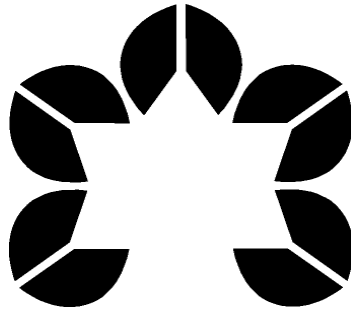


**Francisation:
Taking
Stock**



**La francisation:
pour un état
des lieux**

***DOCUMENT PREPARED FOR
THE PAN-CANADIAN FRENCH AS A FIRST LANGUAGE PROJECT***

May 2002

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Council of Ministers of Education, Canada

95 St. Clair West, Suite 1106
Toronto, Ontario M4V 1N6

Telephone: (416) 962-8100

Fax: (416) 962-2800

E-mail: cmec@cmec.ca

Internet: www.cmec.ca

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1. Purpose of the Report

This report takes stock of francisation initiatives and sets out a number of considerations on the topic, both specifically as part of the Pan-Canadian French as a First Language Project, as set out in the project proposal from the Council of Ministers of Education, Canada [CMEC, 2000] as well as in the broader context of minority francophone education in Canada. Many sources of information were consulted for this report, including studies on francisation in the Canadian context, policies, and francisation programs developed by ministries and departments of education in provinces and territories, as well as projects carried out by school boards or other organizations.

2. Francisation: Some Context

2.1 Section 23 of the Canadian Charter of Rights and Freedoms

The Canadian Charter of Rights and Freedoms is the constitutional document that defines the rights of Canadians. Francophone communities have based their actions on Section 23 of the Charter in order to establish their own educational system. Canadian case law states that minority-language education plays a predominant role in the maintenance and development of the vitality of official-language minority groups. That vision is supported by a number of court decisions dealing, among other aspects, with educational services and programs for francophone students, governance and control of educational institutions, and the allocation of financial resources. Traditionally, francophone and Acadian communities have considered education as an essential tool to ensure the development and vitality of their language and culture.

Since the implementation of Section 23, francophone and Acadian communities have gradually obtained control over their students' education. Successive decisions of the Supreme Court of Canada have defined which students are entitled to French-language education. These decisions have also refined certain aspects of the implementation of Section 23. Section 23 (Government of Canada, 1982, pp. 23 and 25) also stipulates who is entitled to minority-language instruction.

“23. (1) Citizens of Canada:

- a) whose first language learned and still understood is that of the English or French linguistic minority population of the province in which they reside, or
- b) who have received their primary school instruction in Canada in English or French and reside in a province where the language in which they received that instruction is the language of the English or French linguistic minority population of the province,

have the right to have their children receive primary and secondary school instruction in that language in that province.

- (2) Citizens of Canada of whom any child has received or is receiving primary or secondary school instruction in English or French in Canada, have the right to have all their children receive primary and secondary school instruction in the same language.
- (3) The right of citizens of Canada under subsections (1) and (2) to have their children receive primary and secondary school instruction in the language of the English or French linguistic minority population of a province
 - a) applies wherever in the province the number of children of citizens who have such a right is sufficient to warrant the provision to them, out of public funds, of minority-language instruction; and
 - b) includes, where the number of those children so warrants, the right to have them receive that instruction in minority-language educational facilities provided out of public funds.”

2.2 Toward a Definition of Francisation

According to Cazabon (1997), francisation is a component of *aménagement linguistique* (linguistic planning), which itself is a set of measures and means designed to enhance the value and promote the use of a language in different contexts. Cazabon (1992) also states that francisation has implications for school-based action. More broadly, “francisation underlies the conditions in which *acculturation* is realized” (Cazabon, 1992, p. 3.). The CMEC project proposal (2000, p. 7) sets out some elements in a definition of francisation.

Francisation interventions are designed to provide the students with knowledge and oral and written language skills sufficient for understanding and functioning in everyday social and school situations. Francisation also

aims to develop in a student a positive attitude toward the French language and culture as well as a sense of belonging to the student's francophone community and more broadly, to the worldwide francophone community.

At the end of the francisation process, the student will be able to use the French language as a vehicle for learning and to pursue French-language education autonomously, as well as to communicate spontaneously and appreciate [in other words, construct] francophone culture.

The CMEC project proposal (2000, p. 2) is part of the broader context involving the construction of culture and identity, which reinforces the project's rationale:

The performance of francophone students from minority settings also requires special attention. In most provinces and territories, the results of the pan-Canadian SAIP assessments in reading and writing carried out in 1994 and 1998 show that francophone 13- and 16-year-old students performed less well than their counterparts across Canada, their performance also being lower than that of the average Canadian francophone.

In-depth analyses have already shown that these results are not exclusively attributable to teaching or learning issues, but are also affected by sociocultural and economic issues. In particular, the acquisition of community identity often takes place outside of strictly "institutional" parameters.

These students need to acquire the skills necessary to an increased and effective use of French as a language of instruction, as well as the sociocultural skills required to use the language as a tool for learning, communication, and self-realization, hence the importance of emphasizing targeted francisation interventions.

2.3 Language and Culture

The French language plays four roles in a francophone school (*Cadre commun des résultats d'apprentissage en français langue première [M-12]*, 1996, p. ix) [translation]:

- as a communication tool: "the individual uses language to receive and express oral and written messages, or in other words to meet diverse needs for pragmatic and aesthetic purposes;"
- as a thinking tool: language "allows the individual to name, explore, verbalize, specify, organize, and conceptualize the various aspects of reality;"
- as a learning tool: the use of language allows the individual to "test both understanding of the world and the use of the language itself;" as well, during the learning process, the student develops a tool kit of learning strategies to become an independent learner;
- as an identity-building tool: "language allows the student to become part of a social context, to understand it, to make a connection to his own cultural values. It is through language that a student self-realizes himself, as he expresses himself and makes connections with the world around him."

Language cannot be dissociated from the values it conveys: as stated by the Chief Justice of the Supreme Court in the Mahé case (Supreme Court of Canada, 1990, p. 362)

[...] any broad guarantee of language rights, especially in the context of education, cannot be separated from a concern for the culture associated with the language

because

Language is more than a mere means of communication, it is part and parcel of the identity and culture of the people speaking it.

In 1982, UNESCO set out a very broad definition of the notion of culture (cited by Lentz, 1995, p. 164) [translation]:

In the broadest sense, it can now be said that culture is the complete range of spiritual, material, intellectual, and emotional characteristics that distinguish a society or a social group. This includes not only the arts and letters, but also ways of life, the fundamental rights of the human being, value systems, traditions and beliefs... It is culture that makes us specifically human, rational beings gifted with critical judgment and a sense of moral commitment. It is through culture that we identify values by making choices. It is through culture that human beings express themselves, become aware of themselves, recognize their incompleteness, question their own achievements, ceaselessly search for new meaning, and create work through which they transcend their limits.

More specifically for students in minority settings, according to Alberta Learning (1999, p. 15) [translation],

to affirm oneself culturally [...] means to demonstrate one's attachment and one's sense of belonging to French culture. French culture in kindergarten (of which language is one of the most visible manifestations) is not a product that can be handed down, but rather a creative, transforming process that students go through. This culture reflects both students' homes and the francophone community here and elsewhere.

In minority settings, the link between language and culture is an especially important issue. Francophone students must acquire communication, strategic, cognitive, and cultural skills so that, as stated in the *Cadre commun des résultats d'apprentissage en français langue première (M-12)* (1996, p. ix) [translation], "by the end of secondary schooling, she or he is competent in French, aware of her or his identity and able to contribute significantly to her or his community in order to ensure its vitality."

However, the school clientele defined by Section 23 is a heterogeneous group of learners. Factors such as mixed marriages, as well as the lack of French-language resources and services, have led to a large proportion of students in minority settings having a limited knowledge of the French language upon arrival at school entry. Indeed, these students have insufficient basic French language skills to allow them to participate fully in a francophone school. In addition, we must ensure that the diverse language skill levels of students in francophone schools do not relegate French to second language status within the school itself, for French must maintain the status of first language in order for students to realize fully the acquisition of their culture and identity.

2.4 Francophone Communities in Canada: A Diverse Reality

The reality of francophone and Acadian communities is very diverse. For example, Saskatchewan's francophones are dispersed over a vast territory, while Ontario's community is disparate, contrasting with the relatively homogeneous Acadian community. Given this diversity, it is not surprising that across the country, francisation initiatives are reflected in local priorities and concerns.

The francisation debate, while often reflective of the community's attitudes and beliefs, is also related to political and demographic issues. In some communities, the children of those entitled to French-language education who speak little or no French are perceived as a key clientele for the survival of francophone schools, while in other settings, that clientele is seen as an obstacle to the full development of students whose dominant language is French (Mougeon and Beniak, 1994). It is therefore important that the needs of all French speakers be met, since the linguistic make-up of a group may affect how often the first language is used in the classroom as well as the type of pedagogical intervention.

Francisation has thus become an integral part of many school systems, with varying degrees of official recognition. However, all school systems agree that francisation is essential to the mission of francophone schools.

2.5 The School's Mission

In a minority setting, the objectives of French-language education go beyond those usually assigned to education in a majority setting: a francophone school in a minority setting must help students develop not only knowledge, skills, and attitudes within the school context, but also the skills required for community interaction and relations, as well as [translation] “the “know-how” to be involved in the development of their community” (Landry and Allard, 1999, p. 416). Even more fundamentally [translation], “the true challenge of minority communities transcends the promotion of language use and the cultural affirmation of its community members. Success in resisting assimilation is measured by the degree to which the language and culture are passed on to all members of future generations” (Landry and Allard, 1999, p. 416).

In this perspective, the school, the home, and the community are partners in ensuring that francophone schools in minority settings successfully perform their mission. Each of the three partners has a specific role to play. However, it is the interaction among the three that creates a partnership lying at the heart of the school project. This partnership ensures that the student uses the French language not only to communicate effectively in daily and school life, but also to think, to learn, to evaluate self and life experiences, to construct a francophone identity, to create a cultural environment, to carve out a place, to empower oneself, and to take responsibility for his or her own development.

Landry and Allard (1988, 1996) have defined two types of bilingualism that summarize the collective concerns of all those who work for the success of francophone education in minority settings in Canada: additive bilingualism, which leads to learn a second language with no negative effects on the appropriation of the first language, and subtractive bilingualism, which on the contrary leads to becoming more skilled in the second language than in the first.

In the case of additive bilingualism, [translation] “[...]community members show a high degree of skill in both languages, both oral and written, maintain their identity and their sense of belonging to their own group while holding positive attitudes toward the majority group

and its language, and continue to have opportunities to use their first language in a variety of social and institutional contexts” (Landry and Allard, 2000, p. 3).

In the case of subtractive bilingualism, [translation] “[...] the acquisition of a second language is no longer a complement to that of the first language, but rather a competitor, since a second language progressively becomes dominant in the linguistic life of community members. Subtractive bilingualism is unstable and heralds a gradual transition towards unilingualism in a second language, not only through decreased skill in using the mother tongue, but also via an increased desire to become integrated into the dominant linguistic community and the loss of a sense of ethno-linguistic identification with the minority community” (Landry and Allard, 2000, p. 3).

3. Francisation: An Evolving Reality

3.1 Words to Define A Concept

A number of terms are used in French to designate the francisation phenomenon, including francisation, *refrancisation*, *actualisation linguistique* and *aménagement linguistique*. Those words trace the evolution both of the concept and of its underlying political realities and also betray a certain “semantic vagueness” (Caron-Rhéaume and *al.*, 1992, p. 53) about francisation [translation]:

The Ontario Ministry of Education established working definitions [...] in the summer of 1991. At the time, the term francisation described a process of acquisition and learning of the French language by students speaking little or no French or by students for whom French is a language of communication, albeit a second language. The notion of *refrancisation*, on the other hand, subsumed the francisation process and broadened it to include the full development of the francophone character of a French- language school in a minority setting. Despite this attempt of clarification, the term *refrancisation* was resisted since it was perceived as focusing on anglo-dominant students, while francisation was felt to describe the acquisition of French to the exclusion of francophone culture. In early 1992, the terms *actualisation linguistique* and *aménagement linguistique* were chosen for French-language schools. *Actualisation* means the passage from virtuality to reality, from potentiality to actuality. *Aménagement linguistique* is understood as a flexible planning process guiding the implementation of instruments designed to meet the needs of students, including the creation of an appropriate language policy and program of learning, school organization, staff training, the development

of appropriate educational and assessment materials, and the participation and commitment of the educational community. These two terms, *actualisation* and *aménagement linguistique*, are now preferred as conveying the essential message (Caron-Rhéaume and *al.*, 1992, p. 53).

More broadly, francisation should be seen as a process that involves a set of measures taken at the pre-school or school level to assist students with under-developed or non-existent language skills in French. Those measures are designed to help students acquire the language skills required to undertake studies successfully in a francophone school. Such measures are also designed to help those students construct their culture and identity.

3.2 Early Initiatives

During the early period, at the turn of the 1980s, initiatives were undertaken by parent groups outside the school setting, sometimes alone and sometimes in partnership with schools, such as summer camps, oral French classes offered to parents of students in francophone schools, daycare centres, a few kits, some pedagogical materials, workshops, audio tapes, some attempts at family and pre-school francisation or *refrancisation*, and courses linked to various literacy initiatives.

3.3 School-Based Francisation Initiatives

A study commissioned by the Commission nationale des parents francophones (Cazabon and Cossette, 1991) listed 13 school-based initiatives across Canada self-defined as francisation interventions. This study highlighted the scope of the francisation initiatives launched until that time and showed also that only minimal resources are provided to those seeking to implement true francisation programs.

The authors of the study, Cazabon and Cossette (1991) created a framework to provide context for their observations on these initiatives. The framework was based on five [translation] “conceptual fields involved in defining the concept of francisation” (p. 2) to answer questions designed to define that concept:

- the notion of communication skills (what does it mean to “speak a language”?)
- the sociopolitical model (what does it mean to “create a cultural space”?)

- the sociological model of group relations (what does it mean to “live in a language”?)
- the organizational model (what does it mean to “change a school setting”?)
- the pedagogical model (what does it mean to “teach the language in a francisation context”?)

The authors concluded (pp. 64 and 65): [translation]

The quality of the francisation experience ultimately depends on a variety of factors, given that francisation is a sub-category of *acculturation*. This is not surprising since francisation consists of achieving through special linguistic planning and intervention what would normally occur naturally and spontaneously in life.

[...]

We must distinguish between establishing school practice driven by stakeholders, on the one hand, and defining the prerequisites for the success of a francisation experience, on the other hand. Given the unstable and tentative nature of existing policies on francisation and given that the experiments that have been undertaken are driven more by the good will of those participating than by any formal planning, it is likely that the diversity of experiences is the result of chance rather than a concerted policy.

In hindsight, a number of school-base francisation initiatives during the 10-year period between 1982 and 1992 appear to have been largely language immersion activities, with little regard to the cultural dimensions or the role of parents.

A pan-Canadian reflection on francisation occurred, and a special issue of the journal *Education et Francophonie* took stock in 1992 of the previous decade’s experiments and offered a new basis for developing new policies and approaches.

In that perspective, Cazabon (1992, p. 2) states that [translation]

aménagement linguistique is based, among other factors, on normalization, standardization, and institutionalization. To achieve that objective, the “political will” demonstrated by the minority group is crucial in determining the vitality of those three factors. It can be said that normalization legitimizes usage. Standardization sets the quality of the corpus, and institutionalization creates a space for language to be used in the most varied and complex functions.

Cazabon concludes in a metaphor,

if projects are not securely set in a ring of rich cultural experience strengthened by a sense of belonging and identity, they will be undone and lost faster than they were mounted.

3.4 Policy and Program Interventions by Certain Ministries and Departments of Education

The second stage in the history of francisation began when ministries and departments of education undertook to intervene in the field. Four provinces in particular have developed school-based francisation and *actualisation linguistique* policies and programs: British Columbia (1992), Manitoba (1999), Ontario (1994, 1999) and Saskatchewan (2000).

Documents from those four provinces were compared according to the following criteria:

- the objectives of francisation programs
- delivery or intervention models
- assessment and placement
- pedagogical approaches

There are no francisation policies or programs in the remaining provinces and territories, although some initiatives have been implemented and are described later under item 3.5.

3.4.1 Program Objectives

The main objective of francisation or *actualisation linguistique* is to ensure that students speaking little or no French acquire the language skills they need to become integrated in the mainstream francophone school program. British Columbia (1992, p. 5) thus stipulates that [translation] “transitional measures are designed to allow learners entitled to francophone education, regardless of age, to develop the linguistic skills and knowledge necessary to pursue their education in French as soon as possible.” Ontario (1994, 1999, p. 3) states that the *actualisation linguistique* program focuses on [translation] “a rapid integration into the mainstream curriculum.” Those two statements appear to reflect the language-based objective of francisation programs in British Columbia, Manitoba, Ontario, and Saskatchewan.

A cultural dimension is added to the language objective. British Columbia (1992, p. 11) stresses that [translation] “major activities in the transitional program are designed to help develop communication skills in French by inviting learners to participate more fully in linguistic exchanges within meaningful contexts.” Ontario (1994, p. 3) states that [translation] “the *actualisation linguistique* program [...] also fosters the development of a positive attitude towards the use of French.” The *actualisation linguistique* program is one of the elements of the French *aménagement linguistique* policy, but also defines the mandate of franco-Ontarian schools. That Ontario policy (1994, p. 6) is designed, among other goals, to [translation] “encourage students to use their skills in communicating in French as a tool to learn, to develop themselves, and to acquire a sense of belonging in francophone communities in Ontario, in Canada, and throughout the world.” Manitoba (1999, p. 4) concurs that [translation] “the transition phase is also designed to foster in the student a positive attitude toward the French language and a sense of belonging to the Franco-Manitoban – and, more broadly, francophone – community, as well as sociocultural pride.” Saskatchewan (2000, p. 3) adds to the cultural dimension by including [translation] “among the skills in the francisation program, skills related to cultural affirmation in French.”

3.4.2 Intervention Models

Intervention models proposed by provinces have similar characteristics. The types of intervention range widely from intensive support to partial support differentiated according to time spent and skill level acquired in the program. Finally, assistance can be delivered to learners either inside or outside the regular classroom.

British Columbia (1992, pp. 12-13) offers two organizational models [translation]: “either classroom intervention [...] in which the transition program teacher helps one or more students in a group during a learning activity,” or “intervention outside the classroom, in which the student is pulled out of the regular classroom to take part in a one-on-one or small group session, of varying length, with the transition program teacher.” In the latter case, “the smaller group can include students at the

same level or at different levels. The group need not be identical for each session.” The second type of intervention “is recommended for beginning students and for schools with many students in the transition program. Intensive interventions with those students are most likely to accelerate the language acquisition process.”

Manitoba (1999) also proposes an intervention model, in or out of the classroom, similar to those in Saskatchewan (2000) and British Columbia (1992, pp. 12-13), which include two types of intervention: intensive or partial. Intensive intervention [translation] “meets the needs of those transition phase students who have few or no [French] language skills,” while partial intervention focuses on students who “had some language skills but lack specialized vocabulary.” Manitoba (1999, p. 23) specifies that [translation] “eligible students can progress within one type of intervention, switching back and forth between regular classroom and out-of-classroom interventions.”

The Ontario model (1994, 1999, pp. 4 and 5) is also based on students’ language needs [translation]: the “intensive support model” is designed for students who “speak little or no French and must quickly acquire a sufficient knowledge of the language.” The “partial support model” is designed for students “who are sufficiently familiar with French to meet requirements in other subjects but who are not yet ready to follow the regular French language curriculum.” The “tutorial support model” is appropriate for students “whose knowledge of the language is insufficient to allow them to follow the regular French language curriculum.” Finally, the “transition model” is designed for students “who need assistance to ensure their integration in the regular French language curriculum.” It should be noted that entry to kindergarten programs in Ontario’s francophone schools can be as early as age four, on an optional basis.

In addition, regardless of the proposed model [translation], “there is a need for flexibility about the duration [of the francisation program, since this program] focuses on the specific needs of participating students” (Saskatchewan 2000, p. 52).

3.4.3 Assessment and Placement

The assessment of language skills is a fundamental component in francisation and *actualisation linguistique* programs. A consensus is emerging on the three key points where assessment takes place: a diagnostic assessment for student placement, a formative assessment during interventions, and finally a summative assessment to determine which stage of the francisation program the student has reached as well as her or his readiness for integration into the regular program.

The following statements from Manitoba (1999, p. 29) seem to parallel those from British Columbia, Ontario, and Saskatchewan.

[translation] The placement assessment for the transition program must focus solely on observations of the student's language skills in various situations of meaningful oral communication.

[...]

Formative assessment of the development of the student's language skills must be performed over time [...]. This assessment will allow educators to follow the learner's progress in language learning. Formative assessment drives immediate pedagogical interventions with the student and is designed to ensure constant progression of learning through corrective or enrichment activities.

[...]

Summative evaluation will be used to assess language skills [...] in order to determine what stage has been reached in the journey toward independent learning in the regular classroom. Summative evaluation provides data in order to make an informed judgment on the degree to which the intended learning has been achieved in a given program or program phase. The information collected during summative assessment is used to decide

- on graduation from intensive to partial intervention
- on graduation from partial intervention to independent learning

In Ontario (2000), a diagnostic evaluation kit focusing on students from kindergarten to grade 10 has been developed. This tool contains instruments to assess quickly and systematically the three communication domains (oral, reading, and writing) in order to provide appropriate placement for the student.

3.4.4 Pedagogical Approaches

British Columbia, Manitoba, Ontario, and Saskatchewan generally promote pedagogical approaches focusing on communication and the student's experience

while encouraging cooperation between stakeholders. Ontario, for example (1999, p. 8) states that [translation] “a student will learn more easily to express herself or himself in French when the proposed activities offer exchanges in French in which the language is used to meet meaningful communication needs in diverse contexts and situations. Cooperative learning is a pedagogical approach that promotes this type of exchange.”

3.5 Other Provincial and Territorial Initiatives

3.5.1 Alberta

The province of Alberta has not developed a francisation program per se. However, the province’s *Programme d’éducation de maternelle, French first language* (1999) puts in place programming that recognizes the linguistic diversity of students and that is part of a broader mandate to [translation]

help remedy the linguistic and cultural erosion experienced by students and their community in an anglo-dominant setting (p. 2).

This document (Alberta Learning, 1999, p. 8) also promotes an approach based on multiple literacies.

French as a first language kindergarten program helps students acquire multiple literacies, which include three components: personal literacy [...] [,]community literacy and school literacy. Multiple literacies are the synthesis of the knowledge, skills and attitudes specific to the personal, community and school environments experienced by students, their families and their community. They allow students not only to decipher the various languages in school and society, but also to use those languages in meaningful, action-driven situations.

This document is based on five principles. The first principle focuses on the student and her or his educational needs [translation] “in order to create a climate propitious to the construction of multiple literacies” (p. 12); the second principle addresses “the specific language-based cultural and identity needs of children of parents entitled to French-language education” (p. 13); the third principle deals with play, “a crucial way in which students develop the knowledge, skills, and attitudes that lead to the development of multiple literacies” (p. 16); the fourth principle deals

with “living in French” (p. 17); and the fifth principle deals with the “partnership between the home, the school, and the community [...] to better meet students’ needs” (p. 17).

The document also encourages respect for students’ regional language usage and cultural specificity, via individualized teaching. The preferred approach also recognizes the crucial role of the family and the community in the process of francisation and cultural affirmation, hence the importance of broadening the francophone environment to give students the possibility to live in French in several areas of their life, outside their home and school.

3.5.2 Other Provinces and Territories

Prince Edward Island, New Brunswick, Nova Scotia, and Newfoundland and Labrador, as well as the Northwest Territories, Yukon, and Nunavut do not have francisation policies or programs, but use those developed by other provinces, such as those presented under point 3.4. There are, however, some francisation initiatives under way, including summer camps, daycare centres, and parent awareness programs. In addition, the Atlantic Provinces Education Foundation (2001) has created a guide for school systems to inform all stakeholders about the fundamental aspects of *actualisation linguistique* and offer some training in this area.

3.6 Other Initiatives

The Commission nationale des parents francophones (CNPf) has been playing a major role in the field of francisation for some years now. As mentioned under point 3.3, it commissioned a 1991 census of school-based francisation intervention programs. CNPF works closely with other parents’ organizations in various provinces and territories. It publishes a parent information booklet entitled *Bonjour! Helping Bilingual Families Feel at Home in French*, and another entitled *La francisation: une nouvelle vision, une nouvelle chanson, une nouvelle énergie* designed for teachers. CNPF initiated the development of a francisation educational resource that is used in many settings: *Paul et Suzanne: un modèle de francisation* (Maurice and Tougas, 1996). In addition, CNPF initiated a study on

francisation (2001) in cooperation with the Fédération canadienne pour l'alphabétisation en français, in order to suggest strategies to guide community francisation efforts.

A recent initiative entitled *L'élève francophone au cœur de la communauté* (2001) is the result of a partnership between la Fédération des parents francophones de l'Alberta (FPFA) and Alberta Learning. The resulting booklet was also developed with the assistance of the Association canadienne d'éducation de langue française (ACELF) and the financial support of the Department of Canadian Heritage. This resource is designed for teachers in francophone schools and for stakeholders in community organisations, associations, and francophone group throughout Canada. It includes strategies and tools to help schools, communities, and families work together in carrying out projects for francophone students from kindergarten to grade 12. These projects are designed to provide learning experiences focused on the acquisition of identity and culture and a sense of belonging to the francophone community.

4. Toward a Broader Vision of Francisation

Some key aspects of francisation can be identified in government policies and programs:

- the integration of students who speak little or no French in a regular program
- differentiated intervention based on students' language needs
- an assessment of language skills
- pedagogical approaches focusing on communication
- active participation by parents
- a symbiosis between school, home, and community

We must nonetheless admit that much remains to be done to make these complex notions a reality.

In addition, early efforts at implementing francisation and *actualisation linguistique* programs have led to the identification of certain pedagogical and political needs:

- greater harmonization between ministry/department policies and concrete actions in the field
- training for teachers and teacher assistants in the field
- education materials specifically developed to meet students' needs
- improved understanding of the difference between a francisation model and support materials
- systematic program assessment
- enhanced understanding of intervention models in terms of their effectiveness in fostering students' language and cultural acquisition

- learning strategies based on communicative, experiential, and cooperative approaches for children speaking little or no French in a francophone school context
- a more refined understanding of the place of francisation interventions within a francophone school in a minority setting
- a range of strategies to promote partnerships between home, school, and community

The very notion of francisation is constantly evolving. So far, programs and policies surveyed have mostly focused on developing students' language skills, with a cultural dimension added in some cases. However, there is broader recognition of the need to understand language learning as part of an interaction involving students' acquisition of culture and identity.

This broader vision requires pedagogical interventions that would provide students with meaningful learning experiences that will allow them to interact with their community. This requires not just knowledge, skills, and attitude within the school context, but also the skills required for community interaction and relations, as well as the "know-how" to be involved in the development of their community.

Indeed, francisation is a process that enables the student to acquire sufficient fluency in the French language to develop his full potential, linguistically, cognitively, academically, socially, and emotionally, within a francophone school, and in so doing, to construct his cultural identity to become an active participant in the community.

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