

Extra-Curricular Activities in Second-Language Teaching in a University Setting: Experience of a Russian Program

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Extra-curricular activities of second-language (L2) students has always been considered a desirable addition to the language courses. But their real place, their planned development and their integration with the L2 curriculum has never been (at least in the literature available today) seriously discussed and evaluated.

Here and there different authors have mentioned student clubs and foreign language circles but have never paid much attention to them although it seems to be especially important at our time of new approaches to L2 teaching. Among these new ways in the 1980s the priority will probably continue to be in teaching communicative competence/performance of the foreign language and foreign culture.

The communicative approach to teaching FL was widely advocated in the 1970s and continues to be the main issue in pedagogical thought in the 1980s. With new developments in language-related disciplines such as sociolinguistics, psycholinguistics, anthropology, sociosemantics, and others, language pedagogy shows more and more signs of a pragmatic (vs. formal or "scientific") view of language as a means of communication. One can say that the emphasis on communicative competence and performance leads the entire process of L2 teaching towards better human understanding, towards more human relations in the classroom. It significantly changes the teacher-learner relationship and decreases the highly directive role of the teacher, thus increasing the active participation of the learner. The latter, as a result of the new emphasis, finds himself in a real world rather than in an artificial environment of the language laboratory. The dialogue with the machine is being replaced by speaker-listener conversation. In this more realistic situation, both speaker and listener, in order to understand and be understood, must use the same means of communication: the same code which can be sent and deciphered. The Russian student studying English, for example, must know the English code of the "goodbye" phrase: "See you later." Otherwise he will insist when exactly (at what time) they will see each other because in Russian "See you later" would mean necessarily "today," "shortly."

How then can such a code be learned? Only by studying the cultural component of the target language. The recognition of a cultural component as a legitimate part of language studies goes back to the beginning of this century. Jespersen (1904) mentioned the necessity to teach "the spirit of the nation" while teaching language.¹ Similar ideas were expressed and enriched in the 1930s, and with increasing conviction in the 1950s.²

In the 1960s a number of scholars tried to formulate the main theoretical points of the problem. The definition of culture in the sixties came to wider understanding. In the works of R. Lado, W. Rivers et al. culture is no more a matter of the masterpieces of fine arts, but includes all aspects of social life, national habits, the way of acting, thinking, talking; in other words, culture includes "all aspects of life shared in a community."³

Language is a component of culture and must be studied as such. It influences the learner who is learning language in the context of a culture. On the way of this simultaneous process one should be aware of the false clichés (stereotypes) that exist in people's minds.⁴ Therefore the very important goal of teaching culture in the L2 classroom is cultural understanding.

In relation to this aim, which teacher would be more successful: the native speaker or a foreign-language teacher? The former knows his own language and culture but does not have an informed insight into the culture of his students. The latter is native to his students and may share with them their own often controversial understanding of the target culture without having a deep insight into it. Some authors prefer the native-speaker of a target language, some disagree, and the majority of this discussion attempts to find a happy medium.⁵ But the essence of cultural understanding does not lie in the choice of who teaches.

The main problem is one of implementation of the cultural component in the actual teaching of the language. In the 1960s everybody (or almost everybody) agreed on what to do. The question of how to do it was left for the 1970s.

The issue of cross-cultural communication is viewed in close connection with cross-cultural understanding. From proclamation of principles a number of authors moved towards strategies in realization of these principles. In the 1970s several issues were raised: issues of cultural immersion including travel and exchange programs; use of community facilities (films, concerts, exhibitions, guest lectures); use of multi-media materials (The Module Project at OISE); use of concrete classroom techniques ("Culture Assimilators," "Culture Capsules," "Culture Clusters") and many more.

It would be difficult and certainly fortuitous to assert that all of these issues were resolved in the seventies. The teacher of FL in the 1980s continues to face problems inherited from previous years. The main criticism as it was put at the ACTFL National Conference was formulated as threefold: "1. lack of FL proficiency; 2. no effective contacts with L2 communities; and 3. failure to provide an international orientation." Stern, in his paper delivered to the Conference, pointed out four significant trends of the 1970s that should be worked out as trends of the 1980s: 1. new trends in the language sciences; 2. the outcome of language learning research; 3. human relation emphasis; and 4. two major FL curriculum emphases.⁶

In this paper I shall discuss extra-curricular activities in light of the last two trends mentioned by Stern.

• Emphasis on human relations has already changed the atmosphere of the teaching-learning process where this principle is used. It is to be developed further and implemented in everyday pedagogical practice. The most significant changes in this area apply to the flexibility of teaching and teacher-learner relationship. This implies sensitive response of the teacher to the learner needs. Hence individualization of teaching, group work, stronger learner motivation, increasing learner activity in and out of the classroom.

As for the FL curriculum emphasis, it seems that Stern's proposal of a "general purpose" curriculum appears to be the most integrative approach. The four focuses of this curriculum are:

1. Language (L2)
2. Culture (C2)
3. L2/C2 communication activities
4. General language education

In the description of the proposed curriculum it is strongly stressed that focuses 2, 3, and 4 "are not by-products or less important aspects of the curriculum than is focus 1."

Elaborating on these focuses, Stern does not mention so-called extra-curricular activities. These can be applied to focus 2 and 3, though many of the details given in Stern's description take the process of L2/C2 acquisition out of the classroom setting.

An agreement in favor of contact experiences with the L2 community is, of course, very desirable but not always feasible. Some alternatives can be found, such as immersion and immersion-type arrangements, personal involvement in various aspects of the life of the L2/C2 through radio, TV, newspapers, and books. Among these one might point to the extra-curricular activities as unexploited ones.

In commenting upon this situation, Stern writes:

Informally, here and there, language teachers have always tried to offer opportunities for this kind of "field experience" to their students. However, what is suggested here is that it should form part of any regular language program and must be more systematically developed and incorporated.⁷

If extra-curricular activities can be applied systematically in language programs, Stern's statement would certainly find support in this paper.

As was already said, foreign-language clubs and other forms of extra-curricular activities are hardly mentioned in language-teaching literature because it was and is in fact a neglected area. How neglected it was can be seen in earlier data provided by H. H. Stern.⁸

Russian language and literature were taught in eighteen universities in

the United Kingdom. In the description of studies we find information on various aspects:

1. Course of study
2. Types of courses
3. Methods of study
4. Requirements
5. Extra-curricular activities.

Cross-cultural exchanges, which provided opportunities for students to live abroad or in a Russian environment, played an important role in the requirements. But only five out of eighteen universities were bothered with this component.

Extra-curricular activities appeared as a part of the program in various forms: Russian Club, Choir, Drama Circle. But these were offered only in four out of eighteen universities. It is very characteristic that both the requirement of residence abroad (we will call it today L2 communication in an environment of C2) and extra-curricular groups involved the same universities: three out of five, and three out of four respectively. Communication and culture were the mutual emphases in both cases. The study does not show how they correlated with the curriculum. Nonetheless, the programs that contained this addition to the curriculum are notable for that era.

Of course, it is a striking fact that only 16 percent of universities offered programs which could conditionally be interpreted as having attempted to synthesize extra-curricular activities and the L2 syllabus.

On the other hand, one must not be surprised at these figures, considering how the entire problem was treated in the sixties (and probably is treated now.)

Three years later, in 1968, in her book *Teaching Foreign-Language Skills*, Wilga Rivers speaks about conversation groups and foreign-language clubs as designed merely for "more intensive practice in the art of conversation."⁹ The suggested topics include some cultural elements: the country, love and marriage, national holidays and so on. But "the topic itself is merely a focus to give the conversation direction . . ."

Unfortunately, there is very little evidence of changes in the literature in the 1970s. Even in the most explicit explanations of communicative strategies there is no mentioning of the out-of-classroom activities.

At the same time, the trend toward an integrative approach to L2/C2 teaching dictates the needs for studies concerning the practical experience of universities in the field of extra-curricular activities in their FL programs.

CASE DESCRIPTION

The Department of Slavic Languages and Literatures of the University of Toronto has been running an extra-curricular program for several years. My

experience with this program can be divided chronologically and by content into three categories:

1. Summer Russian Workshop (1975-76)
2. Russian Cultural Circle (1977-78)
3. Russian Thursday (1977-1982)

1. *Summer Russian Workshop (SRW)*

SRW was established in 1966 and was conducted for 10 years (1966-1976) under the sponsorship of the Department of Slavic Languages and Literatures and the Centre for Russian and East European Studies. Each summer the students (some of them in residence at U of T) spent eight weeks studying Russian. The program included instruction in Russian at all levels as well as some additional non-credit courses.

For two summers (1975 and 1976) I was teaching the non-credit course "Intensive Oral Russian" and was running the Russian Choir as its Music Director. My course was designed for advanced students and, unlike the other conventional courses, pursued as its immediate objective acquisition of communicative competence/performance. (Though it was not formulated in those terms.)

But it would be fair to say that the entire school was very much concerned with the active use of the target language. Every possible effort was made to spend the whole day, so to speak, "in Russian":

1. Besides the use of Russian in the classroom, Russian was the only language of communication after hours (breaks, lunch, coffee, dinner, etc.).
2. Every evening students could take part in extra-curricular activities of various kinds: Russian Choir, Dance Group, and Drama Circle.
3. Lectures given usually by Russian native speakers embraced the full scale of cultural topics (fine arts, literature, sports, political issues in the USSR), and were offered usually after classes — six to eight times per session.
4. Students could attend the Russian movie theatre (four to six films per session). Discussion took place after each film.
5. At the end of the course, students concluded with the concert, which had been in preparation for six to seven weeks.

As can be seen, the extra-curricular activities in SRW represented a wide spectrum of events. In my opinion, they enriched the students' cultural knowledge about Russia and influenced their motivation more than did the classroom work. A great many of the students continued to study Russian language, Russian literature, and history at the regular session.

My role as the choir director gave me an opportunity to watch and appreciate the benefits the students gained from participating in choir practices. First, their pronunciation and articulation improved tremendously; second, they learned a great deal about Russian music, particularly about Russian folk songs; and third, the students started using a lot of idiomatic expres-

sions and poetic lines, both of which they learned by singing songs. But the main thing is that it was a constant communicative process. Even the first year students, by the end of the eight-week period, were able to maintain simple conversation.

Another observation can be made in regard to the extra-curricular activities at SRW. Namely that the spirit of the school was that of the community. And students really liked it.

The experience at SRW was an "immersion type arrangement" which can be used as a valuable "substitute of the living totality of a speech community."¹⁰ Unfortunately, the existence of SRW has ceased for budgetary reasons.

2. *Russian Cultural Circle*

Because of my interest in setting up live contacts with the Russian community of Metropolitan Toronto, I applied for a Canada Council grant and was awarded the status of Community Musician in 1977.

It was presumed that in this capacity I would be directing the Russian Cultural Circle, since I had access to both the Russian community and the University of Toronto. I was to conduct the Russian Choir which had to consist of our non-Russian students of Russian and members of the community. In September 1977 such a choir started its activities. With the help of the Centre for Russian and East European Studies, the rehearsal facilities were provided at Trinity College and we started recruiting members for the Choir.

The majority of the Choir, to my surprise, was made up not of the representatives of the Russian community, but mostly of non-Russian students from our Department. Very few Russian native speakers took part in the rehearsals. Soon I understood the reason. The Russian community in Toronto is divided into two camps in compliance with the division among its religious leaders on grounds which are too complicated to be explained here. Nevertheless, this animosity prevented people from the two camps from participating in one united organization.

In that way my plan to set up conditions for cultural and language contacts between our students and the community was undercut from the very beginning. Despite that fact, however, the choir started practising and by the end of the season we were able to present the Russian Festival, which attracted a large audience. Having forgotten all their differences, about 400 Russians and some English-speaking people gathered together for the celebration of Russian and Slavic culture. The program was dedicated to the art of Russian Music, Dance, and Poetry, and to the heritage of the Slavs: Ukrainians, Belorussians and Czechs. Two masters of ceremonies presented the program in two languages: Russian and English.

What were the conclusions I had come to as a result of the preceding events? Of course, my initial plan of real language and cultural communi-

cative activities failed to come true. Nonetheless, the students had an opportunity to receive some language/culture experience.

As an important lesson for myself I arrived at the conclusion that small separated communities (like the Russian community of Toronto) cannot be a substitute for the real culture of a nation in order to provide communicative activities for L2 students. For our purposes, as we had to find some kind of such substitution, the better option seemed to be in a well-organized and well-planned club.

3. *Russian Thursday*

Toward the end of 1977-78 academic year an informal gathering of our students was organized. I proposed to call it Russian Thursday according to the Russian tradition of nineteenth-century intellectual circles to call regular gatherings by the days of the week. Since it was decided to hold meetings once a month another tradition was established: each Russian Thursday starts with music of "The Seasons of the Year" by P. I. Tchaikovsky. In this beautiful cycle one can find twelve pieces which represent the twelve months of the year.

The first announcement of Russian Thursday outlined our basic objectives. They are listed as follows:

- Let's speak in Russian
- Let's sing in Russian
- Let's listen to Russian music
- Let's recite Russian poetry
- Let's have interesting talks about Russian culture

The invitation was addressed to all students studying Russian language at all levels. The first meeting was a success. Fifteen highly interested students attended. Three instructors directed the activities of the club. We understood that our undertaking would be successful only on the condition that the students would not be ashamed to speak in Russian, and would take responsibilities for sharing the management of the club's activities.

In order to encourage the students to be involved, we called up the most active members and suggested that they come in advance so that we could together decorate our Common Room. Probably it was a right beginning. Together we did everything possible to make the Common Room as Russian and as informal as we could.

Gradually the students started to participate more actively. They used their first Russian words when we discussed the presentation or our future plans. But still we felt that the instructors and guest speakers spoke too much. We had to make everybody speak freely, but the first three or four meetings there was more listening than conversing. Possibly the topics of the talks were not provocative enough. We realized, nevertheless, that what the students needed was an early commencement of the activities of Russian Thursday. They insisted that our meetings start as early as possible in the next academic year. The following year, membership increased to between 20 and 25 students.

In mapping out Russian Thursday for the next academic year, we discussed the topics of meetings and came to the conclusion that, in regard to the thematic content, we had to make certain changes. For example, the topic "Russian Ballet: History and Worldwide Influence," though interesting for students, was too demanding for one evening. The film "The School of the Canadian National Ballet" (with a Russian native guest speaker who teaches at the National Ballet School) was not provocative enough for an active discussion. It was very interesting to learn about the ties between Soviet and Canadian ballet, and to watch the process of learning at the school, but nobody could either say much about it or ask questions.

Two criteria were established as principles in choosing the topic of the evening:

1. The content should relate to students' personal experience as much as possible; and
2. Instead of bringing only guest speakers all the time we should find among our present or former students those who have personal experience related to Russian culture.

For example, the topic "The Architecture of Old Russia" was an interesting one presented by a recent Russian emigré and professional architect. The talk provided a great deal of information, reinforced and visualized with color slides. Student participation was nil. In comparison, "Slides and Commentary on the Soviet Union" by David MacDonald, our former student who spent almost a year in Leningrad on the exchange program, awakened live interest and provoked active questioning. In David's presentation he also touched on the old monuments of architecture. His presentation was very different from the one given by the professional architect in several aspects: on the screen young people saw David or his friends posing against a background of architectural monuments. But more important, he talked about *his* life in the USSR, about *everyday* events, *customs*, *comparisons*.

The film *A Trip to Russia*, commented upon by the second year student whose father shot the film in Russia, showed different parts of the country, its people, customs, and events. For example, the film documented the funeral of the famous Armenian composer Aram Khachaturian in the city of Yerevan. We were able to see everything from close up. It initiated a vivid discussion on the differences between burial ceremonials in different countries; contemporary music in the Soviet Union; relations between Armenians and Russians, and political issues in the USSR. As this interesting discussion progressed, more and more people became involved.

This particular case assisted us in deciding on the next theme of Russian Thursday. It was a very broad one: "My Impressions of the Foreign Country I Recently Visited." Several students spoke on Russia and East-European countries, some visited France, Germany and so on. One of the students brought a map of the world and very soon we found ourselves talking about cultural diversity of nations. Of course the conversation was in Russian, but students compared different cultural phenomena, including those of Russia with their own

cultural experience. Perhaps the relationship between Russian culture and Canadian culture made them speak actively. It seemed that they had not thought of *how* to say this and that, but only *what* to say. It was one of the most successful meetings.

We felt that presenting certain topics every evening became a little difficult. It was decided to switch next Russian Thursday to singing songs and reciting poetry. It worked. Then we tried "to meet" Russian music and poetry when after one student's reciting the excerpts from the poem of the Russian poet M. Lermontov "The Demon" we listened to the record with scenes from the opera "The Demon" based on the poem.

Every meeting we tried to have "free" time for private conversation, Russian scrabble. The best opportunity for a private talk was our Russian tea time when we enjoyed another tradition of Russian Thursday: русский чай с пирожками (Russian tea with meatrolls). Russian scrabble seemed to be an enjoyable game, largely because we were using language in a sociable situation with little regard for grammatical correctness.

If one wishes to become more acquainted with contemporary Russian culture one cannot go by the underground singing poetry that has become very popular in the Soviet Union for the last 20 years. The members of Russian Thursday knew well and loved to sing song-poems by B. Okudzhava, A. Galitch, and V. Vysotsky. Often students brought guitar (or guitars) and our Common Room became even more "Russian," like a room in a Russian house where young people could not help but sing with the guitar while spending an evening together.

Around Russian Thursday as a main form of extra-curricular activity one can find now some related activities: one time Russian Thursday went to the Russian restaurant "Barmalay." Last year one of our graduate students initiated the regular listening to the Russian language broadcast of the Voice of America. Last Christmas the members of Russian Thursday met together at the Christmas party with the graduate students of the Department.

But the most interesting event of this program was the Russian Thursday's trip to the farm. In January 1980, nineteen students and four instructors participated in an experiment in living and learning in a rural setting — Innisfree Farm near Woodstock.¹¹

At one "Thursday," a fourth-year student, Edna Hussman, suggested a weekend experimental trip to the farm to encourage students to relate to one another in a setting of ordinary daily activities. The detailed schedule was worked out and included, as a main event, a conference on "Russian Culture in the Nineteenth Century." A special students-instructors committee calculated all the expenses. The Department of Slavic Languages and Literatures paid for the rent, the participants had to pay only for food.

The weekend began on Friday night. On arrival we transformed the conference building of Innisfree Farm into a Russian house. A large poster appeared above

the entrance, welcoming members of Russian Thursday to the Farm — "Добро пожаловать!" (Welcome!) Inside we displayed our usual Russian Thursday decorations: posters, books on art, Russian "matryoshkas," records and tapes. Above the fireplace we put the icon of St. Cyril after whom the cyrillic alphabet is named. The schedule of events was put on the wall as well as the schedule of duties: who sets the table, washes dishes, serves breakfast, lunch and dinner, and when. Everybody was interested in knowing the menu of each meal in Russian. During all these preparations the sounds of "Swan Lake" added some extra Russian spirit to what we were doing.

Saturday was almost totally dedicated to the conference. The morning began informally with gymnastic exercises under the direction of Susy Lovell (III year) who conducted it, giving commands in Russian. Then breakfast and a walk. And with the arrival of several Russian-speaking guests from Toronto, the academic topic was introduced. Talks on nineteenth-century Russian culture were presented by both instructors and students. The following gives the picture of the content of the conference: "The Formation of Russian National Literature"; "The Image of the West in the Russian Social Thought of the Nineteenth Century"; "Alexander the 1st and the Decemberists"; "M. P. Moussorgsky and the Formation of Russian National Music"; "Russian Ballet School of the Nineteenth Century"; "A Short Biography of the Russian Landscape Painter, I. Levitan"; "Peredvizhniki: Russian Realist Painters of the Nineteenth Century."

Other student presentations dealt with various aspects of nineteenth-century Russian and Soviet cultures: "Russian Chess Players"; "Was Khrushchev a Good Politician in the Area of Literature?"; recitation of the poetry of Alexander Blok and Osip Mandelstam.¹²

All the foregoing talks were grouped into three sessions, interrupted by lunch, a walk, and afternoon tea. After the conference we had a Russian dinner with Russian toasts to health and best wishes.

The conference appeared to be the focal point of the weekend. Questions and discussion followed this section of the program. These were judged to be the most intensive and informative of our stay on the farm.

Students were exposed to the Russian culture. Not only did they hear the talks but they heard them in a concrete way by means of slides, tapes, records, and recitation of poetry, that is, they participated in a real context. In their free time they talked a lot to each other, listened to music and read. Unfortunately, there was no snow that winter; therefore, the outdoor activities were minimal. In a way it contributed to their intensive conversations.

The Russian party (вечеринка) concluded Saturday night. On Sunday everybody was busy with cleaning the place and with preparations for the trip back. But even this gave an opportunity for communication. The remaining food was auctioned off with a flourish reminiscent both of Russian as well as of Canadian country auctions.

Student references about this experiment in living and learning together reflect their achievements: knowledge, practice, communication, a feeling of community, and friendship. They have learned a great deal about everyday life in a Russian environment, and about Russian food. They have understood better what they had previously read in Russian literature about Russian frankness and warmth. They made a great effort to speak only in Russian. It was not easy. One can say that the difficulties the students overcame were similar to the difficulties they might encounter in real life in the Russian community.

At the next meeting of Russian Thursday we had many more students than before. This figure was steadily going up; we had an average of 35-40 students each time.

SUMMARY

To sum up this experience of Russian Thursdays we can list some of the achievements, shortcomings, and failures. Among the achievements, the first should be attributed to the communicative skills experience. Speaking to the first gathering of Russian Thursday we explained to our students that our goal was to create a warm and friendly atmosphere in which everyone could speak without self-consciousness. We left the corrections of any errors to our Russian classes. This right to make mistakes (when students realized that it was really what was meant) played a great liberating role in the process of self-expression. Instead of thinking "how," the speaker was in many cases able to think of "what."

The second achievement is that students were exposed to the various aspects of Russian culture. As well, in planning our work we found some criteria for discriminative selection. These criteria are based on the possible relation of the theme to the student's personal experience. It is important that cultural content was not restricted only to intellectually perceived arts and literature, but was expanded to the culture of everyday life. The comparison of different cultures was another opportunity given to the students to help achieve this.

And the third positive development was in the emotional sphere, which opened to the student some attractive sides of the Russian character.

Our shortcomings were in the area of planning. It was a day-to-day plan rather than a long-term strategy. We used material which was handy, often without planning a sequential order of cultural context.

Another shortcoming was the excessive supervision by the instructors. The students should have been given more opportunities to use their own initiative. Russian Thursday on the farm showed that we underestimated the creative potential of the students.

And finally, the most negative and weak part of the program is that we failed to incorporate extra-curricular activities of the students with our in-

class program. This is perhaps the most difficult task since the students of all levels (usually starting from the second year) take part in Russian Thursdays. Nevertheless, an integrative approach to the class work and out-of-class activities should be attempted, at least in the area of cultural knowledge. Unfortunately, teaching culture in an L2 classroom is sporadic, badly planned, and practically uncontrolled.

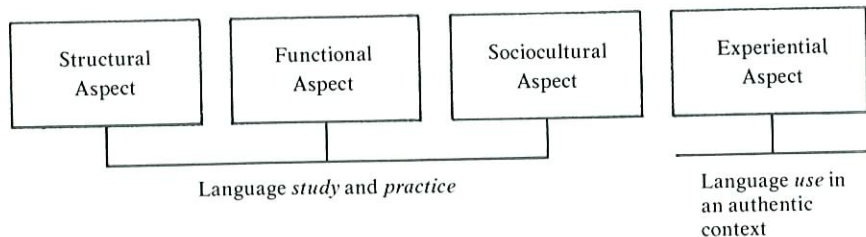
CONCLUSION

The description of extra-curricular activities of U of T, particularly the experience of Russian Thursday, points to the following problems that would seem to be common in implementing experiential or extra-curricular language learning in a wide variety of language learning settings.

1. The theoretical literature in L2 teaching practically ignores extra-curricular activities as an issue. Although their existence has always been considered desirable, their planned development and their correlation with L2 curriculum has never been seriously discussed and evaluated.

2. Extra-curricular activities should be considered as one of the other alternatives to the real use of the L2/C2 communicative competence in the L2 community.

In modifying Allen's three-level scheme of a language curriculum, Stern sees in the language curriculum of the 1980s a four-level model, where the fourth component is the experiential one:¹³



The authentic context can be provided through a real life experience in another country. Since this is not readily available for many L2 learners, some alternatives may be thought of. It can be "immersion and immersion-type arrangements" and the extra-curricular activities can be a valuable substitute provided they are planned and well-organized.

3. In accordance with the preceding scheme, the experiential aspect must be prepared, first by language study, and then by language practice. In case of alternatives the experiential aspect can, to a certain extent, be integrated with the language study practice. It seems that an integrative approach can be advocated for the extra-curricular activities. It should mean systematic acquisition of C2 in an L2 class, more attention to colloquial speech, more attention to idiomatic and stable structures.

4. While planning and conducting extra-curricular activities, one should take account of multi-media means of communication. Among videotapes, radio and TV programs the use of modules similar to those produced for French students at OISE can be extremely productive.

5. Extra-curricular activities pre-suppose close co-operation between students and instructors. The instructor often can play the role of the individual member of the L2 community because of his knowledge of L2/C2. Practically, extra-curricular activities must be a united effort of the entire Department of the second language.

6. It would be very beneficial for L2 students to extend their extra-curricular activities to such activities as winter and summer camps.

7. In order to find the most valuable existing forms of extra-curricular activities and evaluate them, it is important to gather these materials from practising teachers in schools in order to provide enough information so that experiential language learning can be analyzed and systematized.

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1. Quoted from W. Rivers, "Cultural Understanding and the Classroom: Conversation Groups and Foreign-Language Clubs," *Teaching Foreign Language Skills* (Chicago: The University of Chicago Press, 1968), p. 261.
2. In America, in 1933, The Declaration of the Secondary Education Board of Milton, Massachusetts, stated: "Direct communication . . . Experience of a foreign culture . . . Information about a foreign culture." See Fr. Closset, "The Cultural Aim," *The Teaching of Modern Languages* (International Seminar in Ceylon: UNESCO, 1953), pp. 36-45.
3. Rivers.
4. R. Lado, "Language and Culture," *Language and Teaching* (New York: McGraw-Hill, 1964), pp. 23-31.
5. Rivers prefers the native-speaker of a target language.
6. H. H. Stern, "Directions in FL Curriculum Development" (ACTFL National Conference on Professional Priorities, Boston, November 1980), p. 1.
7. Stern, p. 16.
8. H. H. Stern, "A Guide to Courses of Study in Five European Languages at Universities in the U.K." (London: Macmillan, 1965).
9. Rivers, pp. 202-3.
10. The term "immersion type arrangement" is from Rivers. The second term is adopted from H. H. Stern, p. 15.
11. Two reports about this trip were published in *Options*, no. 5 (1980) and in *OMLTA Newsletter*, 2, no. 2 (1980).
12. Kevin Brown, Dan Healey, and Edna Hussman were offered the opportunity to choose the topic from nineteenth-century Russian culture, but they suggested the topics on Russian culture in the twentieth century, as it represented their own specific interests.
13. H. H. Stern, "Communicative Language Teaching and Learning: Toward a Synthesis," mimeographed (1980), p. 15.