepali began on the first day of LOP and continued throughout her term as a missionary. She explains:

> 'When we started LOP the first day when we were trying to speak language we were in a big group and we had to repeat what Khadka said and I found this incredibly difficult to do. It was difficult to the point where I didn't want to actually open my mouth. I found it difficult to do it properly and I felt immediately very discouraged because I could hear other people making very good imitations. For me it has always been a bit of a problem after that. We then did some Nepali songs and I found again that I couldn't follow the words in the tune and I felt awkward and clumsy about it.' (Milly 1)

And further

> 'I know from past experience that I find it difficult to speak until I'm pretty sure I've got it right, and if it doesn't go over right then I won't try a second time so for me life would be difficult'. (Milly 2)

Unlike the other 'less successful' UMN language learners Milly had difficulty with listening to the spoken language. She attributed her bad Nepali to poor listening skills:

> 'I've discovered I have a low level of listening skills. I keep saying to people 'I don't understand what other people say' with which they ask me a question and I speak for the next quarter of an hour. But I cannot get the teachers to talk to me. I cannot seem to explain to them I don't understand what other people say. But it is a problem'. (Milly 4)

Her strategy for rectifying this apparent problem was to listen even harder to those around her.

> 'For example, I sat today at the mental hospital listening to two mental nurses talking. I was there for work and two nurses were talking who both have fairly clear diction. Yes they knew I was listening and I could not pick up what they were talking about. I know when for a long time they were talking and I didn't listen [but this time] I was deliberately listening as opposed to being there .....I realise very often I sit with Newari people and when they go talking, two people together I just switch off and I don't listen. So this was a deliberate effort to encourage myself to listen deliberately to what other people are saying, to try and improve this problem of listening skills'. (Milly 5)

Perhaps, listening more attentively may have not rectified 'this problem of listening skills' (Milly 5). It is possible that it was an inappropriate strategy in her situation and was not the underlying cause of progress in the language.

Another aspect of the reported behaviour of a number of the 'less successful' language learners was their apprehension about speaking Nepali that was incorrectly spoken (Barb, 3; Billy, 7,8; Milly, 2). These missionaries were fearful of making mistakes or errors while speaking Nepali. This aspect of their language learning experience seemed in direct contrast to two of the 'successful' language learners in the study, Neil and Lyn, who were more relaxed about making mistakes while speaking.

Also, unlike the 'successful' language learners in this study the 'less successful' UMN language learners were not only hesitant and apprehensive about speaking Nepali whilst at work or in social situations, they were often only prepared to practice in 'safe' situations that entailed very little risk and caused very little anxiety. This is particularly evident in the narratives of Barb, Billy and Milly. Barb says,

> 'My Nepali is fluent with my housekeeper because I'm not afraid to talk to her. Also, now after more than three years with me she has come to realise that she needs to help me and correct me if I say it wrong'. (Barb 3)

It seems that when the situation offered very little risk and caused very little anxiety then Barb was prepared to practice but it was often others who corrected her or insisted on her speaking more Nepali. It was not something she felt free to initiate (Barb 2).

Billy was another 'less successful' language learner who was not prepared to take risks in situations that imposed some threat. In relatively 'important' situations where he had the opportunity to practice his Nepali he shied away from doing so. These were not 'safe' situations and 'safe' situations were the only place he felt confident to use his Nepali. This becomes apparent through his own words:

> 'If I am preaching I want to make absolutely sure of what I say is what I think I've said. I might say something completely wrong. If I'm buying something or I'm shopping that doesn't matter. There's a freedom in this. If I'm in a restaurant ordering something to eat and the wrong thing comes well it doesn't matter. But if we're talking about the direction of other people's lives it's very important. It's very very important that what is said is absolutely right because there's no chance of putting things back. It's got to be absolutely spot on.' (Billy 8)

Likewise, Milly felt a 'safe' environment in which to practice was the classroom and preferred to practice formally with a language trainer for six hours a day.

> 'I came back from leave last time two and a half years ago. I'd asked for somebody who would sit with me and just talk for six hours a day for a fortnight and I so enjoyed it she did another week for me and I found that very helpful'. (Milly 6)

The reported language learning behaviour of these 'less successful' language learners revealed a concern to practise Nepali without making errors with native speakers. Often they did not extend themselves, take risks and practise in situations other than in very safe, non-threatening situations. This reluctance to consistently use social and learning strategies, such as, creating opportunities for practice and practising naturalistically may have been due to any one of a number of different factors, and, to some extent, interrelated factors. These factors include anxiety, self-esteem, perfectionism, and awareness of themselves as 'poor' language learners of Nepali, and 'poor' language learners in relation to other UMN language learners, and will be discussed in greater detail in the following section.

5.2 Psychological Influences on the Language Learner's Experiences

The 'less successful' language learner's inhibition, hesitancy or reluctance about using Nepali in situations where authentic input was available may in part be due to foreign language anxiety. Communication apprehension, a symptom of foreign language anxiety, becomes evident in a language learner when we see great hesitancy about communicating with native speakers or if there is some difficulty in listening to speakers of the target language (Horwitz, Horwitz and Cope, 1986: 127). Foreign language anxiety as spoken of by Horwitz, Horwitz and Cope (1986: 128) specifically refers to classroom language learning but there is no reason why it should not apply to learners learning languages in 'real-life' contexts. As this study shows communication apprehension manifested itself in the behaviour of Milly, Barb, Doreen and Billy. Often these language learners were not willing to take risks in practicing the Nepali language in authentic situations as they were very reluctant to make mistakes in front of others. For example, Barb was reluctant to speak with Nepalis who are higher in status than her (Barb 3, 4). Billy was not prepared to speak Nepali in work or church situations unless he was forced by the circumstances to do so (Billy 7, 9). Milly was reluctant to speak in Nepali with others unless she had 'got it right' (Milly, 2) and Doreen failed to initiate speaking Nepali with the Nepali family she stayed with during her LOP period (Doreen 1, 2). Also, unlike the other 'less successful' UMN language learners Milly's language difficulties extended to listening to the spoken language.

It appears that foreign language anxiety, and the related communication apprehension experienced by many of the 'less successful' language learners, was essentially debilitative. It led to a failure in language learning to the extent that these learners were not inclined to create opportunities to practise Nepali in authentic situations. Anxiety appears to have influenced the behaviour of these language

learners as it thwarted the use of those learning and social strategies, such as practising in 'real-life' situations and creating more opportunities for practising, which may have otherwise had a positive effect on their language learning. However, the anxiety experienced by these 'less successful' language learners may only partially explain their reluctance to use certain strategies. Other factors, such as, metacognitive awareness (metacognitive knowledge), low self-esteem, fear of failure or an inclination towards perfectionism appear to be important factors contributing to the anxiety and apprehension of these learners.

Anxiety experienced by the majority of 'less successful' UMN language learners seems to be related to the perception or awareness they had of themselves as language learners in the United Mission to Nepal context, including a perception of their language ability in relation to other UMN language learners (metacognitive knowledge). Excerpts from their narratives suggest that they had a perception of their proficiency in the language, in particular, what they did not know. They were also aware of the progress they had not made in learning the Nepali language and, in some cases, compared themselves with other learners. For example, Billy says, 'Yes, because there are things that pull people up short even if most of my Nepali is bad. They know what it means'. (Billy 3) He also says,

> 'I can understand a lot more than I can say ..... It makes me very annoyed when I can't say what I want to say. I can say it but nobody else can understand it. I'm very very annoyed' (Billy 9).

In Milly's narrative she referred to the lack of progress she had made in learning Nepali.

> 'The other thing was the whole time it was difficult and whole time I felt a failure at it and it's only been quite recently that I got over that. I just felt inadequate because I'd been very slow but I have persisted with lessons since the time I came. I still take them. I was there for an hour this morning and I think the lesson I had this morning is about lesson ten but I still don't understand it ....'. (Milly 4)

And,

> 'Yes, and it's terrible to think that my language is so bad still and that's what I find so difficult. Three years. You would think in three years that I can use the phrase 'throw up'. I'm sure two and half years ago I knew the words but we haven't done it for such a long time ...' (Milly 9)

Barb, too, found the lack of progress in language learning a matter of concern and compared herself to other UMN language learners of Nepali.

> 'I think if I just keep ploughing on with it something must stick. When I hear younger people learning it so fast I find it so discouraging. You're older and you're learning so slowly. But I just slog on with it and just keep taking as many language lessons as I'm able to'. (Barb 8)

Barb's reference to herself as a poor Nepali language learner is based on her second language learning experience in Indonesia some twenty or so years ago. During her time in Indonesia she evidently made considerable progress in Bahasa Indonesia.

> 'I've been very disappointed even after four years here I still cannot pray or take a little devotional time in Nepali. I still have to be translated and that does disappoint me because when I was twenty and living in Indonesia in my single days I actually lived with an Indonesian family who spoke no English and I found that at the end of the 15 months of being in Indonesia I could preach fluently in Indonesian.' (Barb 5)

Excerpts from the narratives of the 'less successful' language learners reveal feelings of inadequacy as these missionaries perceived themselves as 'poor', 'bad' or 'slow' learners. Billy, Milly and Barb had strong views about their competence in

Nepali and they quite openly spoke of their slow progress in learning Nepali. This situation is made worse for these learners in that in UMN it is normally expected that missionaries are fairly fluent in the Nepali language by the end of their first term, which is usually three years, and there is the expectation by UMN and the sending body (the mission that sends the missionary overseas) that they will perform well in Nepali. Billy, Barb and Milly's evaluation of themselves as language learners failed to measure up to expectations as these missionaries would have been aware of the expectations placed on them by UMN, the sending body and other missionaries. Therefore, it is not surprising that in this situation there is the possibility of them developing very low situational self-esteem. Low self-esteem may have resulted in lack of confidence, which, in turn, prevented them from taking risks and using Nepali, resulting in behaviour that is characterised by inhibition and a reluctance to speak in situations where authentic input was available.

It was also noted earlier in this chapter that a number of 'less successful' language learners were reluctant to speak Nepali if they did not speak it 'perfectly' or correctly. It is not possible to state precisely the reason why this aspect of their reported behaviour is evident, but it may relate to a number of factors. Firstly, these language learners had already perceived themselves as 'poor' or 'slow' language learners. Speaking Nepali incorrectly may have only reinforced the perception they had of themselves as language learners and reinforced feelings of inadequacy. To speak incorrect or 'imperfect' Nepali may mean their failure is recognised. In addition, the fear of being negatively evaluated by others might also be present. Horwitz, Horwitz and Cope (1986:128) define this as 'apprehension about other's evaluations, avoidance of evaluative situations, and the expectation that others would evaluate oneself negatively'. This fear of negative evaluation linked too with foreign language anxiety.

The 'less successful' language learners continued use of effective language learning strategies was apparently affected by anxiety or anticipated anxiety. This anxiety appears to have been related to a number of interconnected factors, including lowered self-esteem, metacognitive awareness and fear of failure.

5.3 Beliefs

Although many of the 'less successful' UMN language learners were hesitant and inhibited about using Nepali because it entailed risk and may have caused further anxiety, two of them, Billy and Barb, held a number of beliefs related to how best to learn the Nepali language. These beliefs, too, lie in the realm of metacognitive knowledge about the person and can influence their behaviour. Billy believed that using Nepali was important to language learning and that 'real-life' or 'informal' situations were important for practising Nepali, as this would often aid in using what they had learnt formally (Billy 1, 2, 6).

> 'The informal situation has helped me use what has gone in formally. If I hadn't done the formal things I'd have no framework to work from at all whereas if I hadn't had the informal it would of stayed totally sterile and not been used'. (Billy 2)

Similarly, Barb believed that the use of Nepali in 'real-life' situations aided in the retention of phrases and vocabulary (Barb 2, 4, 5).

> 'In order to make it meaningful but in order for actually remembering it, to retain it. Because if I listen to a cassette or I listen to the radio it just goes past me and I may fleetingly understand but I may not remember. With people because you can interact with them and you haven't understood what they have said you can say 'say it again'.....' (Barb 4)

She also says, 'I think for learning situations what you can naturally use and naturally enforce then you learn better'. (Barb 5)

These beliefs about how to learn a language did influence, to a certain extent, the use of learning strategies used by these 'less successful' language learners because both Barb and Billy, on occasions, made an attempt to practice in 'real-life' contexts. But often it would only be if they were forced into speaking by others or felt 'safe' enough in the situation to use Nepali. Unfortunately, in this situation, other factors operating within the language learning experiences of these learners had a more powerful effect on their apparent behaviour. Possibly, the anxiety these learners experienced on many occasions overrode any belief that practice in informal situations was important for learning the Nepali language.

5.4 UMN Language Materials and Language Teaching Method

Another factor that indirectly influenced the language learning experiences of the 'less successful' UMN language learners may have been the language materials used in UMN, namely the LTI course book and the language teaching method used by language trainers from the Language Training Institute (LTI) and UMN.

Three of the 'less successful' UMN missionaries: Barb, Doreen and Milly were most critical of the language materials and the teaching method used by language trainers. A criticism voiced by all three missionaries was that the materials were not appropriate for use in authentic situations. Milly, for example, criticised the language materials used in UMN as she compared them to others she has used previously, and which were more functionally based.

> 'I don't think they design and create material for particular users needs .....It takes time and effort and you've gotta pull people out of the classroom which is very difficult to do. [If] you just keep using the same old material that's easier'. (Milly 13)

In comparison, she commented on the materials she had used for learning in another country.

> 'Nada [language teacher] had the ability to pull exercises from different kinds of books. Syria [the country] was better set up for language learning. There were two courses that she used one was out of a university and the other was from American services and the American services was the one with the greater number of exercises. And the book that was done was geared to somebody arriving and the type of situations they could find themselves in and [they] built the language around that, and it was very down to earth you know' (Milly 3)

Doreen was also quite critical of the language materials used in UMN because of their lack of authenticity:

> 'I think this is where you come face to face with the fact that what you're taught in the classroom bares very little relationship to what you actually say in a live situation. We'd been given sanitised, simplified language in the classroom and it just didn't match up with what people in the street were saying.' (Doreen 2)

Again, further on in her narrative, she continued to criticise the materials and the method of teaching Nepali:

> 'Well, as I said it was based on the LTI book, which I guess you've probably seen. This was a very rapid input of vocabulary and it's much more structurally based than functionally based. Though there is no question of clearer presentation practice, controlled practise ....It was straight into answer this question .....It was drilling without proper presentation. In the first case you are left trying to work out what it was. There was a certain amount of English used but it wasn't properly staged teaching in the lesson. Introducing one new variable then another new variable and then another new variable and then mixing the two up like that'. (Doreen 5)

And Barb, another 'less successful' language learner, was also critical of what was taught in LOP.

> 'One of the things that has made it really difficult for me was when we first arrived in Nepal I had no Nepali and they gave us a week of survival language and there they taught us a simplified version of Nepali. On one level this was to get by on and I have found that that has stuck with me so when I came to learn the correct Nepali to use rather than get by on Nepali I could not superimpose it very easily on top of that survival language and I'm still addressing people using that survival language and offending them because I should by now know the correct Nepali'. (Barb 1)

Another criticism by Barb was that vocabulary and phrases related to the Nepali church were not taught in the language classroom, and yet, this is one area where the missionary required a grounding in Nepali. 'One of the things that I am very disappointed about in the course that I did is they did not teach me any religious Nepali'. (Barb 5).

Inappropriate teaching methods used in UMN was also another criticism voiced by a number of the 'less successful' language learners. Doreen was critical of the presentation of Nepali by language trainers in language lessons and very early on in Milly's (see previous quote) narrative she too was critical with how Nepali was taught in the LOP program.

> 'It was very obvious we were going to be taught by learning Nepali but writing English letters for the sound, and as I had learnt Arabic before I knew this was a recipe for disaster because the English letters don't actually make the sound correctly. So quite quickly we persuaded the teacher to teach us the letters and to read from the Nepali script.' (Milly 1)

The UMN language trainer's inability to recreate authentic situations was also another criticism voiced by Milly:

> 'I asked a teacher. You pretend you're a patient and tell me what your problems are. 'That my little finger hurts .....I'm depressed or I didn't sleep well last night or my mother died or something.' A simple short sentence they seem unable to take, they're not able to role play and I think that's the cause of the trouble. I've thought and I've thought about it what the problem is and I think they're not prepared to role play'. (Milly 4)

These three participants in the study, Barb, Milly and Doreen, were dissatisfied and discontented with the method of teaching, and the content of the language materials used in UMN, particularly in the LOP program. They were also critical of the apparent absence of skill on the part of the language trainers in teaching Nepali. However, when each of these participants was asked by the researcher how they overcame these difficulties in their language learning they could not recall any strategies that they had used which may have improved the language learning process. Milly had attempted to simulate work situations in the language classroom and also took a language trainer into the workplace (Milly 3,4,7), but often her attempt to change things seemed to cause further anxiety so she tended to resign herself to the situation. She says, 'I found if I got worked up about it .... so in the end I just went along with it' (Milly 3). Doreen also tended to go along with how she was taught and used the materials that were available precisely because she felt it may have been culturally inappropriate to advise the teacher. She explains 'I didn't feel it was my role or appropriate to actually be advising the teacher. I think it could of been unhelpful in fact'. (Doreen 5)

The 'less successful' language learners were most critical of the UMN language materials and language teaching method. They perceived the language materials and methods of teaching as 'poor' or inadequate for the Nepali context. This perception may have been ill-founded. The extent to which it was is to some extent less significant than the perceptions. These perceptions certainly produced a

negative attitude towards language learning and appeared to have a negative effect on how they approached learning the Nepali language. Yet despite their criticisms these language learners were prepared to accept what they considered to be a rather inadequate language learning situation. This may in part be related to their self-esteem. Discussed in a previous section was how the self-esteem of a number of 'less successful' language learners may have been quite low because they perceived themselves as 'poor' language learners. Thus, in order to prop up an already low situational self-esteem, and in order to help them feel more adequate in the language learning situation these learners may have resorted to finding fault with both the UMN language materials and the teaching method. There are no clear answers here and exploring the issue has in many ways only given rise to further questions about why these 'less successful' language learners experienced the language learning situation in the way they did.

Why these language learners were not prepared to change a rather inadequate language learning situation is also unclear. To change things may have required a great deal more effort than they were prepared to expend. It may have been because to change the situation created further anxiety. Or it may have been because they neither had the initiative, aptitude or strategies at their disposal to change things. Certainly, authentic language materials and language trainers who were skilled in presenting language may have given these learners the confidence to use effective language learning strategies more often. They may have found the confidence they needed to take risks and practice more often in the informal learning environment.

The research has shown that the 'less successful' language learners used a number of second language learning strategies similar to those of the 'successful' language learners. However, it is suggested that their failure to achieve 'success' in

language learning was related to anxiety or anticipated anxiety. This anxiety proved more debilitative than facilitative as it prevented them from using effective strategies, such as for example, creating opportunities for practising and practising in the informal learning environment often. Apparently, the anxiety these learners experienced was related to a number of other factors, such as, for example, low self-esteem and their awareness of themselves as language learners. These factors did not act as separate entities but rather impacted on each other to influence the language learning process of the 'less successful' language learner. These learners found themselves in a vicious cycle where each factor interrelated with another, and ensured the continuance of that cycle. For example, the perception these learners had of themselves as 'poor' learners may have lowered their situational self-esteem, shattering their confidence in using effective language learning strategies and creating anxiety in language learning situations. The anxiety, in turn, preventing the use of effective strategies, which in turn, resulted in slow progress in learning Nepali. This may have further reinforced the perception they had of themselves, reinforcing their fear of failure and this, in turn, lowering their self-esteem, and so the cycle continues. Withdrawing from using effective language learning strategies, for example, practising naturalistically appeared to be one response of these learners to escape this vicious cycle, rather than breaking the cycle it effectively ensured that the cycle continued. Quite clearly the research reveals that language learning in a foreign language environment can be a complex process, in which an array of factors interrelating with one another, can produce a vicious cycle preventing the learner from using effective language learning strategies.

Chapter 6 Conclusions

6.1 The 'Successful' Language Learners

Language learning is a complex process and unravelling the reasons why some language learners achieve 'success' and some do not is no simple task. In many respects research undertaken with the missionaries from the United Mission to Nepal has deepened our understanding of how 'success' is achieved in learning a foreign language. It is suggested that the use of various strategies contributed to the 'successful' language learner's success in language learning. However, this thesis endeavours to move beyond this realm in that it attempts to provide an explanation for the use of these strategies. Unique to the language learning experiences of the 'successful' language learner were a number of interconnecting factors influencing strategy use by these learners. These factors included namely the living and learning situations of the 'successful' language learner, the special personal qualities of these learners, motivation, metacognitive knowledge, personality and learning style.

Motivation amongst the 'successful' language learners in this study was a complex phenomenon and dissimilar to other studies reported in this area. Other studies (Oxford and Ehrman, 1995; Oxford et al, 1993; Oxford and Nyikos, 1989; Pickard, 1995) attributed the use of particular strategies or the frequency of use of strategies by their participants to either one or two types of motivation. Different types of motivation, for example, 'vocational' motivation, instrumental, integrative,

extrinsic, and 'achievement' motivation were responsible for these learners' long-term, active involvement with Nepali. These different aspects of motivation worked in conjunction with one another, and at different times in the missionaries' language learning period appeared to be more strongly present. 'Vocational' motivation appears to be the underlying motivation, but all other types contributed to the missionaries' (particularly the 'successful' language learners) involvement with the Nepali language.

The effort expended by the 'successful' language learners to learn Nepali was largely based on their commitment to their vocation. Their desire to communicate the gospel, encourage Christians in the Nepali church and serve in their place of work, provided the impetus to be involved with Nepali, and was all based on their commitment to their vocation. Admittedly, integrative motivation played a role in the language learning behaviour of these missionaries, but it could be argued that this was essentially grounded in their vocational commitment to act out the gospel in the world.

Language learning for the 'successful' language learner was essentially a positive experience. They moved in an upward spiral. As they were willing to take risks and become more involved in projects connected with the church or work they used certain strategies associated with carrying out those projects. Participating in these projects provided the authentic input that stretched their Nepali as it was often beyond their present proficiency level. In carrying out these projects these learners were further motivated to continue with Nepali, sometimes seek new activities to

undertake. In relation to the motivational aspect, the findings of this study are somewhat similar to research conducted by Oxford et al (1993). In their study they found that 'the more often the student used a variety of learning strategies, the more motivated he or she became, and the cycle worked the other way, too, with the more motivated students using even more strategies' (Oxford et al, 1993: 368). Undoubtedly, further research in this area may tell us even more about the motivations that help sustain long-term involvement and commitment to learning a second language.

Another factor, the UMN living and learning situations was found to indirectly influence strategy use of the 'successful' language learner. The situation allowed for the use of particular strategies, but it did not necessarily dictate what strategies these language learners used as the actual preference for use of these strategies was often influenced by a number of other factors, such as, the special personal qualities of the 'successful' language learner, personality and beliefs on how best to learn a second language.

The informal learning and living situations for all 'successful' language learners were important as these provided impetus for these learners to continue with learning Nepali, together with the opportunity for authentic communication. This was true for Creme, who lived in a Nepali home; Hamish and Morgan who worked in a hospital; and for Trica, who went out into the UMN projects to work with business managers. However, it was the 'successful' language learners' willingness to take

risks and communicate in Nepali in these situations which facilitated their language learning.

After the missionary left LOP, the situations the missionary was placed in or chose to be in, ie., in the workplace or the Nepali church, actually created further opportunities for the use of particular strategies, such as, practising naturalistically, both written and spoken Nepali. Furthermore, the 'successful' language learner in these situations chose to move into situations, which required them to be deeply involved with Nepali. For example, they chose to lead a bible study, speak directly with their own patients in the hospital, teach Sunday school or run workshops for community health workers. Thus, their language learning behaviour and the strategies they used in the situation were influenced by the demands of the situation. In choosing to take risks and place themselves in situations where their Nepali would be stretched these 'successful' language learners were actually forced by circumstances to use a variety of strategies, primarily because of the level of communicative competence required by them to adequately cope in such situations. The strategies they used, therefore, helped them to move to a level of proficiency, which was necessary to carry out the desired task. In the living and learning situations of the 'successful' language learners progress in Nepali can be attributed to these missionaries' interacting with authentic input, some of which is comprehensible and some incomprehensible to them. Thus this research may provide support for Long's (as quoted in Ellis, 1994: 273) claim that 'interactive input is more important than non-interactive input' and Krashen's 'Input Hypothesis' which claims that learners' learning is enhanced by 'optimal input [which] includes structures that are "just

beyond" the acquirer's level of competence, and that it [input] tends to get progressively more complex' (Krashen, 1988: 103) and in which input can become comprehensible because of the "clues" provided by the context (Krashen, 1982: 21).

The preceding paragraph emphasised the importance of situation, and the role it plays in providing authentic input for the 'successful' language learner. However, this factor alone did not account for the way these language learners took on extra projects associated with the church or with work. In this study, the special personal qualities of the 'successful' language learner also had a profound influence on their language learning behaviour. These special qualities included the lack of inhibition, risk-taking, creativity and initiative.

Another situation of importance and influential in the language learning experience of the 'successful' language learners was the formal learning environment. While living in the UMN project the 'successful' language learners utilised the formal learning environment of the classroom to facilitate their informal language learning. Once the missionary had been located to a project the language trainer was more flexible and willing to accommodate the 'successful' language learner as they directed their own language learning. That is to say, the language trainer was more willing to interrupt work on a syllabus. Projects associated with work or the Nepali church were brought to the language trainer for clarification, verification and so on. Two ingredients were present in this situation; the missionaries' initiative to use the language trainer in this manner, together with the language trainer's flexibility and willingness to be used in this way. The situation enabled the 'successful' language

learner to return to the informal learning environment and practice what they had worked on with the language trainer. By using this strategy, the use the language trainer in this way, it meant that the language learning goals of the missionary were more attainable.

A range of social, learning, communication, metacognitive and memory strategies were used by the 'successful' language learners and these were influenced by a number of factors in addition to those already discussed. The 'successful' language learner, in particular, appeared to be metacognitively well-developed and this aspect affected strategy use.

Metamemory, the knowledge of how memory worked, which is an aspect of metacognitive knowledge, allowed a number of 'successful' language learners the opportunity to evaluate their own learning and then adjust their language learning behaviour. A number of participants needed to see Nepali written down in order to remember it and that other participants (Adrian, Neil and Lyn) needed to see, hear and use the Nepali language a number of times in authentic contexts or situations in order to ensure acquisition and recall of the Nepali language. Knowledge of their memory in these particular instances meant that these language learners were capable of adjusting their behaviour in light of what they knew, and used strategies, which were compatible with this knowledge. For example, Neil waited a week after learning something in Nepali before he used it in an authentic context. Lyn chose not to learn phrases unless she could practise them in authentic situations. In Morgan's narrative metacommunicative awareness was shown to influence how she used Nepali. She

was aware that speaking fast Nepali using complicated structures was not going to help her communicate with 'village' Nepalis so she slowed down her speech, and used simple structures.

In a study by Wenden (1986b) the beliefs of language learners on how best to learn a language (strategic knowledge) were used to justify the use of learning, communication and social strategies of these learners. Similar findings were noted in this study. The 'successful' language learners' beliefs were shown to affect the use of social and learning strategies by these participants. Strategies such as the use of Devanagari script rather than Romanised script, the language learners' tendency to create opportunities for practising Nepali naturalistically, especially, spoken Nepali were used by a number of 'successful' language learners and were related to the beliefs they held on how best to learn a language.

Aspects of personality also influenced the social and learning strategies used by three of the 'successful' language learners. Those 'successful' language learners whose personality leaned more towards extroversion, and risk taking and who tended to be less inhibited (eg. Lyn and Neil) were found overall to create more opportunities for practising in 'real-life' contexts and to practice in these contexts. These findings are supported by Ehrman and Oxford (1989), who found that extroverted personality types (extroversion as based on the Myers Briggs Indicator) had a greater preference for social strategies whilst an introverted personality types used these type of strategies less. We do find, however, that in Adrian's case he makes the effort to practice with native speakers in 'real-life' contexts, despite his personality leaning

more towards introversion and away from social interaction. Two factors, such as, personality and beliefs, can intersect and in this example, one (eg. beliefs) overrides the other (eg. personality) at least to some extent.

Together with personality aspects of learning style were also evident in the narratives of the 'successful' language learner. A number of learners preferred a sensory learning style and this was shown to influence strategy use of these learners. A preference to learn visually was reflected in the use of strategies by three of the 'successful' language learners (Neil, Creme, Lyn). Visualisation of words and drawing pictures to represent words to aid memorisation of Nepali, communicating to others through visual or pictorial means. These same language learners also preferred a hands-on approach to learning and designed or used games with others to aid in learning Nepali. There was, however, only one participant in the study (Lyn) who exhibited a strong auditory focus in learning Nepali. This was revealed in strategies she used that linked language to music. This study reveals that the adoption of particular strategies by some 'successful' language learners were associated with sensory learning style. Research findings by Rossi-Le (1995) were similar in that she also found that sensory learning styles (ie., visual, tactile, or auditory) affected strategy use of language learners in her study.

Another aspect of learning style which was evident in the narratives of the 'successful' language learners was that of impulsivity and its antithesis, reflectivity. Both Lyn and Neil displayed impulsivity in speaking Nepali and although this meant their spoken Nepali may have been less accurate, it meant that they were more

inclined towards social interaction and took more risks in speaking Nepali. Adrian, in contrast, shied away from social interaction because his learning style leaned more towards reflectivity. Also operating in conjunction with Adrian's learning style was his beliefs on how best to learn a language. These beliefs affected the strategies he used to learn Nepali as he was encouraged to interact socially because of these beliefs. Although his learning style encouraged him to be less socially interactive, his beliefs (that he acted upon) encouraged him to do the opposite.

The research has shown that for the 'successful' language learner adoption of particular strategies enabled these learners to make progress in learning Nepali. Throughout their language learning experience a variety of strategies were used and included, social, cognitive, memory, metacognitive and affective strategies. A number of these strategies are directly linked to particular factors such as, metacognitive awareness, personality and learning style. Secondly, the research has also shown that factors such as, motivation, situation and the special personal qualities of the 'successful' language learner influence the breadth of strategies used by these learners.

Finally, the language learning experiences of the 'successful' language learner reveal that the factors affecting strategy use are interconnected, and in many ways interdependent. Factors such as, motivation, the special qualities of the 'successful' language learner and the living and learning situations were operating alongside one another and with each other to influence the experiences of these learners. Had the 'special' personal qualities of the 'successful' language learner been quite different

from those described then their living and learning situations may have not been as useful or advantageous as they were for these language learners. Also, had these learners not been 'vocationally' motivated then they may have not used the living and learning situations in the way they did. Their experiences consisted of ingredients which were vital to 'success' in learning Nepali. Take out any one of these ingredients, and the reported behaviour of the 'successful' language learner may have been quite different. To a certain extent it appears that 'success' in language learning was only possible because of the 'interconnectedness' of certain factors in this particular foreign language environment.

6.2 The 'Less Successful' Language Learners

The reported behaviour of the 'less successful' language learners in the study was characterised by inhibition and a reluctance to take risks. These language learners were hesitant and apprehensive about becoming involved in new projects, and, therefore, in contrast to the 'successful' language learners, created fewer opportunities for practising naturalistically. They were inclined to practice spoken Nepali in 'safe' situations and were not willing to practice spoken Nepali in situations that were 'threatening'. Behaviour such as this was possibly a symptom of foreign language anxiety; the anxiety (or anticipated anxiety) itself preventing these learners from communicating in authentic situations.

Anxiety was strongly present in the 'less successful' language learners' discussion of their experiences, but there were other underlying factors such as, self-

esteem and metacognitive awareness which were also shown to influence their reported behaviour. The 'less successful' language learners spoke about themselves as 'poor', 'bad' or 'slow' learners of the Nepali language. This was the perception they had of themselves in situations where they were learning and using the Nepali. Speaking of themselves in this manner revealed an awareness (metacognitive awareness) of their ability as language learners; what they did and didn't know, and their language learning ability in relation to other language learners. Thus, these factors, metacognitive awareness and lowered self-esteem, resulting in anxiety may have prevented these learners from becoming involved in new projects, and from practising in authentic situations. In new situations that provided authentic and challenging input they perceived themselves as likely to make mistakes in the language, and making mistakes may have only reinforced the perception these language learners have of themselves as 'poor', 'slow' or 'bad' language learners. Their sense of inadequacy may have also been exposed to others, further lowering their self-esteem. In a classroom study by Cohen and Norst (1989: 62) participants'

> 'fears seem to be partly derived from learner' fears of foreign and unfamiliar, but of especially the fear of having what they perceive as their inadequacy exposed, resulting in loss of self-esteem, of being placed in a dependent and 'inferior' position before their peers, a position in which they lose command and control of their situation'.

This may be no less true of participants in this study, particularly since these missionaries were mostly in middle age. To enter into 'real-life' (authentic) situations may have caused these language learners further fear and anxiety, and the only means to alleviate the anxiety was to refrain from using certain strategies, such as creating opportunities for practice or practising naturalistically, in those situations.

The content of the language materials used by UMN and the language teaching method were also perceived to be another factor, which contributed to the 'less successful' language learners' inability to take risks and practice in 'real-life' situations. These language learners were critical of the teaching method and language materials. They claimed the materials were not functionally based and the language teachers were unable to re-create 'real-life' situations in the classroom. Had authentic materials been available and had teachers been prepared to recreate authentic situations then it is quite possible that these language learners (whose situational self-esteem was very low) may have developed greater confidence to use what they had learnt in the classroom in 'real-life' situations. This view is supported by Bacon and Finnemann (1990: 459) who claim that:

> 'authentic materials provide the necessary context for appropriately relating form to meaning in the language acquisition process. In terms of affect, authentic texts are regarded as motivators and as a means to overcome the cultural barrier to language learning.'

The 'less successful' language learners did, however, use a number of strategies, which were similar to those used by the 'successful' language learners, such as practising Nepali, working with a language trainer for various reasons and creating opportunities for practice. These language learners did on occasions make an attempt to create opportunities for practice and practice in 'real-life' contexts because of the influence of other factors, such as their beliefs on how to learn a language. Apparently, there were other factors, such as, the perception they had of themselves as language learners and lowered self-esteem, preventing them from using social, learning, communication and metacognitive strategies consistently and effectively during their language learning experience.

6.3 Comparison Between the 'Successful' and 'Less Successful' Language Learners

An analysis of the narratives of the 'successful' language learner revealed that throughout the language learning experience of these learners a number of social, cognitive, memory, metacognitive and affective strategies (see Chapters 3, 4.2, 4.3, 4.4) were in use. These strategies undoubtedly contributed to the 'successful' language learner's success in language learning. Strategies such as, selective and active listening, translation (oral and written), creating numerous opportunities for practising and various strategies related to reading were mentioned less by the 'less successful' language learners. Admittedly, the list of strategies used by the 'successful' language learners are only a sample of the strategies used by these learners. However, when we compare the way the 'less successful' language learner failed to use a number of cognitive and social strategies, and failed to use the variety of strategies used by the 'successful' learners in the informal environment it becomes clearer why these more successful learners were able to progress in Nepali.

The 'successful' language learners in the study were characterised by risk-taking, initiative, high activity and creativity. Functional practice most definitely distinguished the 'successful' language learners from the 'less successful' language learners in the study. They were found to create further opportunities for the practice of the Nepali language and were more inclined to practice naturalistically in many and varied situations. These findings are supported by the research of Rubin (1975), who characterised the 'good language learner' as a risk taker, and by Pearson (1988) and

Oxford (1995) who found that 'successful' language learners sought out practice opportunities. Other research done in this area by Bialystok (1979), Huang and Van Naerssen (1987) and Naiman et al (1978) also support my findings as they all independently found that success in language learning by 'successful' language learners was attributed to practising naturalistically or functional practice.

In contrast, the 'less successful' language learners in the study were characterised by inhibition and were less inclined to practice in many and varied 'real-life' contexts. Although there were opportunities for practising in these contexts with native speakers the 'less successful' language learners did not take the opportunity to practice in those situations. Instead they chose to practice in 'safe' situations. 'Safe' situations were situations where their language was not challenged. Situations that were 'threatening' challenged them to speak beyond their present proficiency level, caused anxiety and, consequently, halted their use of effective language learning strategies. The experiences of the 'successful' language learners differed quite markedly. Apparently, using Nepali in 'real-life' contexts did not create a great deal of anxiety in the 'successful' language learner. Quite the opposite was true. Situations that provided authentic input and communication motivated these learners to continue with Nepali. This brings us to another point of difference between these two groups of language learners, self-esteem.

Low self-esteem was a trait characteristic of the 'less successful' language learner. Certainly, the perception they had of themselves as 'poor' language

learners contributed to loss of self-esteem. Creating opportunities for practice and practising Nepali may in all likelihood reveal their inadequacy. Thus, they choose to use Nepali where there will be no threat to their self-esteem. As previously mentioned the 'successful' language learners were not fearful of using Nepali, and making mistakes in new situations. This may indicate that their self-esteem was relatively high and making mistakes was, therefore, of no consequence or alternatively they had achieved a certain amount of success in using Nepali, despite making mistakes and this resulted in high situational self-esteem. Whatever the underlying reason the self-esteem of these learners was relatively high and contributed to their use of effective language learning strategies.

The narratives of both groups of language learners also revealed that metacognitive awareness was a factor influencing the reported language learning behaviour of these learners. Whereas metacognitive awareness had a positive affect on the reported behaviour of the 'successful' language learners, it appeared to have a negative effect on the reported behaviour of the 'less successful' language learners. As previously mentioned the 'less successful' language learners perceived themselves as 'poor', bad' or 'slow' language learners and consequently they avoided situations where they could make mistakes and have their inadequacies highlighted. A perception of their own cognitive abilities, therefore, had a negative effect on their language learning and inhibited their use of certain strategies. In contrast, the opposite was true for the 'successful' language learners. Metacognitive awareness had a positive affect on their language learning. Knowledge of how their memory worked, metacommunicative awareness and strategic knowledge (their beliefs on how

best to learn a language) led to their use of a number of effective social and learning strategies.

This study differs from others as it has attempted to show the role of 'situation' as it affects the language learning behaviour of 'successful' and 'less successful' language learners. The situation, as it is presented, that is, of language learners working in the second language environment has been shown to be a crucial factor affecting the use of strategies, particularly by the 'successful' language learners. Other studies in this area (eg. Bialystok, 1981; Mangubhai, 1991; O'Malley et al, 1985a, 1985b; Vandergrift, 1997) have usually been carried out in the classroom in North America, and they have often been conducted with college or university students. Many studies have not examined the role of situation or the role of the informal learning environment as it interconnects with other factors, such as motivation or the formal learning environment. However, this study has been able to explore how the formal learning environment can facilitate or prevent language learning. 'Successful' language learners were capable of directing their own language learning. In some cases they selected a learning method which complemented their learning style. They brought projects connected with the Nepali church or work to the language trainer and together the missionary and the language trainer worked on them. The situation was beneficial for language learning as the help received from the language trainer on these projects enabled the missionary to return to the informal learning environment and practice what they had worked on in the classroom. Unfortunately, the 'less successful' language learner considered that the language classroom, the language materials used and the language trainer's method of teaching

Nepali were detrimental to learning Nepali. According to them the materials and the method of teaching, which lacked authenticity and was not functionally based, was unable to meet their needs. A number of the 'less successful' language learners were disgruntled with the situation in the classroom yet, somewhat paradoxically, they followed the LTI syllabus quite closely and did not report taking the initiative and directing their own language learning. They did, on occasions, seek help and clarification from the language trainer on aspects related to work or the culture, but little was mentioned about working with language trainers on projects or activities that they were undertaking in the informal learning environment. In comparison, the 'successful' language learners were much more self-directed and initiating in their approach. They used the situation in the classroom to achieve their language learning goals, and did not report negative experiences.

Lastly, an important finding of this study was how the reported language learning behaviour of both groups of UMN language learners was influenced by the interconnection of a number of factors. For example, it was the living and learning situations of the 'successful' language learner, in conjunction with the 'special' personal qualities of these language learners which interacted to contribute to their 'success' in language learning. A similar conjunction of factors is evident for the 'less successful' language learners. In this case it was their perception they had of themselves as language learners and lowered self-esteem which appeared to give rise to anxiety in informal language learning situations, and which, in turn, restricted their opportunities for using the language and practising.

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Most research into the strategies used by 'successful' and 'less successful' language learners, and the factors or variables influencing the use of these strategies has adopted a quantitative approach (cf. Green and Oxford, 1995; Huang and Van Naerseen, 1987; Politzer, 1983). With such an approach, strategies are generally classified, counted and measured and various instruments, such as, the Modern Language Aptitude test (MLAT), Learning Style Profile (LSI) or Affective Survey (AS) have been used to determine whether various factors, such as personality, aptitude or learning style, to name but a few, have resulted in language learners using particular strategies. This study, in contrast, has taken a qualitative approach. As a qualitative researcher I have sought to understand the context of my participant's lives, their background and the story of their language learning experience from their perspective. To quote Minichiello et al (1995) I have sought 'to uncover the thoughts, perceptions and feelings experienced by informants. [I am] most interested in studying how people attach meaning to and organise their lives, and how this in turn influences their actions' (p. 10).

Narrative inquiry, as a qualitative method of research, has developed my understanding of how the language learning experiences of both 'successful' and 'less successful' learners of UMN has evolved. I now have a better understanding of how these learners did or what they did not do to learn Nepali. I have found that narrative inquiry empowers the participant in the research process. Both researcher and participant work together in the storytelling session and this provides richer, 'contextualized' data in the form of the missionaries' narratives. This richness is otherwise lost in the gathering of quantitative data, which seeks only to quantify and

measure. Qualitative data, such as this, makes it possible, to a certain extent, to discern the relationship between strategies and factors and has enabled me, as the researcher, to understand the complexity of the process of language learning in terms of understanding how different factors interrelate, and affect strategy use of adult language learners; the process can be examined more wholistically. Narrative inquiry has also allowed me to perceive how strategies have been used by different learners and has given me a sense of the individual differences between UMN language learners.

As the researcher I was prevented, to a certain extent, from imposing my own agenda on participants. I was not able to wholly dictate the content of the interview as the 'giving back' of the story to the participant was dependent on what the participant chose to relate to me. The advantage of this being that there is less likelihood of researcher bias and there is also the possibility of collecting data which contains new insights. This is not to say that this particular research methodology is without its limitations. Admittedly, the researcher is dependent on what the participant chooses to relate. The researcher is reliant on what comes out in the storytelling session, and consequently, there may be areas that are missed. Also, during the interview sessions a number of participants had difficulty in freely relating their language learning experiences in a storytelling mode. This may have been because they expected, and were more comfortable with a traditional question-answer type interview. Consequently, less 'rich' raw data for the study was produced than had been hoped for in some cases. One participant, Adrian had a tendency to continually evaluate his own language learning while relating his story. He may have felt that I would be

judgemental of his language learning and he was inclined to talk about what he should have done to learn Nepali rather than what he did in learning Nepali. Again this resulted in data which could not be used. Ideally, too, a second and third session with participants would have been advantageous. Additional sessions would have produced more data and enabled the researcher to clarify certain aspects of the missionaries' language learning experiences. Lastly, by taking a qualitative approach to the research it has not been possible to document the frequency of strategy use by both groups of UMN language learners. Nevertheless, despite the obvious limitations of this research methodology, this relatively small scale study has revealed the complexity of the process of learning a second language and the interconnectedness of factors affecting student success, opening up a number of areas for further research.

6.4 Areas for Further Research

Using narrative inquiry this study has provided insight into a number of factors that affect the language learning strategies of 'successful' and 'less successful' language learner in the informal learning environment. In an attempt to identify major factors that affect the behaviour of these language learners the present study has revealed that there are a number of factors interconnecting which influence their behaviour. Living and learning situations together with the special personal qualities of the 'successful' language learner were shown to affect the behaviour of the 'successful' language learner, whereas the complex interaction of such factors as anxiety, self-esteem and metacognitive knowledge were shown to affect the behaviour of the 'less successful' language learner.

Past research has had a tendency to separate factors and treat them as distinct entities, which in themselves incite a particular behaviour in the foreign or second language learner. Further investigations using qualitative methods of research that explore the 'interconnectedness' of factors are required if we are to understand more fully how the second language learner does or does not successfully acquire a second language.

Secondly, this study revealed that metacognitive knowledge can have either a negative or positive effect on the behaviour of language learners. This may, of course, depend on the type of metacognitive knowledge possessed by the language learner. In the case of the 'successful' language learner metacognitive knowledge had a positive effect on their language learning behaviour. In contrast, the 'less successful' language learners' perception of themselves as language learners (metacognitive knowledge) tended to have a negative effect on how they approached learning Nepali. Further research, investigating the nature of metacognitive knowledge and its influence on 'good' or 'poor' language learners is necessary for a better understanding of its role in second language acquisition.

Finally, using narrative inquiry this research project revealed the complexity of motivations contributing to learning strategies and learning outcomes. Different types of motivation were responsible for how the 'successful' language learner approached learning Nepali in the informal learning environment. 'Vocational' motivation, intrinsic, extrinsic, and 'achievement' motivation at one time or another, and in some cases, simultaneously influenced how these language learners learnt Nepali. Future

research using qualitative methods of research is needed to explore the interaction of different types of motivation (working simultaneously or at different times) that influence the behaviour of language learners. Without further research in this area, our understanding of why some language learners continue with long-term, active involvement with a language will be limited.

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APPENDICES

Appendix A

To: Khadka Adhikari, Training and Development Section, United Mission to Nepal

Fax. No. 977-1-225559

From: Cathy Gowans, Victoria University of Technology, Department of Communication and Language Studies

Email: Cathy=Gowans@VUT.edu.au **Address: 9 Swan St. Werribee, 3030 Victoria, Aust.**
Fax: 9688 4324

Date: 6th September, 1996
Re: selection of participants for research

Dear Khadka,

Namaste. You will remember that I wrote to you earlier this year about my plans for coming to Nepal to do research. I plan to arrive in Nepal either the 15th or 18th of November and I'm writing to ask whether it would be possible for you to help me select 12 missionaries for my research.

The 12 missionaries should fit the following criteria:-

* been through one of UMN's language and orientation programs since June 1992. This is because Lop policy and program changed after April 1992.

* their first language should be English.

* six female and six male missionaries. If this is not possible then I will make do with whoever is available.

* preferably the missionaries should be from a variety of professions, ie. nurse, engineer, doctor, teacher etc.

* they **should not** have learned Nepali prior to coming to Nepal. This will be difficult for you to know so I will ask them this in the letter I will get you to send to them. (letter attached)

Out of the twelve missionaries 8 should have:
* passed the first year written and oral language exams within a year of starting language study.

* The remaining **four** missionaries should not have passed the oral or written exam or not passed it within a year of arriving in Nepal.

Once you have selected a number of missionaries can I get you to send out the letter that accompanies this. (Can it be put on UMN letterhead?) Their response should come to you. If some of them are not able to participate in the research (or they have forgotten to respond) could you write to any other missionaries that you think would fit the above criteria. Once they have responded to the letter then you could write, fax or send word via Email.

I would particularly like to know which projects they would be based in. I hope to travel to Tansen and Butwal in early December so it would be good if they were based in either Kathmandu, Butwal or Tansen. I will be in Nepal for 2 and a half months so it may be possible to travel to other projects. Pauline Orr and Chris and Alison Morgan are names of missionaries I have been given who may like to participate in the research.

I trust this is all quite straightforward. If you are unable to do this please inform me. I look forward to hearing from you soon.

[redacted]

Appendix B

TO: Khadka Adhakari, Training and Development Section, UMN

FROM: Cathy Gowans, Victorian University of Technology, Australia

(Continued from page 1)

Dear

Earlier this year UMN granted me permission to conduct research within UMN. The research concerns second language learning of adults and I will require **12 UMN missionaries** to participate in the study.

As a former UMN missionary I worked in Nepal as a librarian from 1986-89 and as an English-as-a second-language teacher and trainer from 1991-1994. My interest in second language learning arises from the time I spent in Nepal as a language learner and ESL teacher.

The method of research I plan to use is called 'Narrative Inquiry', and basically all this means is that I will be collecting stories of how UMN missionaries have been learning Nepali. It is not a structured interview situation and any questions I may ask you will come out of the story you have related to me. The 'interview' (if you could call it that) should not take longer than an hour. If after reflecting on your story you feel you would like to add more to it then I can arrange to meet with you again. Participants in the research will also need to complete a background information sheet which gives some information as to the missionary's profession, age etc. However, any missionary who decides to take part in the research will remain anonymous.

I plan to be in Nepal from the 15th or 18th of November for 2 and a half months. If you would like to participate in the research could you please let Khadka Adhakari (Language and Orientation Program, Training and Development Section, Kathmandu) know as soon as possible. One of the criteria for selection of participants is that they didn't start learning Nepali prior to coming to Nepal. The second language learners I require for the research **should not** have started learning Nepali in their home country.

I look forward to meeting you in the future.

Yours sincerely,

Cathy Gowans

Appendix C

Field Work Interview
Name: Hamish
Date: 13 December, 1996
Time: 8.30am to 9.30am
Place: Sallyann guesthouse living room. At the dining table.
Relevant Information: The guesthouse was very noisy.

R: OK Hamish um perhaps you can tell me a little bit about your language acquisition and how you came to acquire the language in the time that you've been here. Perhaps from the LOP time to your time in going home.

H: OK right you want me to start with LOP

R: Oh yeh (oh yeh um hah)

H: Well we came in the February of 94 um Before we came I tried to um ??? book in Nepali before we arrived so really I didn't learn anything before we arrived in the country um and then with five months language learning in a structured way doing LOP here before moving up to project in the July . Do you want me to talk more about LOP?

R: OK um How do you feel that you've acquired the language in that time? um What things have been important for you in your language development? It doesn't necessarily have to be you know the language learning method or what you've actually done it can be things outside the classroom that have moved your language on.

H: OK I guess the most important thing has been for myself is using it practically Almost learning it by
de-fault.

R: How did you do that? Can you think of a situation or experience where you've done that?

H: Well compared to just sitting down and trying to learn something for example doing bible studies with somebody so there was a chap I use to do bible studies with so I would first go through the bible study book with my language teacher and translate different words into English and then I would then do the bible study with the fellow and that would involve some memorization of verses (cognitive strategy) so then in no time we would be going back over it again. And then in the end I would go over the material three times and when you do that I found that the things that you've done tend to stick permanently or do medical work um .

R: Perhaps you can tell me a little bit about how you got into the workplace and how you used your language How you found that and how you improved.

H: Ok we went there with a basic language ?????

R: Perhaps it would help basically if you could just tell me your story of what happened in the language learning experience. Just as if you're telling me a story basically.

- H: Well we started off using groups and learning the very first thing we learnt was actually practically saying my name is Hamish and learning spoken Nepali and that was good because because it gave instant encouragement and within a week we were able to communicate and then we continued to learn spoken Nepali for most of the first five months so we continued to learn virtually spoken Nepali for that five months and at the end of the five months we were able to use

basic grammar and take part in conversations and we went to project feeling that we could communicate but then we soon found that . Although we were communicating we were missing out um a tremendous amount of what people were telling us.

R: This was in the workplace?

H: Yes after language orientation Yes but we did language and orientation it's ah a very positive experience You are on a steep learning curve and by the end of it you come away quite encouraged that you've managed to learn so much in five months but when you go to the workplace I found that Yes being able to use Nepali but I was aware of how much I still had to learn .

R: Why do you think you were on that steep learning curve? What do you think contributed to learning it so well before you got to the workplace?

H: I think well I think for a start you have no language so after one week if you can say a basic sentence using Nepali then you've gone from nothing to something so you are encouraged and excited and fresh and eager to learn Nepali motivated and under that sort of situation it's difficult not to learn. (mm mm) We we mostly realized where we were going It's essential to have good Nepali it wasn't an option and without Nepali we would be mm unable to even do our medical work so we were very motivated. And then we got to stage and got to project of having enough language to get by and ask direct questions but not enough to um understand everything . It's more difficult at that stage to keep more motivated than um it required more motivation from myself than somebody motivating me I had to try and remember how much I didn't understand and continue to try to improve. So for the first six months in the project was also a steep learning curve for the language that we acquired and obviously it was wasn't until we were in the project for over a year or more that we felt we had enough language to function satisfactorily .

R: So when you said I was going to ask you how you coped with to keep your motivation going um so what did you do in order to do that? Obviously there were a few down times (mmm) and a few up times (mmm) but to keep your motivation going was there anything I mean would you say that your Christian faith was a part of that?

H: Well yes and no It is in the sense of keeping you motivated in being there and knowing that even in times of feeling feeling down about language or whatever you get overwhelmed by it but I think the key to overcoming deficiencies in the language is just just stuck in.

R: Ok when you talk about deficiencies in the language what sort of deficiencies did you feel. I know you mentioned one (mm) so we have to come back to that What deficiencies did you feel you had in the language and how did you overcome them.?

H: Ok so there's vocabulary (ah ah) that's certainly a case of well at first we were the teacher in Amp Pipal ah went through some medical vocabulary and probably asked him Nepali names for various things and how to ask things. Probably asked him 'How do I say this?'. And then learnt it and used it the following day or what I tried to do was then for example during ward rounds well that's true one way that we got round this early phrase was to start doing the ward round in the hospital as opposed to working in outpatients and the reason for that is that the nurses have a degree of English (ah ah) and they can help translate. Or if they don't have English at least they Could often understand the bedeshis by their accent and then ask the question again so in that way it is a sort of general introduction and what we would then do if we didn't learn something or we learnt

a new expression we would try to remember it and ask the language teacher how to say that expression properly. Say for example can you take the patients temperature or if you didn't know that you would here being said and then we would ask 'Later how can you say that '

R: OK You can't think of any situation I mean It's how long have you been here It's three

H: Since Feb 94

R: 94,95,96 right that's still three years ago. It's quite a long time ago um just looking back on those initial times um can you think of any time on the ward round how you actually got over the hurdle you moved from one stage to the other. What was it that moved you from one stage to the other. What did you do because you would of had to do something? Or is there any experience you can remember on those ward rounds? Of exactly what happened in order to give my a picture of your early days of language learning.

H: Well um it's mostly just using language and it sounds pretty basic but um um see at that stage we had enough language to be able to communicate and say 'How do I say that?' or 'What does that mean?' (mm mm) or to describe something or to even use an English word so

R: On those ward rounds someone was there and if you couldn't understand the person (yes) OK

H: Yes so we'd be with a patient myself and a nurse and the nurse would either have some English or she would understand bad Nepali so if I said that to the patient even you see in those days the what we found and it's still the case is that when a Nepali patient comes to hospital it might be a new experience anyway coming to hospital and then they see a white face and even if the accent is good often the patient would tell themselves they are not going to understand . It's when you have a new beedeshi doctor and the accent's bad then even if you say 'How are you,' the patient might not understand now that can be very distressing but after saying two three times to the patient 'How are you?' and the patient doesn't understand the nurse would then say to the patient 'He's asking how are you?' 'Tell him how you are'. (Ok) You see that sort of situation we can then I can then listen to how did the nurse say he was saying how are you and then I'm getting as well as the patient understanding the nurse I'm learning all the time. I'm saying something incorrectly . It's been repeated and then you can learn and learn and listen and learn how to say it properly.

R: And that would come over a number of whatever...

H Oh, it comes over all the time, like, umm do you have a headache, but if I'm saying do you do you have a headache in the wrong way, arrt..without the proper 't' then repeats it, I can, it's just a case of listening, listening, really, and improving and improving and listening. And that's a positive and negative of that, it's probably the best way to learn [umm humm].

R What happens if the nurse isn't there, there must be a stage, where you're going to have to move to being on your own. [yes] and you're going to have to struggle with that patient, what would you do?

H Ohh yes, well that happens straight away, because the ward round was only in the morning and even from the first day we were there on our own in the outpatient department, and what would happen then was then is that, if we really couldn't understand what, we really couldn't understand or make ourselves understood, we would then call somebody in to help, but you can only do that so

many times [yeah] cos it takes other people's time and really what happened was, it like starting any new job umm you're in at the deep end, and if you because of the pressure of the situation, if you don't know how to, like e,g. I said to the patient, umm arr take off your trousers [umm umm] and he didn't understand , is very frustrating, it's very high pressure and we're expecting other patients to be seen, so you get someone else in to tell the patient to take off his trousers, and we listened very carefully because we know it's because I'm going to be able to have to say it myself the next time [umm amm], so it's not like passing an exam, it's a case of survival. If you don't, if I didn't tell the patient to take off his trousers properly, then arr I can't keep asking somebody to come in and translate, so in that sort of environment I found I learnt very quickly how to say things and

R Did you ever, I know it's very busy, I've seen it there, but did you ever have time to write, I mean, you know, outpatients, you have one after the other, do you ever have time to write things down?

H Yes, I tried, arr but I was never very good at that, yeah I really thought umm what I should do is to whenever I go to the ? I should write it down and then ask. And I did that a few times. Or umm I mostly used that, for yes, writing down things to learn how to say also to write down new words that I heard a patient say--I didn't know what it meant, like jumjum huncha or something like that. I would try and write it down as best I could, and then ask ask what it meant.

R What if you couldn't call someone in how would you cope in that sort of language situation?

H Yes,we got the patients were called for us, and I didn't have to call patients in until I'm until I was confident enough to do it. [oh ok right] So if the patients were called into the room and I didn't start calling patients in until I felt it would be quicker. By that time I had reasonable Nepali umm The other thing is for the first 6 months I realised in retrospect, how much we must have missed in understanding

R Understand what? In [the the the] at work or in the LOP? at work ? [at work]

H Like for the first 6 months of consulting with patients umm I mean, we must have misunderstood or grasped fully the entire situation what a number of cases, or just took longer.

R ?? did you make mistakes?because obviously, it's all got to do with their health, umm

H Yes, but that's the way to learn, isn't it? I mean that's the and it's the same for none language situations . if you want somebody to learn if you supervise them to much people will never learn so quickly and people have to learn to make their own mistakes and that's what I had to do by making my own language mistakes and learning from them it's a very efficient way to learn you very quickly but if I had the translator in for two months then I would have found it far more difficult to learn because I would have sat back and let the translator do the work. (yeh yeh) And in a way the work in outpatients on my own is more effective than having a nurse on the ward rounds because when I'm you're on your own there is no choice I had to learn.

R: Was that a decision (No) you made A conscious decision? You were left yeh yeh (Yeh Yeh)

H: ??? no staff about.

R: Can you remember when you started to feel more confident um was there a stage .

H: Yeh the first six months (the first six months basically) after the first six months at work we felt much more confident at language it was the next stage almost. LOP was one stage and the first six months was then another stage and that stage would of lasted a year. And then I started to get involved in different things. In the beginning the language learning was initiated by our language teacher who said let's start learning this book or he'd give a choice and then decide to use this and this book and after a year a year and a half I then started to get involved in various things like doing bible studies with somebody for example so then (they were from the church yeh yeh) that I would want to that I would initiate learning this book or using that book (uh uh) and my language learning became very goal orientated. (uh uhhhhh) It's a bit I'd say I'd really need to learn what this chapter is about by weeks. ??start

R: So you learnt that with a trainer and you got on with it

H: Then I used it

R: took it on with the person. (person) so that bible study what they were Christian they weren't Christians.

H: Yeh these were Christian in the church. (Was it discip) yes discipleship.

R: OK right and um did you find it quite difficult when you started disciplining them I mean because the vocabulary I mean the religious vocab is different from (Yes) medical stuff. How did you work through that?

H: Well, in many ways it's easier because when you form a friendship with somebody there's a lot more freedom to say 'Oh I don't understand what you are saying?'. ????? differently . Certainly in the early stages I found I could only do that so much and I had to some of the time pretend to understand something when I didn't because 25 per cent of the conversation wasn't understood and I couldn't keep asking for something to be clarified. (mm mm) But last year I felt able to stop conversations when I don't understand and clarify meaning.

R: Ok you only did that in the last year.

H: UM UM I'd say so. (right) mm mm Until then I wouldn't be honest enough to really say you know 'Did you understand?' 'Oh yes yes yes'. I understood but really.

R: But but but it's all the language learning strategy you know.

H: Yes yes yes it is. You could convince yourself that you could understand the gist of it and what was important and I think you just have to and I found it hard uh uh took that approach. Otherwise I'd be to demoralised (affective strategy).

R: Oh you were talking about the bible studies yeh What did you do then with the person in the bible studies . How did you teach them? I mean that must of moved your language on (Yes) enormously I think.

H: Um yes well there were a few things that happened around about the same time One I got involved in a men's bible study group and we followed a set book of the bible and I'd read a chapter to the language teacher before before we started. So that was the beginning of ??? goal orientated I don't know if that's the right terminology but basically I found from 18 months ago that most of our language lessons were taken up with projects that I was involved with. So i

would say OK I've gotta learn this chapter of the bible for next week. Or read it through or it might take two lessons to read the entire chapter and learn the vocab Then I would write the meaning in the Nepali bible and then at the actual bible study the passage would be read. The passage would be read again and then it would be discussed and people would come up with all sorts of discussion topics from that passage and and that was very necessary to study the bible. But of course by default it's probably a perfect way to learn the language and the chapter. Because I was reading it two or three times and then so that was the bible study. This four or five people

R: What happened in the bible study. I mean when people have been discussing cause I've sort of been in the same situation people saying this this and this. What if you didn't understand was there any (mm) way in which

H: mm mm m That was very variable. I I felt far less free to Yes you were asking in the bible study group what happened if I didn't understand Well generally speaking I didn't interrupt to ask for clarification because it would be to disruptive for because the whole point of the bible study was um was to be in bible study with three or four other believers So that part of it wasn't to learn the language so I couldn't ask for clarification for everything. That um when the discussions involved teaching on my part then I would ask for clarification and gradually probably the understanding went up from 70% to 80% to 90% of what was being discussed and slowly over a few months and and I think that was all right and then I got to the stage maybe after a few months of of being able to more freely ask what something meant Once I felt it wasn't good to interfere with the way the bible study was being run .

R: Ok ok there was something you said there we'll come back to it. Yeh what if you wanted to contribute to the discussion and how did you do that? (mm) If I mean I know from myself from being in these sort of discussions and I want to and I always wanted to say something and all these people were saying different things um how did you how did you cope with that because I mean you'll do it differently from the way I maybe did it..

H: I mean in a way I never wanted to the first thing is that these bible study groups although I've been instrumental in getting it off the ground I didn't want my role to be up front anyway.

R: So supposedly perceived ?????

H: Yeh it was sort of yeh I suppose I was sort of facilitating my actually what actually happened was yes I was leading it but I was training somebody else up to take over the leadership of it so as part of that process I I took a more background approach. Now I would say at the beginning I I understood most of what was going on and being said and there would have been a big chunk that that I didn't I mean for example there could of been say there was a conversation about some aspect of righteousness and at that stage I didn't know the word for righteousness then quickly a discussion would start up that you didn't have a clue what it was about and might last five minutes then these episodes would happen and they would let them happen and I wouldn't necessarily ask for clarification um if I felt it was going to hold up the whole discussion and that would be part of the reason and partly out of personal embarrassment But then so then I wouldn't comment on that topic just if the discussion was going to go around and involve me then naturally I would seek clarification or of what the question was and but for the main part because I'd read a passage and then sort of got the meaning for the passage then I would understand most of what the discussions were about because they were based on on the passage and so what I learnt after a while too if I was going to want to seek clarification to do it earlier on before the discussion had started ????session starting so I would say 'what does

righteousness mean?' so I would soon learn to say 'hang on what does that mean?' So before the discussion started, I would ask what the word meant, then I'd understand what the discussion was.

R You were pretty fluent but then, how long were you in Nepali by then, by that stage?

H Ummm we've been on that started 18 months ago. So we've been in Nepali 15 months [15 months ok] By the time we started doing that [umm ok a time frame]. So by that time I suppose by that time, yes, I was umm yes, I would say there is a discussion coming up that I wouldn't understand, but generally, my contribution could be made, and during this I was involved with one of the members of the bible study group, and also on a weekly basis and helping him go though the passage and understand the meaning and derive questions from it.

R So you were helping him to understand the meaning of the passage, he was a new Christian .

H Well, well, he was quite new. I was training him up to be a leader, so he would be, I would be helping him before the bible study I would be going though the passage with him, helping him to , understand it, and getting a discussion going around it.

R And obviously, and obviously before you helped him you had to go though it all;.

H I did. So, so I was more likely to understand what the discussion was going to be about by the time I got to the bible study. And then we used some materials also, a couple of books, and then again, and again a lot of the vocabulary was quite new as was some of the grammar. But I would always go though it first with my teacher. I don't think I ever went though a study without having gone first though it with a language teacher [umm]

R Was there anything else in the church you were involved in that you moved your language on?

H Yeah..I mean, I was never keen to preach very much, ahhh because I wanted to train other people to do it, umm so, well so I helped ? to prepare sermons. That was also a good language learning experience, umm I must say, one of the best ways, if I was to say the thing I did in the church that gave a more, that gave a sort a permanent ? in language, was actually giving sermons, or leading communion or that sort of thing, and I did that a few times, and I think the reason that that was the case was that first of all you had to write the thing and I found myself writing the thing in a mixture of English and Nepali, and then translating ...

R What do you mean by that? ? if it's English and Nepali.

H Well, I mean, if the thoughts were going though, though my my head..umm I I wouldn't try to write the thing in , ahh first of all, in Nepali. What I would do is write it I found it best after a couple of times of doing this, to write it in in English, but but in a way it was a sort of Nepali structure, so now, what I mean by that, I would say, so umm ahhh I was writing it To the temple he was going [ok] I would write it in English for quickness of preparation to get myself some paper rather than writing it in Nepali script, I would compose a sermon in in English, but in the Nepali grammar structure [right ok] and then, as time went on, as the months went on, as we were doing a communion, ummm like I think the last sermon I gave, was mostly written for my benefit in English, and when I was preaching I would look at the paper to remember what to say next and just

translate it as I went along. [so it was in] I'd actually written it in English and then

R You actually translated it out into Nepali?

H ?? what I was saying, and ahhh but I would have gone though it beforehand, so that anything that I didn't know how to say I would have written in Nepali [yeah yeah] for new vocabulary or a new word like sacrifice that I didn't know before, I would all have it written in Nepali, but not all in Nepali. I think the reason for that is, that my my reading in Nepali isn't fast, and if I'd wrote the sermon in Nepali script, I would when I was preaching [REMINDER HE DIDN'T LEARN NEPALI SCRIPT FOR 6 MONTHS] I found that um I would I would be trying to read my Nepali writing and then pronounce it with it written and sometimes um and not recognise what the word was that I was preaching so I found to recognise a word and say it and remember what I was trying to say was to difficult If I wrote it in English in my head the Nepali I translated it as I was actually preaching found that was easier.

R: So initially you wrote it in English you did well you wrote it in English with a Nepali structure and then you didn't write it in Nepali initially either (No) say it out even though later on you didn't do that right OK

H: I sometimes I did sometimes I'd find there'd be two lines in English .and then because I was thinking in Nepali there was for some easy sentence It was actually easier just to write it so it came naturally just to write it in Nepali um bayou I would just write it down because it was in my head anyway (oh ok) It was funny thing to explain but but my mind was thinking Nepali but for ease of picking things off the paper and saying it publicly it was easier actually to write most of it in English. (mm mm) then I could recognise clearly what was written but sometimes if it was a word which was very familiar then I would just write it down in Nepali there was no rule It's just it sounds like it went onto the tape it went onto the ????? in a haphazard fashion .

R: And from your audience did you feel that they picked up what you were getting at the feedback after church What sort (yes) feedback did you get.

H: Yes Yes its a funny thing that I mean when I speak in English you don't speak very clearly. I'm now speaking more clearly than normal. I suppose the same thing goes for my Nepali but in church I spoke very very clearly and ah yes everything was understood. Almost 99% and if it wasn't people would ask actually for clarification. People in the congregation would ask what do you mean or once or twice people would say you don't say x you say y . They do actually correct a couple of words so we had quite an easy and free congregation and it's an interesting thing that basically I should actually I've not given quite a clear representation. Because when I've preached it first I the first few times I wrote it in Nepali with my teacher. The final draft was most of it was Nepali script.

R: This first sermon

H: yes and when I did that it it was it did make pronunciation easier. Because mm I find that the way I've learnt the language is that I learn how something is said and then I say it but I might not have learnt how to say it properly. Like mmm like still I couldn't remember for example when you say room is it an aspirated t or not but you see when you see it written because of it being a phonetic language it made pronunciation very much easier when it was written in Nepali script and the thing that came out of my mouth was very clear and spoken slowly. I suppose it takes us onto the subject that I never felt we felt it was a pity that we never used Nepali script in LOP

R: um mmm yeh I was going to bring that up.

H: Because it's been a very difficult transition to make to to read Nepali script and I can understand it was important to be able to have immediate positive feedback My name is Hamish in spoken Nepali but it was a long term disadvantage not to have the feel that I have a good grip on Nepali script and even now my reading of Nepali is very slow of Nepali script.

R: Without that Nepali script I don't think But have you read the bible the bibles not in Romanised script .
H: No No it's in Nepali script.

R: I know I know but I don't think I've ever seen the bible in Romanised script so you need it. (yeh) you needed it desperately in order to do that work in the church.

H: Yes it was needed for for for everything and and I mean if the LOP if the true aim of lop is to get people into a mid level degree of Nepali using it um with Nepalis then I can't see how you can do it without the script. And I think for me to use Romanised and then use Nepali script it was easier for the first five months but it was difficult to transfer.

R: Well I started learning in Nepali and I don't see how people can do it how people can do it the other way. When Yersten was telling me yesterday I thought oh boy I think that would have been hard for me to make that big switch

H: mm it was a big switch.

R: because of the pronunciation. thing and the phonetics and reading and the church. (yes yes) you know.

H: And I mean the the the Romanised Nepali was um it was as logical as the as the the Devanagari because the the pronunciation was there were you can see how the words were pronounced form the Romanised but but it just delayed the inevitable which was learning the Devanagari.

R: So your work in the church did that motivate you to use the script or did you start learning the script and your work came.

H: Yeh yeh I started I mean I've never really had the I mean I never to be honest spent much time doing Nepali homework per se after LOP I don't think I've ever done Nepali homework for the sake of it (mm mmm) There's always been We're doing this and and I need to be able to do this outside the house and unless we're only speaking with beedeshis everything had been in Nepali so its always been a case of I need to read this this bible here I mean of course its in Nepali script so I didn't think I've got to learn Nepali script I just thought I've got to learn how to read this chapter.

R: ok there's always been a purpose.

H: There's always been a purpose yeh

R: Or like you say a project that you've got.

H: Yeh a letter comes in form a health post or from a government or a something office and it's in Nepali and I've got to read it .

R: Could you get it translated (yes) someone else could do it but you'd

H: Well no we always got them translated and even now somebody's hand written Nepali in handwritten form it's very hard to understand even for the experienced folk. In the project it's very hard it would be nice to be able to-um to have that extent of Nepali but I think

R: When you come back ha ha has (mm) ???? interested in the detail that goes into what you are actually doing when you prepare sermons? (mm) ok you know what I mean you There is all those sort of things that are important to my research even though gloss over them They don't think there important oh I did it this way (MM) for me it's the detail it's just the sort of thing that I need (um) But um yeh well If there is anything else um yeh towards the end I suppose ??? How did you feel about your language when you left What were you happy with it?

H: Um I'm happy with some areas I think my accent is something I've found um hard and

R: What did you do about that? I mean If you're initially you would of realized.

H: Well actually trying to what what my idea was was that if we could have a tape recorder in the outpatient department and um actually record what I'm saying with the patient and then to be able to then go through that with the language teacher would of been very useful

R: Sounds a good idea.

H: mmm and you'd have to get it approved by the hospital committee and various objections about privacy

R: Were you actually

H: Well we didn't it never actually got off the ground. Eventually the language teacher got a tape recorder um it was never in the outpatient department It could possibly be um be started up .

R: And this was because you you felt your accent wasn't good enough was it.

H: The accent and also um as far as I was concerned we will all make mistakes the same mistakes but nobody is there to tell us that we are making the mistakes and the patient understand anyway so even though it was bad Nepali but to give you an example when a Nepali doctor comes from Patan on a two month rotation and works in the hospital and if we do ward rounds together maybe if I'm training him about the medical ward round then my learning curve is again comes steeper in that I would hear this guy using words and expressions and I don't know what they mean like 'jdjdjdjdjjdjdj' and and I would say oh 'what does that mean' and say that it means that compared to 20 the patients 19 is slightly better and I would never of heard it so I would learn it up until that time patients would have said that phrase quite a lot because it was a totally new phrase it hadn't even registered in my memory banks I hadn't even recognised it so even as part of patients language they'll use expressions that you I've learnt to gloss over because in the day to day run of things that were some words that you just don't understand But when you've got somebody else there then you can pick them up far easier when you hear when you hear for instance a professional colleague using an expression that you don't know what it means. Then you can ask for clarification and learn from it. I think I think having a tape recorder or an observer listening now and again um would be a great way to pick up things. Either what the patients saying or you know um to pick things up and then to learn from. It would be a very good way to improve language learning on the project I think. It's something we never got around and ??? the tape recorder (it's

a shame) yeh but but we certainly did do when was a colleague there A Nepali colleague or a medical student. A Nepali medical student that sort of thing.

R I was just thinking, at the hospital you would have had meetings in Nepali, did you? [umm hmm] They were in Nepali or English?

H Nepali, it was all in Nepali.

R That would have been a difficult thing to tune into at first, wouldn't it?

H Yes, but it's all right, umm by the time I got involved, in ummm meetings I had other involvements in the hospital ummm some of them involved with meeting with people, for instance, with a family planning team that I set up, it was all in Nepali. ? the entire vocabulary and translated a whole section of a book with the language teacher into Nepali and make tutorials and then deliver them in Nepali.

R Like a like a teaching session on family planning?

H Like a teaching session. I gradually built up a team and that by default was an excellent way not only family planning vocabulary but also different sorts of grammar as well and the team was also small enough and they always stopped me if they didn't understand something and ahh and sometimes actually as part of the tutorial they taught me in Nepali and that's the way it turned out sometimes.

R Oh what do you mean? I see ??you're standing there and they're going though it all with you [yes] How did it all work? Can you think of a situation ?

H Yeah well like e.g. I was trying to learn the word for 'equality' which even now I find it an extremely difficult word to pronounce something like ?? and what would happen was 2 or 3 of the team out of 5 would understand it and the other 2 wouldn't and so, then first of all 2 or 3 that understood it would explain it to the other 2 what it was I said and then 1 of them actually stood up to the blackboard and wrote out 3 different forms of this word that had all different meanings and wrote it down in Nepali script on the blackboard and they'd teach me how to say it and that was brilliant that was just excellent. A very informal way in a chewy situation where I'm teaching them about family planning they're teaching me about Nepali at the same time.

R That's wonderful, actually it does.
Well, we'll finish up, unless there is anything else that 's important that you can think was important in your experience of language learning.

H Well, ahhh I think this goal orientating thing works well. I suppose it would be nice if I'd learnt more skills how to how to [child's interrupts] I have to speak to this tape recorder.

R Did you, did you have any, what sort of orientation did you have before you came? Was there any sort of course, or was it part of a course?

H No

R Was it part of a course of how you might learn a language? or give you ways?

H No, no. I mean, what there was was ahh a directive from the LOP office of how to make language objectives but we started using that but in the end I was making my own objectives anyway, which were orientated towards doing this or doing that or doing the next thing but what

R But when you say that.. could you explain it a bit more?

H Ummm so I mean. there's no need for me to say my plan for the next 2 months, that to read 2 chapters of this book and to learn how to do that, just what practically was the case that my objective for the next few months is to translate the? Nepali book.

R So initially, when you came out of LOP because of that program you set yourself objectives [you've set yourself objectives] Yes yes all my involvements needed Nepali so I was always busy in the language department after the first 6 months the first 6 months was sort of trainer directed but after that I always went to the class needing to do something needing to learn something, I need to learn this chapter or I need to translate this or I need to know how to say that.

R: I suppose what I'm getting at is I know this I know at the start of LOP they have these 'what objectives are you going to set. What goals do you have (mm) ? I mean what I'm thinking is did you have did you write them down um you know these are my objectives for the next two months and did you continue with that.

H: No, I didn't (no no) I didn't and what I found is the language trainer while being an excellent chap wasn't good at structuring what sort of language we were learning and revising what we were learning to make it useful so that it would of been better I'd and sometimes I did this but not often was to say I'd like to revise some of the grammar that I've learnt and the way to use it and to try and structure what I've learned and just occasionally take stock and summarize and revise in a structured way like use a lesson using one particular form of grammar and that sort of thing didn't happen so much and maybe maybe I needed to learn skills in order to do that (beliefs on how to learn a language) or the language teacher would do you see what I'm getting at (ring ring) the sort of grammar in the first year or at the end of the second year the sort of grammar somebody should know.

R: Yeh well I was thinking what what grammar should I know the second year or what stage should I be at such and such but I don't know language mightn't work that way all the time you will get what you need You will produce what you need but it depends I imagine on the things you are involved in then obviously if you are at a deeper level of language learning then you'll produce better things or you'll need better things in order to get to the level that they're at.

H: I suppose that's right I suppose the best argument would be that in if I want to be at the stage of those around me Nepali or beedeshi I continue the process of listening to what somebody is saying that I don't understand and then learning from it and I suppose you're right language needs a mind independent of my situation and I've learnt what I've needed to know for the situation. I suppose it's just a case of keeping motivated to learn from what's around me and then put it into practise rather than going through a structured learning process with a teacher.

R: Yeh that was still important to you you wanted obviously he wasn't giving you that

H: Yes it's a retrospective thing ok let's go back over some of the vocabulary that you've learnt in the last two or three months or um (was there ever) no never any revision Revision happened automatically because when you read another bible chapter some of the vocabs the same and you're automatically revising it even so I think it's good to occasionally spend your lessons simply summarizing but anyway that's ....

R: You maybe didn't realize the language need that you had and you weren't able to fulfill that need consequently it seems like you couldn't move on Well you

maybe did through other means you haven't realized it but to you to it would be important to get more advanced so you could move on (yes I think so) I see what you're getting at

H: Yes but actually what happened by default is all the involvement's mean we have been continually learning until the last week of staying in the project (it sounds like it) retrospectively we could of done it differently but probably I would say we were really happy about the way we went about it so it was practical for me it was a very practical way of being involved in the project and learning the language. I guess I had no other choice I had to

R: But in that what you're saying now you've started to evaluate your learning method and so that's another skill or whatever so you're looking back and evaluating what you could of done and what could be better so that in itself is a language learning strategy in order to improve that yes. Shall I finish you up

H: Yes yes

R: I could keep you going I could go on for ages.

Appendix D

Name: Milly
Date: 23.1.97
Time: 3 - 4pm
Place: her home in Thapatali
Relevant Information: I spoke with her 40 mins beforehand over a cup of tea

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R: Valerie in your time in Nepal maybe you can tell me how you feel you acquired the language perhaps you can start off with LOP right up until the time now because it's been threee or four years three or four years since

M: Yes when we start LOP the first day when we were trying language we were in a big group and we had to repeat what Khadka said and I found this incredably difficult difficult to the point where I didn't want to actually open my mouth I found it difficult to do it properly and felt immediatly very discouraged because I could hear other people making a very good imitation and imitating for me has always been a bit of a problem after that we then did some Nepali songs and I found agian that I couldn't follow the words in the tune and felt awkard and clumbsy about it Then when we actually started out particular lesssons we were a group of four and the other couple were actually very nice and the embarrassements seemed to go away very quickly and it was very obvious we were going to be taught by learning Nepali but writing English letters for the sound and as I had learnt Arabic before I knew this was a recipe for disaster because the English letters don't actually make athe sound correctly and so quite quickly we persuaded the teacher to teach us the letters and to read from the Nepali script and though I still read slowly I have never had the problem of transliteration so I think that for me was drawn from past experience so also when I came here I had just finished learning Turkish with aprofessionally trained teacher and I was very disappointed at the low standard of skillls of the LOP teachers and felt very much that they didn't have enough repetitive excercises and though I'd tried several times to explain to teachers what we did none of them had felt confidenat to pick it up

R: So you felt that you learnt best with a different method of teaching (Yes) and that was what they were doing in Turkey How did you actually there as compared to here in Nepali

M: Tke a very simple sentence um 'I go to the hotel' (mm mm) you change the word hotel for house I go to the house Then you change athe I to another person He went to the house Rather he goes to the house so then you would go through perhaps twenty six changes But each time only change one word and so the sentence follows all the people going to a number of different places um as your new structures or new vocabulary and then as it progresses you you change the verb

R: so the repetition for you in that method of teaching was very beneficial (top) you found it for your language learning

M: Yes Yes very helpful

R: so when you came into LOP and had a different method of teaching What then did they do with you? What was wrong about it ?

M: What tended What tended to happen was that they would explain the grammar of the next exercise They always had a vocabulary related to the prose that you were going to do so then you would translate the prose having already explained the structure. Now this would be perhaps five or seven sentences then would follow some exercises based on the vocabulary and the structure but in the

exercises they didn't use all the people so you'd have I frequently and thimi frequently But you never had we or they

R: So what you're saying is they there was no reinforcement

M: There would be reinforcement only for a limited number of people Yes so I found that quite a problem and particularly later wanted to write we I didn't have the verb ending for we because it was never part of one of the sentences in the exercise and they never wrote the whole verb out (OK) so in all it's forms so I found that really quite a handicap

R: Was there anything that you did in that time you're able to overcome that teaching method Was there anything that helped you overcome that teaching method Would you you spoke a little bit about saying did you mention it to them But is there anything you could have done that you didn't do

M: I I found I found that the staff were very geared getting through the book and I came to the conclusion that if they got through the book that meant that they had done a good job and though verbally said it's all right we can go slowly I think that they felt it reflected on on them as poor teachers and though they were verbally and though they were to say no we understand that for older people it takes longer um or for some people it's more difficult I felt that they pushed and I think that the other thing is that students want to learn more and are asking more questions than they have skills for so for example you are doing I go or we went but you actually then ????????? then probably said How do you say I'm going whereas going perhaps is three lessons furthur on and so in it's own way students actually drive the teaching and can pull a teacher out of being constructive and the other thing that I found I felt was that there was not enough going back they needed to spend more I feel I certainly needed to spend more time doing revision so it would have been wiser in my opinion if we'd done perhaps an hour going back even perhaps even to the first lesson which I still don't have right

R: But wait a minute I just have to clarify this you did your LOP in what year 19 94 would it be (yes) 94 I think I met you when I was leaving 94 We'll you did the LTI course the LTI course with was it 5 hrs a day in the language classroom (yes top) OK and at that stage LAMP was an option or not

M: It was an option

R: It was an option ok

M: Yes but for me it would have been a disaster

R: OK so that wouldn't have suited you ok so that method you're saying wouldn't have suited you

M: It wouldn't have worked and I'm convinced I made the right decision (yes yes yes Ok) I'm much to shy I think you need to be fairly percarious for that (yes)

R: Yep maybe you do

M: Yes and I knew from past experience that I find it very difficult to speak until I'm pretty sure I got it right and if it doesn't go over right then I won't try a second time so for me life would be very difficult
(all right ok mm mm) yes

R: So you're saying basically basically you have an awareness of yourself as a language learner

M: Yes yes

R: Sounds like it you know your limitations Or the way you might learn best because of your previous language learning experience

M: Yes yes I think if hadn't done Arabic before and known about the script problem when the teacher had made me learn Arabic script and I hadn't wanted to just wanted to speak um and I realized afterwards how correct she'd been and then I had Nori in Turkey who was a very skilled teacher and really then I went quite fast

R: When you say skilled teacher You're saying that some of the teachers you didn't find them as skilled and in Turkey you had skilled teachers Waht is the difference between as you would see it not as what anybody else thinks between skilled and unskilled

M: Nori had the ability to um pull exercises from different kinds of books Turkey was better set up for language learning There were um two courses that she used one was out of a university and the other was from the American services and the American services was the one we with the greater number of exercises ah and the book that was done by the university was geared to somebody arriving and the type of situations that they could find themselves in and built the language around that um and was very down to earth you know you go to the restaurant you want to sit by the window

R: Ok so it's more functional

M: Very functional

R: Very funcional ???? Functional language learning really (yes) in LOP

M: They try to be functional if you look back over it they try to be functional that I felt I said to people why don't you try to write another piece on chapter one with this vocabularly you only had a tiny bit which you could learn so you didn't really translate it you knew what it said and even if you got up to chapter 25 and you went back to chapter chapter 3 though you might aactually not know the vocabularly you could translate it becuase you could still remember it it was to short and there wasn't enough alternative um pieces to read (um um) that you perhaps could have done as homework (Oh I see ok) you know and i still feel this I don't think anybody has actually done it despite the fact that I've complained bitterly about it You know they could even have lifted things that people have written (mm) you know if you'd done your homework Write ten sentences using today's structure and vocabulary They could have lifted those made them correct and printed them Couldn't they! and it would have given people more reading practice because what It's all very well to say we'll all go out use the vocabularly but the people you speak with don't know how limited your vocabulary is so really have to the only other way to do it is to read it Isn't it?

R: Was there any way you could of compensated or you did compensate for their deficiencies in their method of teaching or the course material ?

M: I found I found if I got worked up about it ???? so in the end (no anxiety lessening strategy used here) I just went along with it

R: so the method of teaching really was quite an emotional thing for you it affected you and there was an affective state ???(top) emotional thing so in order to cope with it you didn't do anything about it

M: Not to much (no no) because the other thing was the whole time it was difficult and the whole time I felt a failure at it (mm) and it's only been quite rrecently that I got over that (mm mm) I just felt inadequate (mm mm) at it cause i'd been very slow but I have persisted with lessons since the time I came I still take them I was there for an hour this morning and I think the lesson I had this morning is about lesson ten but I still don't use it I understand it but I don't use it becasue I can get away with using another tense so I use present tense I use past tense

R: It's quite interesting really that you're saying that we didn't do anything about it becuase we got to worked up so you left it cause that in a sense hindered your language learning I would say (yes yes) hindered it quite a bit and yeh that's how you coped affectively with it all

M: Yes and and I I still find that if I'm finding something difficult um that I'm better dropping it leave it you know come back to it another day because if we go on and on over it and I can't seem to grasp it I seem to get worked up about it and then of course if you get worked up you can't grasp anything and I know that

R: You're coping mechanism is basically to leave it (yes) then you'll come back to it maybe

M: Come back to it maybe I guess ? but really what I found the most difficult is from though I understand what the teacher says and I can do the structure in the classroom it remains a classroom exercise it doesn't become part of my use with conversations with Nepali people (is there anything?) and I don't know how to make this switch somebody said to me has advised ah say for example we've been doing um esumma gsumma listen for it and recognize when other people use it Just pick one structure and listen for other people using it (mm mm) and become aware of it uh the person speaking said then she found she was also beginning to use it (mm mm)

R: You tried that did you?

M: I I tried it I've discovered I have a low level of listening skills (mm) I keep saying to people I don't understand what other people say (mm) with which they ask me a question and I speak for the next quarter of an hour I cannot get the teachers to talk to me I cannot seem to explain to them I don't understand what other people say (I'm not laughing) but it is a problem I've said to people please be a patient and tell me what your problems are and and one said

R: This is the teacher

M: yeh I ask a teacher You pretend you're a patient and tell me what you're problems are and then I'll get my little finger hurts when they know that I work in a mental hospital ?????where I want? that I'm depressed or I didn't sleep well last night or my mother died or something ??? a simple short sentence they seem unable to take ah they're not able to role play and I think that that's the cause of the trouble i've thought and thought about it what is the problem and I think they're not prepared to role play

R: Well ok so you've thought through it you've actually in many respects this is just one example you've given me but you've evaluated your own um your own language learning and their method of teaching so you've really done yeh you've really done some work there and they won't they won't do what you ask

M: They find it very difficult they found I ask them very often to play a sick person because that's the language I'mj not understanding (mm) so they need to imagine what it must be like and we've talked a lot about mentally sick people and I particularly by now I would of thought one person I've had for a long time could

have played the role (mm) but I think act.... embarasses she's a language teacher she's not a drama class there must be a difference I don't know what it is oh for example I sat today um at the mental hospital listening to two mental nurses talking (top) I was I was there for work and two nurses were talking who both have fairly clear diction (mmmm) yes they knew I was listening and I could not pick up what they were um talking about and I know that for a long time when they were talking like that I just didn't listen I was very deliberately listening as opposed to being there (mm mm) you know you cannot listen even when people talk your own language there people say what do you think and you say I'm sorry I don't know what you're talking about um and I realize very often I sit with Newari people and when they go talking two two people together I just switch off and don't listen So this was a deliberate effort to try and encourage me by myself to listen deliberately listen to what people are saying (in order to improve) to try and improve this problem of listening skills (mm mm) I accept that sometimes in a mental peoples diction is not clear there was another man rattling on at me today I must of asked him ten times to talk more slowly and then he switched to talking in English and I realized I couldn't understand that either He had a diction problem (mm mm) but it must be very frustarating for patients when I obviously don't understand so listening skills need to be improved I can tell you in Nepali what I did yesterday I might have to correct it a bit as I go um and people say you you know make yourself quite understood but if your listening skills are not good and if people go off on a tangent on a new subject then I'm lost If I ask you questions and I'm listening for for an answer I could probably pick it up ? get the gist of the answer but if you start directing things at me out of the blue then I'm a failure

R: So is there any other way you've been able to to practise perhaps any strategies you've used in order to help you with that

M: I find people ask me what do you want to do (top) (in your language learning) in in my language class for some people that might be very nice but just recently I had a a um a young man who came in we'd not met before uh he uh asked a few questions about what I was doing and he replied and I suddenly realized he was writing below the level of the table so it was not It was not distracting and I couldn't see what was going on um then he go up when he finished it quarter of an hours discussion and then he proceeded with all the words he had given me because he didn't know what they were uh grammatical mistakes that I'd made all written up and the rest of the lesson we went over repeatedly getting this right and I felt this incrediably helpful

R: So that's the method of teaching that you can cope with (top) I don't mean cope with may be that's the wrong word comfortable with (comfortable with) comfortable with

M: I've never had anybody do that before

R: So he listened (and then picked up the problems) picked up the problems before

M: I've not had anybody do that not in quite the same way but he didn't but we must of talked for quarter of an hour so I guess at the end of quarter of an hour he proably got quite a long list (did) and may have heard the same mistake several times

R: You knew what he was doing though or you didn't

M: I suddenly realized what he was doing but I didn't find it distracting I think if it'd had been here and I'd seen the list going longer (mm mm) I would of been like this and stopped talking You know I would have been looking Yes but It was was

quite comfortable it was he sat not opposite across the corner like you and I are sitting which was quite interesting

R: What's his name?

M: Birendra He's just gone to Khimti and there delighted to have him they've had him before

R: I was thinking I might ?? and sit in on your class

M: No he's gone he was very good (mm) and the Khimti people are delighted to have him back Even one of the children are having Nepali lessons with Birendra and really he's quite a little chap (so) you know he's got a special skill But I found that actually quite helpful I'm sure I wondered whether perhaps I'm going on leave so this new guys not very good It's such a contrast it's unbelievable He couldn't explain to me where where not to use eko That's how I found that very difficult and we've spent and he went away and obviously asked somebody else and he came back today and tried to explain and I still feel we haven't got it alright (mmmm) so that was a bit ???

R: It sounds like if your comfortable with the method of teaching um and the technique that there using you obviously feel like you're progressing but if you're not comfortable with the language trainer then that would hinder your language learning (very much) yeh (very much) Has ther been Has there been language trainers that you've clicked with That you've you've got a relationship with

M: I favour learning with the ladies I don't know why You see Birendra was a man but I got on very well with him and I would of been very happy to stay with him But infact Shamila and Indira have both had me for a long time (mm MM) I've had quite steady steady lessons with two ladies I think for over a year With both of them and uh uh when I came back from leave last time two and a half years ago I'd asked for somebody who would sit with me and just talk for six hours a day for a fortnight and I so enjoyed it she did another week for me and I found that very helpful (when you say) I did a little correction but mostly talking try becasue I was very slow very laborious saying things thinking it out It was not at conversation speed and she was prepared to sit with me and slowly over the three weeks we speeded it up a bit (mm mm) I enjoyed that very much she was a nice young lady We talked about lots of things (mm) and covered work subjects, ???, families and that was good The things I talk about with patients You know 'Have you got any children ?' You know 'What's your home like?' 'What does your husband do?' 'How'd you feel?'

R: Maybe we could move a bit onto your work I'm not quite clear I haven't got a good impression of your work What do you actually do?

M: I work in ah three different places I work at Jorpati which is a home for physically handicapped people um the lady the gentleman that I relate with most speak rather than adequate English (mm) but most could do with English conversation and so I talk normally with them in English

R: so you don't need Nepali for that sect (top) (for that particular work) for that part of your work

M: the residents who come in don't speak English and so for them it would be nice to have more Nepali uh and we've done quite a bit on measuring what various bits of clothing are called but I still find ???? 'Like this Like this" you know it's sort of a mixture and the hands are going for demonstrations

R: So OK in order in order in a sense to have your Nepali workable you'll use English and Nepali when speaking with the with the people who come

M: It's improving It's improving I realized the other day that that with the residents that had been done mostly in Nepali but I'm still particularly if we're talking about a garment I'm still unsure for the words for seams and um I can't think quick enough so I tend to say MM you know and I show them if it's got to come out or 'yo ramro china' and them I pull at a bit of cotton Oh you know at home you'd say you'd cut the ends to short (mm) I just demonstrate what's ??? and just say 'ramro shina' so they know that I don't aapprove so that's not I get round it (mm mm) yes Now another day I go to Two days I go to the mental hospital (mm) and there I take puzzles and toys and book, crayons and pencils that kind of thing (for the patients) for the patients to use Yes um the patients come look at them and I always say 'bosnos'cause they're not sure that they're welcome yes now um ah and they sit down then we say koshish you can try but again it's very limited I don't say 'Oh you're welcome to use the toys' I pick up one or two words and again I'm sure I'm using my hands (mm mm) as demonstration and quite recently I deliberately went back to one of the teachers and took the toys with me and mm he played very well It was one of the men from Patan hospital an older man there and he he understood immediately what I wanted and he took the pieces out and we put them in the wrong place gave me all the vocabularly for moving it and also "????' and 'gomounoo" mm and he was really quite good

R: So this was a teacher where where's the teacher

M: Patan hospital OK

R: Ok attached to Patan hospital OK right

M: He was very good He was by far the best doing this because he was prepared to look stupid Most of the others put them in the right place which patients don't so then you don't get you don't get any teaching out of it whereas this guy put them all in the wrong place so then it was then 'Now what do I say?' and then he told me what I should say so he was very good

R: I was just thinking I don't know whether this would help you Take one of these teachers and that's maybe what they get paid for to go into the hospital with you even to help you um you know watch what you do and say 'Look this is the words that I need this is the work that I do ' Obviously ah a big struggle

M: The girl that went with me for three weeks infact we did she and I went together towards the end But at the beginning she would not have been comfortable to come with me (top)

R: But what happened there that's another story in itself yes (yes that's quite different) I'd like to hear about that How did that did you consciously initiate that she went into the hospital with you

M: I I discovered that she was beginning to be interested in what I was doing and no personal experience of being with anybody who was physically disabled or mentally disabled and so I said to her one day 'Would you like to come with me ?' 'Shall we go together' Weee went together but she was very apprehensive but it was really quite interesting but we had really got to the end of my time with her Yes you see the thing is very often with the classroom based people they've got an hour or you have a lesson I try and get two hours because I find an hour not enough I find I'm just getting going and then that's the end of the class and I find it to bitty But in two hours it's very difficult to go anywhere

R: You need half a day or something

M: Yeh I'm actually wondering what I'll do when I come back from leave I'm about to go on leave Of course then officially your're allowed some time for language study when you get back (mm) and I have actually been wondering whether I can go and find this other lassie again who was so very nice with me I'm not sure whether she's teaching regularly or whether she's not and then perhaps she would come with me and and help I've wondered the same (mmm I can see) It's such a funny language isn't it I mean people don't usually say 'oh a bit to the right a bit to the left ' ' Oh that's right ali koi ali koti Back the other way' This is quite difficult language but it is not what you learn in a formal lesson (mm) You know I've taken toys before We've built into the group (into the classsroom) We've built a set of bricks I don't know if you know ???? yes and ah I know it ????? cause they're made of wood ????? and I can play that in Nepali and I can um I can describle to people how to turn cards over you know if you're matching pairs There's alto and solto I'm not comfortable yet with that That was the only thing I did with the man that was quite good

R: So you have actually you have introduced you've introduced activities into the classroom in order to improve your language so it is better outside in the workplace (yes, yes) so that was the second place you're at the mental hospital um

M: And then I go to Ash a dee which is a halfway house for people started for the mentally sick ladies who were in jail but they haven't commited a crime they were just unmanageable at home and the mental hospital won't didn't have long term beds and so they were put into the jail um ah and the jail was in central jail it was in very bad condition and um some social workers encouraged by Chris Wright uh started going in then then they made good relations with the jail staff and the govenor in particular and persuaded him to allow them to take a few ladies out to live with them and they would make the connection with home and that's how the work started and has continued to develop and everybody was out of the jail quite quickly um and ah getting people from the halfway house to home varying length of time some would go within a month because all they would need is proper medicine ah ah and athen the lady could say where her home was and so sister and the lady would go together to the home and they would promise support and say 'if she's sick again please bring her back to us ' 'Don't take her to the jail ' and people have done in in varying degrees the same as we've had at home some wouldj do better than others and ah I take really the same set of toys to Asherdeep

R: So it's the same set of toys you use in the three places

M: No not at Jorapati not at Jorapati at the mental hospital (ok) and at this home (mm mm) and ah or sometimes we sing and ah play games ah the other day I took bean bags to throw around in a circle and I find that quite difficult for language

R: Why is it difficult ?

M: I don't know the word for to throw and to catch and I was caught out ah um I hadn't planned to do it I just happened to have it with me cause I happened to something else and it was a bit chilly and I realized I got these bean beanbags with me (mm mm) so I started throwing with one boy and then another one came and we had three bean bags thrown between the three of us um but I find it quite difficult ah I realize I was minus an enormous amount of vocabularly I didn't know the word to throw I didn't know the word for catch I didn't know how to say no 'palo palo' turn by turn but not go round in a circle (mm mm) yes so I was actually missing an enormous amount of vocabulary suddenly

R: What do you do in a situation like that you've realized you haven't got the language What do you do after you come out of that situation (top) Is there a strategy Is there something

M: No I never do anything No I never think of anything I am never conscious of the fact I should perhaps identified? short of language (no no) therefore I could

R: DO do you think of a way I mean you've said to yourself 'Well right I haven't got the language I wish I had it I haven't got it when I want to play this game ' After you've finished the session is there anything that that you think of that might help you overcome that language difficulty so you don't have it the next time

M: No I've never thought of it It would have to happen several times and then in desperation I'd take the ????? (res laughs) I can't cope

R: I suggest I suggest This isn't part of my research could you write as soon as you've finished (yeh) write down in English the words you didn't have (yes) then either go to a bideshi (or look them up) or look them up or I was thinking now I want to help you now (M laughs) What I'm thinking Milly is you know I'mj asking you is there ways you could overcome that language difficulty Have you maybe thought of umj sitting in on somebody elses class or what they might do the same thing so you can listen to them What were you saying there was no-one else

M: Now I am the role model so I'm the initiator of the activity and maybe other members of staff will pick it up with me (mm) yes but very often not I'm very often left with a group of patients yes I mean this this with the bean bags I mean there must of been twelve of us in the end that played um and it went very well um and then I got them to go and get a bucket and so we threw them in the bucket and I remembered I got some sweets and you have to get three in the bucket to get a reward ah but the word for reward was not there (mm How do you?) then somebody else picked it up I must admit I didn't listen to the language

R:: Well you're not you're to busy playing the game (that's right) (top)

M: other people doing has everybody had a turn

R: Obviously the game went well despite the language so there must of been something that you did I mean was there Do you feel the gestures

M: They they know me quite well (uh ah) it's a very physical thing and so gestures work (mm mm) um I'm given to laughing when we get it wrong which ah always helps I don't mean inappropriate laughter I mean if you smile and laugh I mean actually people make more effort to copy what you're doing (ok) yes

R: So it's the non-verbal communication that in a sense would compensate for that that that deficiency there (yes) How long you would have been at least working three years

M: Yes and it's terrible (three years) to think that my language is so bad still and that's what I find so difficult Three years you would think you would think in three years that I can throw up I'm quite sure two and half years ago I knew the words but we haven't done it for a long time so they go again so retaining it's a very wide vocabulary that's part of the trouble (it's retaining a lot of words) a very wide vocabularly that we don't use very often

R: That you don't use often wouldn't you use them everyday

M: You don't use throw and catch everyday you don't say I mean if you were talking in the office you don't say 'turn it over or turn it round' These are not really terribly common words (mmmm) I had one today What's the word 'miserable' and I would have thought that I'd use the word many times but no we talk about things

hurt or we're depressed (mmmmm) but today I got a completely new word for miserable

R: This was in where?

M: This was as I was coming out of the class (ok) Now you'd have thought in a mental hospital I could use the word miserable frequently you know this Why did we just (mmmm) suddenly use this word miserable (mmmm) and there are many words for being depressed um for being worried to be anxious all with shades of meaning and then you get the problem which the staff have explained to me quite often people that I meet in a hospital don't have a very wide vocabularly

R: These are whom the

M: the patients (patients ah ha)

M: Maybe they're um home language is Newari or Magar or um something other than Nepali so some of them are also speaking in a foreign language

R: Oh that's that's different as well so we're both and therefore when I say things when there quite correct they look blank at me There was nothing wrong with what I said but it's for me discouraging Isn't it

R: Well, how do you how do you think I mean you've said to me it sounds like it's been quite a struggle because just of the thing you've said you said 'Well you know three years and you would think that I could remember them now' and things like that How do you think you've coped with that experience emotionally

M: Um I think if I come here with other people in UMN and had never struggled before I would be completely and utterly demoralised

R: What What helps you keep up then

M: Um when I was in Oman and I did Arabic I knew at the end of five years if we were up a mountain I could ask a person if he was married did he have any children How many goats Where is the water and Did his children go to school yeh He was just so delighted that I could say that much in Arabic that I was his best friend You know we were probably invited in given tea whatever and we could have a minumum low level conversation (mm) and I I realised this was of course very much appreciated Then when I went to Turkey I was there only two and half years I think I actually had more language as we were leaving I was able to talk to people in some of the ruins and they were very use to visitors not visitors who spoke Turkish (mm) yes and I realized how much it was appreciated and we were taken off Peter and I to be shown special things that that most people weren't and the sights were quite quiet when we were there it was an off season and people just showered us with kindness (mm mm) and so with this strength of knowing behind me (The same as Creme) and the feeling that we're here to do a job of work that we don't have to do We're here because we want to be here (mm mm) and I've come because I've wanted to work with people who are hurting (top) and I think this is part of the driving force I want to be able to communicate I want to understand and I want them to know that I care about them and you cannot do that adequately without some language The better the language the better the relationship.

R: So it's your um I'm really choked up Milly it's your relationship with people that's important basically keeps you going on because you know in order to build that relationship you will need you do need to communicate and you'll communicate in a sense through I suppose the bits of language that you'll eventually put into the jigsaw (yes yes) yeh

M: It does go It does improve you know I I sometimes I think we're back on lesson three as we were this week but I know that lesson twenty has gone gone smoothly for a long time and the order of lessons shouldn't really be a discouragement to go back over a construction You tend to think the easy ones went first But you can never tackly language with everything all at one time (oh no it's just) (beliefs about LL) and I think too with the Nepali the verb to be um you know I think that's extremely difficult But that's the very first lesson so when you still here yourself saying 'oh hoina no china' (top laughing)

R: I did that this morning When I was in the class they did that The Survival text you know

M; You know and I'm still making this mistake OH you tend to think oh this is lesson one It's actually a very difficult lesson It's really more appropriate to do in lesson 25

R: Because you don't have it in English all these ways of saying no (that's right) I know this morning I was listening in on a class (yes) ho hoina cho china zaindaina all these It was all very complicated so I know what you mean (yes)

M: And you know that's where you start something that's particularly difficult for us (says this alot) (mmm) with only one verb and they have two yeh yeh

R: I'll see hoow much tape I've got yeh oops yeh I've still got a bit

M: If you ask me whether I'd try another language the answer is Yes because that's the only way you get close to people (top) Peter Peter gets close to people in the office but they all have good English so they get close to Peter because they have good English

R: But you have patience (top)

M: I do have patients who don't speak English and who will never speak English and therefore I have to make the move to them I have to speak their language (mm) and it's very interesting when I go into the office the staff they all use English with me except one or two and they know I can speak some Nepali (mm mm) and then graciously they make efforts towards me which I find quite nice (mm) yes

R: So you work how many days was it three four

M: I work four days

R: four days (yeh two in the mental hospital) what's today Thursday

M: I've been I've been in the mental hospital so I did a lesson for an hour then went to the mental hospital and left the mental hospital about two It was actually a very good morning this morning We played cards so we had alto and salto We had goomounoo for moving things round oh yes we had those words recently but I heard no eko which I did today (laughing) ? concentrate on that and named many things in Nepal cause I had a lady going through a box of pictures and ah a man talking to me actually in English but I didn't understand because it's very slurred and he wanted my attention and she wanted my attention so she ???? me so I would say 'seow' say it again slowly ah ' piaj tapaii piaj ramro china' It's ramro china which she loved and then he was again speaking Then I was ??? 'goomounoo goomounoo' (laughing) but you see the other thing is actually even in English you wouldn't speak in sentences You know we say 'turn it round' We don't say 'the yellow please turn it round' (mm mm) We we just we'd point and say 'turn it round ' yes (yeh) I'm I'm again we don't do a great deal of that in our lessons we tend to speak in completed sentences (mmm)

R: So really what you're saying is the method of teaching hasn't been beneficial for your workplace language

M: Maybe for workplace language LAMP would have been better but LAMP means I have to dirive it and I'm not very good at opening my mouth (MM)

R: your saying ???now you're saying basically your personality is such that um yeh yeh You were saying you were quite shy so that 's difficult as well

M: It's very difficult I I Know this is a problem people say to me I think 'Milly you must talk more ' and the more you go on at me the more I shut up

R: Yeh I have a friend whose like that It's very hard people can tell you what you have to do but if it's not your personality and you feel you can't do that even though you know this

M: Yes do you know Paul and Jackie Wicks Paul chatters on and has done ever since he came and Jackie curls up because it was all wrong Jackie could tell you exactly how to say it but never said a word I guess now in Tansen it's different (mm) but it was like that for two years here Jackie know exactly what to say but didn't say it Paul witted on said it all wrong He he got through

R: My personality is such that my language teachers thought I'd never speak Nepali and now they always tell me how good my Nepali is I don't think it was that great but becuase I was I was so quiet for six months I must of been taking it all in (yes) and then suddenly it come up (seemed to come) but I was silent I wouldn't you know so I think your personality does affect

M: Oh very much I'm sure (yes yeh) I do think it's very important when I see people ah going up and down my path here for language and sometimes they look a bit down and I say 'oh how's it going' you know they say 'well' andj I say 'keep at it' 'it will come' You know don't be discouraged we all have bad days and I said to somebody the other day 'Well I'm forty and I'm still having language lessons every week ' and I hope that encourages some people who find it difficult doesn't put them off There are others who keep going and struggling and many give up Many get discouraged and give up (mm)

R: Well it depends on whether you have to use it Well before we finish up if there just anything else you you'd like to say about you're language learning experience

M: My real comment is that there is not enough literature available in Nepal for people learning Nepali simple books to read that are geared to people learning in a progressive way Not a childs book cause that won't do becuase a child has enormous vocabulary when they're going to read but something that builds on vocabularly that would be really I think really helpful People say well use a bible but the bible has enormous vocabularly (mm) you know the double the bible the bible that has been printed and that is very helpful but you know very simple story books or situations stories that use the language in a progressive way I find it incrediable that UMN has been teaching for so long and nobody has done this

R: It's also the materials that have also been

M: I think the materials are totally inadequate (something that) you know if you're teaching a child to read they have a book and the first book has fourteen new words in it The next book has maybe 32 but it uses the all the 14 Yes and you know what the new words are It needs to build up like that I don't see why that's so difficult to do Nobody has got round to doing it it's very methodical (mm) I would of thought You know we could have had a

R: I don't thnk they design and create material for particular users needs I did when I was here because I realized my (TOP) It takes time and effort and you've gotta pull people out of the classroom which is very difficult to do you just keep using the same old material that's easier

M: You imagine if we did a set for health Now the first lesson would be "Hello what's your name and what is your problem ?' yes and we would limit the problem so we might introduce 'My leg hurts' Yes and then we'd repeat that and somebody has um 'I have a cough' Yes and so we use the word 'Does it hurt?' You know we build it up but we could build up a series in a medical We could build up another series for an engineer

R: What you're saying really is that the materials are to general in a sense (yes) don't aren't um They're not suitable for people going into different occupations

M: NO NO

R: They're not as functional as they could be

M: No but I think that you need this continual repetition of words whereby we don't do exercises on it We just read them We read them and we read them again and we read them again Maybe an exercise would be translate the third story Yes (mm mm) and that's your homework and then you read the next and she says 'Do you understand it ' 'Well there are a feew new words' "we had a construction I wasn't quite sure about' and she teaches you the construction and she says ok tomorrow ok translate the next story but it's not a big deal it's not a difficult thing to do because you know all the vocabulary you've got only ten new words or something m(mm) or perhaps a new word or construction ah ah These would make complimentary I don't think they would make the basic teaching material but make basic complimentary material (mm mm mm) I think it would make such a lot of difference to somej of us that are slow (mm ok) I'mj sure you could do it You could do it for religious text you know

R: You've got to find somebody whose got the special skill

M: It's quite a special skill I'm sure

R: It is a special skill if you're doing it properly and you need to take time