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Editorial

In the fall of 1978, the JALT Executive Committee felt that the organization was large enough to support, in addition to a monthly newsletter, a publication which could provide major articles relevant to teaching and learning foreign languages in Japan; thus, the inception of the *JALT Journal*.

Most foreign-language teachers in Japan are teachers of English as a foreign language (EFL); accordingly, one purpose of the *JALT Journal* is to provide information relevant to the needs of these teachers. But in addition, the *JALT Journal* has the potential to serve a broader purpose, of linking EFL as it exists in Japan with related areas around the world. Some of these related areas are outlined below.

1) English and other languages. There are areas of foreign-language teaching and learning which are universal across languages, but these areas have not been defined to date.

2) Foreign language and second language. Articles in the major TESOL-related journals seem to be concerned with English as a *second* language (ESL), i.e., with learners who are settled in a country where English is spoken. EFL in Japan and EFL in other countries may be more similar to each other than EFL is to ESL, but once again, the similarities and differences need to be explored.

3) Related theoretical fields and EFL. Teaching demands a knowledge of many fields; all of the social and language sciences have a particular bearing on teaching foreign languages. It is the teacher who applies, and then validates or rejects, theory from these disciplines. The importance of the teacher to research and theory must not be underestimated. Theory which springs from years of direct work with students has already been validated by one teacher at least. Teachers also have time for extensive observation of the language learning process and thus are able to make suggestions for further research. The articles in this issue reflect the work in the classroom being done in Japan.

In order to meet this multitude of purposes, then, the *JALT Journal* will address itself to a wide range of topics, from overviews of and research in related disciplines, to ever-useful teaching techniques, all bound to the nucleus of teaching and learning English as a foreign language. It is hoped that the *Journal* will truly become an international resource.

The Epigenetic Principle in Community Language Learning

Paul G. La Forge

Abstract

The purpose of this article is to focus on the epigenetic or growth principle in Community Language Learning (hereafter CLL). The nature of the epigenetic principle (Erik Erikson, 1959) and its application to CLL are explained in Parts One and Two. An epigenetic diagram for second language acquisition within the CLL scope is proposed in Part Three. By way of conclusion, an appeal for greater awareness of human growth in the acquisition of second language is addressed to those who employ methodologies other than CLL.

Erik Erikson (1959, p. 52) used the term "Epigenetic Principle" in reference to human growth. The epigenetic principle states four conditions of human development: first, people grow; second, people grow in sequence; third, people grow in time; fourth, people grow together in community. The purpose of this article is to focus on the epigenetic principle in Community Language Learning (hereafter CLL). A proper understanding of the epigenetic principle will assist foreign language teachers to identify the reactions of individuals and the changes which occur in CLL groups. The ability to place the reactions of students in some theoretical frame of reference will also be helpful to those who have had little experience in counseling and group dynamics. Appropriate CLL contracts can then be designed for students at different levels of growth. Knowledge of the epigenetic or growth principle in CLL will facilitate the planning of activities both inside and outside the classroom.

The epigenetic principle and its application to CLL will be explained in Parts One and Two. An epigenetic chart for second language learning, based on the growth principle, will be presented in Part Three. This diagram is introduced with two restrictions. First, it is meant primarily for Japanese

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students of English conversation, though reference to other foreign languages will also be made. Second, the epigenetic diagram is restricted to CLL and does not apply to other forms of language learning, for instance the Silent Way. However, although the scope of the epigenetic diagram is restricted to CLL, it is hoped that focus on the epigenetic principle in CLL may become a reference point for understanding growth in foreign language acquisiton that may also occur elsewhere.

I. The Epigenetic Principle

The purpose of Part One is to explain the epigenetic principle, which states four conditions of human development. The first condition is that people grow. According to Erikson (1959, p. 52), anything that grows has a ground plan, and out of the ground plan, the parts arise, each part having its time of ascendancy until all the parts have arisen to form a functioning whole. At birth, the baby leaves the chemical exchange of the womb for the social exchange system of his or her society, where gradually increasing capacities over a period of time meet the opportunities and limitations of the culture. Personality develops according to steps predetermined in the human organism's readiness to be driven toward, to be aware of, and to interact with a widening social radius beginning with the dim image of a mother and ending with mankind, or, at any rate, that segment which "counts" in the particular individual's life.

Second, people grow in sequence. Erikson (1959, p. 53) says that growth in sequence indicates, first, that each skill of the healthy personality is systematically related to all the others and that they all depend on the proper development in the proper sequence of each item. Second, growth indicates that each item exists in some form before "its" decisive and critical time normally arrives. In the case of a child, Erikson (1959, p. 54) provided the example of an emerging form of autonomy in the first year of life. At age two or three, the growing child's concern with autonomy attains the proportions of an affective crisis. After the crisis, a more mature form of autonomy appears in the fourth or fifth year. It is important to realize that in the sequence of his or her most personal experiences, the healthy child, given a reasonable amount of guidance, can be trusted to obey inner laws of development, laws which create a succession of potentialities for significant interaction with those who tend him or her. While such interaction varies from culture to culture, growth must remain within proper rate and proper sequence. Growth includes the achievement of a number of cognitive tasks and skills.

Third, people grow in time. Sequence and time are

closely connected in human growth. In order to express the time component of the child's physical and social growth in the family, Erikson (1959, p. 54) employed an "Epigenetic Diagram." An epigenetic diagram formalizes a differentiation of parts through time. The diagrammatic statement is meant to express a number of fundamental relations that exist between the components, for example, between the acquisition of a cognitive skill and an affective conflict at each stage of development. The social value to be exercised at each stage also has a relationship to the cognitive skill and the affective conflict. With each stage of growth, the person must face a decisive encounter with the social environment. The social environment, in turn, conveys to the individual its particular demands, which decisively contribute to the character, the efficiency, and the health of the person in his or her culture. The decisive encounter consists of an affective crisis at each stage of the person's development. If the person cannot resolve the affective crisis, he or she may fail to achieve the cognitive task. As a result, the growth of the whole organism may be slowed or stopped completely. If the person resolves the crisis, he or she accomplishes the cognitive task and emerges strongly from a lower to the next higher stage of development.

Fourth, people grow together. The human being, at all times, from the first kick in the womb to the last breath, is organized into groupings of geographic and historical coherence: family, class, community, nation. He or she becomes an adult through learning experiences with others. From these experiences, he or she derives the values which have been described by Raths, Harmin, and Simon (1975, p. 72) as "guides to behavior." Values seldom function in a pure and abstract form. The social conditions under which behavior is guided, in which values work, typically involve conflicting demands, a weighing and balancing, and the result is an action that reflects a multitude of forces. Complicated judgments are involved, and what is really valued is reflected in the outcome of life as it is lived. Values, therefore, are related to the experiences that shape and test them. They are not, for any one person, so much hard and fast verities as they are the results of hammering out a style of life in a certain set of surroundings. Certain things are treated as right or desirable or worthy. These tend to become our values, which develop in community. If values become rigid, development stops. Through continuing exercise of values, affective crises are resolved.

II. The Epigenetic Principle in CLL

The purpose of Part Two is to show how the epigenetic principle applies to CLL. First, the epigenetic principle

states that people grow. CLL is whole-person growth in language. Besides the intellect, affects and values are involved in learning. The beginner must struggle through a series of conflicts which involve his personal development in the new language. The ground plan for growth in language consists of five stages. The first two stages reflect the experience of childhood. The learner is totally dependent upon the knower for anything he or she wishes to say in the foreign language. The second and third stages represent a transition from the total dependence of childhood to the partial dependence of the adolescent. Stages Four and Five are like the transition from adolescence to adulthood in the foreign language.

Second, the epigenetic principle states that people grow in sequence. The existence of a sequence among the cognitive tasks of second language learning is a matter of controversy. The sequence of cognitive tasks as summarized by Curran (1972, pp. 136-137) will be presented later in this section. The cognitive tasks are creative. Through membership in a CLL group, the learner gradually constructs a grammar of the foreign language.

Third, people grow in time. When faced with a new cognitive task, the learner must also solve an affective crisis. With the solution of five affective crises, one for each CLL stage, the student progresses from a lower to a higher stage of development.

Fourth, people grow together in community. CLL growth takes place in a supportive community; that is, students learn by helping each other in supportive group learning experiences. A community is distinguished by a number of members in different roles, a learning goal, and a psychological contract. The psychological contract consists of an agreement by a number of people to pursue a common goal, namely, proficiency in foreign language. A CLL contract consists of a supportive group learning experience together with its reflection period. The contract is flexible enough to permit the teacher to adopt either an active or a silent role during the learning experience. As a result of active participation in CLL learning, the role of the students also changes as they develop greater proficiency in the foreign language.

The reflection period is of vital importance in CLL. During the reflection period, the learners review their performance during the experience. They rate their actions and progress toward the goal for better or worse. On the basis of these reflections, they form resolutions for performance during subsequent CLL sessions. These resolutions are guides to behavior which are hammered out after a group learning experience. The content of the reflection is reported and shared with others in the group. With the help

of these guides or values, the learners meet and solve their affective conflicts. The cognitive tasks of foreign language learning are accomplished through the struggle. There are five values which are conducive to group learning and should be fostered by the teacher at each CLL learning stage.

In the next section, the relationship between the affective conflicts and values will be explained at each CLL stage. Appropriate CLL contracts will also be suggested. The epigenetic principle in CLL applies to all the components of language learning. The learner develops in language through five stages. The mastery of cognitive content is a creative growth process. If instructors could only be convinced that ideas also have to grow, we would witness some significant changes in the teaching of grammar. The solution of five affective conflicts through the exercise of five values is also a developmental process. The remainder of this section will be devoted to a more detailed explanation of growth in foreign language through five stages together with the cognitive tasks of each stage.

Five Stages of Language Learning. In accordance with the epigenetic principle, CLL is the birth and growth of the whole person in foreign language. Curran (1972, pp. 128-141) has distinguished five stages of growth from childhood (Stages I & II) through adolescence (Stages III & IV) to adulthood (Stage V). In Stage I, the "Embryonic Stage," the learner is completely dependent upon the knower for linguistic content. In a group of five people, the "existent" people communicating in the group are A, B, C, D, and E. The "nonexistent" people in the group are A_1, B_1, C_1, D_1, and E_1. When a learner desires to address the group, he speaks in his native language and native-self as A. The counselor, who repeats the message of Learner A in the target language, assumes the role of A_1. Then Learner A speaks to the group in as close an imitation of the sounds coming from A_1 as possible. A_1 is the new self of the learner which receives existence, is generated, or born, in the target language. Since the other members of the group overhear the communication between A and A_1, Curran (1972, p. 130) has called this dialogue an "Overhear." The result of the overhear is that every member of the group can understand what Learner A is trying to communicate. Likewise, if Learner B wishes to address the group, B speaks to the group in the native language. B_1 (the counselor) repeats the message in the target language. The message in the target language is repeated by Learner B. Through the overhear, the learner is given birth in Stage I and begins to grow in the target language with the assistance of the counselor. The figure of a nurturing parent is the analogy employed for the help and support which are provided by the counselor in Stage I.

In Stage II, the "Self-Assertion Stage," the child achieves a measure of independence from the parent. Members of a CLL group begin to use simple phrases on their own with great personal satisfaction. They pick up expressions which they have heard and employ them as the beginning of their own self-affirmation and independence.

Stage III is called the "Separate Existence Stage." Individuals in the group learn to understand the other members directly in the foreign language. Use of the native language drops off during Stage III. The learner also begins to resent any assistance which the counselor would like to provide, especially when he or she offers knowledge which the learner already possesses. The end of Stage III can be thought to correspond to the child's learning to walk.

Stages II and III are preambles to Stage IV, called the "Reversal Stage." The child begins to express himself quite independently of the parent-knower. He communicates by himself unless he "stumbles," or needs help. The learner undergoes a transformation into independence in the foreign language. This means that he will be making fewer mistakes, will need less help as he is more securely able to communicate on his own.

Stage IV represents a crucial transition in the knower-learner relationship. It might be considered a kind of adolescence. As the learner grows in independence, the knower's assistance is increasingly rejected. If the rejection of the knower becomes complete, the relationship will be prematurely terminated. Although the learner functions independently, his or her knowledge of the foreign language is still at a rudimentary level. In order to achieve a more appropriate social level of refinement in the foreign language, the learner must still rely on the knowledge of the knower. During Stages I, II, and III, the knower has performed the understanding role in the relationship. In Stage IV, the burden of psychological understanding shifts to the learners. They must make it possible for the knower to communicate the advanced level of knowledge that he or she possesses.

Stage V is called the "Independent Stage." Theoretically, the learner knows all that the knower has to teach. Although the learner may be independent, he or she may need some subtle linguistic refinements and corrections. The student in Stage V can become a counselor to less advanced learners. As the learner fulfills a counseling role in assisting others, he or she can still profit from contact with the knower.

Five Cognitive Tasks. The second condition of human growth is sequence. In CLL, there is a cognitive task for each of the five stages of growth. The cognitive task of Stage I is the construction of basic grammar or the application of one's previous learning to the social situation at hand. In the Japanese case, a distinction must be made

between adult learners of English and adult learners of other foreign languages. With foreign languages other than English, the tasks of the learner are to apprehend the sound system, assign fundamental meanings, and construct a basic grammar of the foreign language. The overhear defined by Curran, as described previously, is applicable to this group of tasks. After several months, or about eight sessions, of CLL activity at Nanzan Junior College, a small group of students were able to learn the basic sound and grammatical patterns of German.

The Japanese case with English on the adult level, which very broadly includes university students and businessmen, presents a different phenomenon. Because of their previous acquaintance with English for six years on the secondary level of education, the Curran overhear is unnecessary. But because their English has been memorized as a cognitive exercise, the state of their English may be considered "fossilized," as described by Vigil and Oller (1976, p. 281). Fossilization occurs when second language acquisition is non-simultaneous with the acquisition of a child's first language, and also when it occurs in the absence of native-speaking peers of the target language. Fossilization may also occur because of unresolved affective conflicts which accompany the presentation of foreign language. Japanese students show indications of psychological trauma from unresolved affective problems which accompanied their first English study. The counseling task of the English teacher is to design and promote learning activities which encourage supportive interaction in groups. The task of the Japanese learner of English at Stage I is to apply the knowledge which he or she already possesses in order to function in an English-speaking social environment.

The cognitive task in Stages II and III is the construction of an "Interlanguage." Interlanguage is a term first used by Selinker (1974, p. 117) to express the existence of a separate linguistic system which results from a learner's attempted production of a target language norm. The term is used in this article to denote the learner's ability to express affective meaning in a creative way, even though the cognitive form does not achieve the standard norm of the target language. Selinker used the term in a very broad way to include the whole range of production from the basic phonological stages to the proficiency of an adult native speaker. Interlanguage will be used in a more restrictive sense than Selinker's, in reference to intermediate levels of ability at CLL Stages II and III. During Stage II, interlanguage is used in connection with the native language. Therefore, the cognitive task of Stage II is called "Interlanguage I." The student begins to express himself directly in the foreign language without using the

native language during Stage III. Since the expression in the target language does not yet meet the standard norm and is still semigrammatical, the term "Interlanguage II" is used for the cognitive task of Stage III. Since the two tasks, Interlanguage I and Interlanguage II, are similar, and the learners are continually advancing in the foreign language and falling back into the native language as they struggle to advance again, the distinction sometimes becomes blurred in practice. Advance in foreign language takes place in a very erratic way during Stages II and III. The semigrammatical expression of meaning in the first three CLL stages is important for the learner in order to cope with his or her affective conflicts. Therefore, the teacher's intervention to correct mistakes is inappropriate during Stages I, II, and III.

In Stage IV, the task of the learner is the analysis of his or her own errors. Richards (1974) has defined error analysis as follows: "The field of error analysis may be defined as dealing with the difference between the way people learning a language speak, and the way adult native speakers of the language use the language" (p. 32). The role of the learner in Stage IV is to use the language in the presence of the teacher. The learner is aware that he or she makes mistakes and can be led to correct them by a hint from the teacher. If the mistakes are simple, they can be corrected by the learner. If they are more fundamental or involve the use of new forms, then the teacher's intervention is necessary and welcomed. The reason for the change of attitude on the part of the student will be explained in Part Three.

The task of Stage V is to learn appropriate social use of the target language. Under the direction of the teacher, the learner exercises a counseling function in the group. He or she gives help to the less advanced when they call for it. At Stage V, the teacher demonstrates more appropriate social uses of the foreign language, if the learner requests it. Since the learner at Stage V functions at near-native level, the teacher may find it unnecessary to intervene. By this time, his or her interlanguage has changed through the analysis of errors to a point where the learner has achieved the standard norms of the target language.

III. An Epigenetic Diagram for Community Language Learning

The purpose of Part Three is to explain the epigenetic diagram for CLL. The first two components of the diagram, namely the five stages of language learning and the cognitive tasks of each stage, have already been presented in the previous sections. The connection between a cognitive task, an affective conflict, and a value will be explained at each CLL stage.

An Epigenetic Diagram For Community Language Learning

Stages of Growth	Cognitive Tasks	Affective Conflicts	Values	CLL Contracts
Stage I (Embryonic)	Construction-Application	Anxiety	Courage (Self-confidence)	Short-term Counseling
Stage II (Self-Assertion)	Interlanguage I	Identity	Cooperation	Culture Mechanisms (Self-Introduction)
Stage III (Separate-Existence)	Interlanguage II	Indignation	Docility	Values Clarification
Stage IV (Reversal)	Error Analysis	Role	Trust	Short-term Counseling
Stage V (Independent)	Appropriate Social Use	Responsibility	Leadership	Culture Mechanisms (Club-Workshop)

Stage I. The cognitive task at Stage I is to apply the knowledge of English to meet the social demands at the moment of use. This task is accompanied by a great amount of anxiety which blocks the expression of English, especially in the presence of a teacher or native speaker of English. Evidence from a training course for English teachers shows that even after years of English study, Japanese learners may be so petrified by anxiety that they are unable to speak or even hear when confronted with an English speaking situation. In Stage I, the counselor must help the client to identify the affective conflict which prevents him or her from speaking English. This can be accomplished through a short-term counseling session (Curran, 1972, p. 5). At the beginning, the teacher clearly announces the type of the activity and the time limit, usually ten minutes. The teacher then awaits the response of the students in silence. There is usually a long period of silence and a great amount of anxiety. Japanese members may force certain individuals who are considered more proficient to speak as representatives for the whole group. The teacher should observe the time limit very strictly and the reflection period should begin promptly after the speaking experience has ended. If the students are given a chance to think about the speaking experience and write down their reflections, some of the anxiety will disappear. The two problems, anxiety and silence, are readily identified during the reflection period. The teacher can point out the connection between the two. They were silent because they were anxious. The connection may be apparent to the teacher, but the students may not be so aware that their reactions to silence touch their basic motivation in learning English. Learning a foreign language is a difficult task. People need much courage in order to face and overcome their own anxiety. Through the exercise of courage, the students face their anxiety and learn to apply the English which they know to meet the demands of the social situation. The value of courage contributes to self-confidence, and self-confidence leads to a more fluent cognitive expression of English. The problem of silence is more simple. If everyone makes an effort to speak, the silence very quickly vanishes.

Stage II. By encouraging mutual assistance in the face of anxiety, the teacher has prepared the students for cooperation with others, which is the value for Stage II. By this time, the students have received a greater degree of insight into the condition of their English. During senior high school, they have learned a great many words and memorized many English grammar rules which are more or less correct. In Stage II, the English learner begins to use his or her interlanguage to find an identity as a speaker of English. "Identity" is a term used by Erik Erikson to express an

individual's link with the unique values of a group. Erikson (1959) has explained the term as follows: "The term identity expresses such a mutual relation in that it connotes both a persistent sameness within one's self (self-sameness) and a persistent sharing of some kind of essential character with others" (p. 102). The persistent character to be shared and sought after in a CLL group is a goal, namely English speaking. Consequently, small group contracts based on native customs and culture will be very helpful for learners at Stage II. Self-introduction is a fine example in the Japanese case. Other examples called "Culture Learning Mechanisms" will be more fully explained later. In Stage II, the teacher assumes a silent role by designing activities which allow the students ample use of interlanguage in small groups, even though there is danger that the English is semi-grammatical and the use of Japanese cannot be excluded.

Stage III. The use of the native language gradually drops off during Stage III. However, this development goes hand in hand with another crises. The students find great satisfaction in the creative use of the English which they have already learned. Apart from the teacher in their small groups, they achieve a sense of security which also becomes an obstacle to progress. However, three problems are reported during the reflection periods: first, the students become more and more aware of deficiencies in the grammatical quality of their English, but no one corrects their mistakes; second, it is difficult to learn new forms and constructions in the small groups; third, the students find themselves using Japanese extensively in their small groups. The presence of the teacher is needed to stimulate conversation in English.

The values of Stages I and II--increased self-confidence, courage, and cooperation--have contributed to greater fluency and security in English speaking, but the learning has occurred apart from the teacher. If the values of Stages I and II become rigid, they become obstacles to further progress. The relationship with the teacher must be reestablished toward the end of Stage III. Curran (1972) has described the affective crisis of Stage III as follows:

> A strong force for learning in these latter stages is an affective one, specifically, indignation. As the learner's capacity to learn unfolds, he often needs to assert his own unique way of learning in a strong, forceful manner. The knower must accept this as inherent in the learning process if he is to help the learner... Such personal indignation is a necessary assertion on the part of the learners, indicating that they do not wish to stay in the previous stages of dependency. Once they have "grown up" they feel indignant when they are not allowed to exercise the independence that

> their increased knowledge gives them. It is the task of the counselors to help them by accepting them in their anger and willingly withdraw unnecessary aid. (p. 132)

The contracts for Stage III consist of clarification of the values and issues operative in the group. Suitable exercises can be found in Simon, Howe, and Kirschenbaum (1972), Hawley and Hawley (1975), and have also been suggested by Davis and Keitges (1979). Self-evaluation can also be built into the CLL reflection period. Ask the students to state, in terms of percentage, the amount of English and the amount of Japanese which they used during their small group activities. The rationale for their conduct makes the students aware of the real issues involved in the silence of the teacher during the small group discussions. Either the teacher must be allowed to perform his or her helpful role, or else the class will degenerate into a picnic with no learning. Acceptance of the teacher is vital to the group at the end of Stage III. But first, the students must also accept themselves as imperfect speakers of English if they are to receive help from the teacher. The inability to solve the affective crisis of indignation leaves the English of many Japanese in an underdeveloped cognitive state at Stage III. The reason is not lack of knowledge of the cognitive rules of English, but an affective inability to accept one's self as an imperfect learner in need of assistance from another. The simple ability to be a learner, called "docility" by Curran (1972, p. 49), solves the crisis of indignation at Stage III.

Stage IV. Acceptance of self and the teacher leads to mutual trust. The exercise of trust leads to the solution of an affective crisis about the role of the teacher and the learners in Stage IV. During the first three stages, the teacher has performed the role of understanding the learners. At Stage IV, the learners begin to take over this role. With the growth of trust, the teacher can be completely at ease because, by this time, the learners have overcome the initial anxiety of Stage I. They have achieved a commitment to learning through the exercise of courage and cooperation in working together with others. The teacher is freed by the understanding and trust of the students to perform the necessary tasks of analyzing and correcting errors. The indignation of Stage III gradually changes into a constructive force for independence.

The epigenetic principle can be exemplified by comparing the performance of the same students during a short-term counseling session at Stage I and Stage IV. At Stage I, the short-term counseling session is characterized by the painful experiences of anxiety and silence. Participation in the conversation is limited to one or two students who

have been pushed into the leadership position by the other members of the group. At Stage IV, everyone participates in the lively conversation, in which there are few pauses for silence. Responsibility for the topic is shared by the whole group. Because of the increase of confidence and trust between the teacher and students, the errors which crop up can quickly be corrected without interrupting the flow of the conversation. Role reversal is also evident during the session. The student becomes alive and active in his English self, but perfectly silent in his Japanese self. The teacher fills the opposite role. As a native speaker, the teacher is silent in the English self, but active in the Japanese self. During short-term counseling sessions at Stage IV, I have found myself speaking Japanese while giving grammatical directions, pointing out new constructions and correcting mistakes. During these sessions, I felt less like an English teacher and more like a referee at a football game.

Stage V. Theoretically, the learner at Stage V has mastered all that the knower has to teach. However, knowledge of appropriate social use can be further refined at Stage V. For this purpose, responsibility is the best teacher. The knower can share the responsibility of counseling with those who by age or proficiency have achieved greater independence than the other members of the group. This can be done with a group of senior high or university students in an English-speaking club. The teacher deals only with the leaders of the group at the top level of the Japanese age hierarchy. The leaders of the group carry out their counseling function in assisting the younger members. In Japan, the younger still learn from the older in a willing and grateful manner. The concepts of age-hierarchy, the club with its workshop, or *gasshuku*, and so on, are social learning mechanisms which are characteristic of Japanese culture. Japanese culture learning mechanisms are social learning experiences which are bound by a psychological contract. Previous research (La Forge, 1975) has shown that culture learning mechanisms fit into the scope of CLL contracts. They can be powerful influences for learning in general and for English education in particular.

The delegation of responsibility by the teacher precipitates a crisis of responsibility. The acceptance of responsibility by an emerging leader or leadership group is accompanied by anxiety which can be handled through individual counseling. The leader must be presented with clear alternatives among a choice of proposals. If necessary, the consequences of each choice should be clarified, but the final choice should be left to the leader or to the leadership group. Clarification of the issues and roles involved in carrying out a decision is sufficient to dissipate the anxiety which arises. As the leader performs his counseling function, a more refined level

of English use becomes noticeable. The leadership that emerges is characterized by the giving of self, by listening to others, and by providing necessary assistance. The giving of self means using time and energy for different projects. The emerging leader follows the teacher's example in listening intently to the difficulties and suggestions proposed from below. The level of English which is handled by a fellow student is often clearer to a younger student than the explanation of the teacher. The teacher adopts a silent role in Stage V. He or she intervenes only to provide more appropriate usage. The silence of the teacher greatly reinforces the activity of the emerging leader. One of Curran's students has written as follows:

> This gives me a profound confidence that when sentence after sentence receives only the warm support of silence and an approving symbolization, I am again deeply strengthened in my secure identification with an adequate French self. For me it has been a striking experience in how the warm convalidation of someone you completely trust can be so confirming in an area of knowledge. (Curran, 1972, p. 157)

IV. Summary and Conclusion

The focus of this article has been concentrated on the nature and application of the epigenetic principle in CLL. The nature of the epigenetic principle was explained in Part One, and its application in Part Two. An epigenetic diagram for CLL was presented in Sections Two and Three. Since the scope of this address has been limited to CLL, I would like to make a final appeal to those English teachers who work outside of CLL. I am appealing to the vast majority of English teachers to become more aware of human growth in the acquisition of second language. The students of our English classes in our universities and junior colleges today, the adults in our language schools at present, and the businessmen and women of our specialized language institutes now, will fill an important leadership function tomorrow. They will be the communicators--the eyes, the ears, and the voice of Japan--who will speak to and receive messages from the rest of the world. Our function as English teachers, in the human context, will be to foster the growth of a leadership--a leadership which can communicate between cultures. The capacities for intercultural communication have been pointed out in this article: whole-person growth in the accomplishment of cognitive tasks, in the solution of affective conflicts, and in the respect for and enactment of values. English teachers can promote the development of an interculturally oriented leadership if,

in the language learning context, we help learners to face themselves, accept their own limitations, and be open in accepting and understanding the limitations of others. In the language learning context, values such as courage, co-operation, docility, and trust promote the development of a leadership that is capable of intercultural communication. Whatever the type of methodology employed in teaching foreign language, the learner can be assisted to experience his or her own profound worth as a person. According to Curran (1971, p. 3), this is especially necessary for emerging leaders, who must be helped to the experience and pursuit of their own excellence if they are to help and fulfill those who follow them. The responsibility for developing an inter-culturally oriented leadership is formidable, but with language education based on the epigenetic principle, the challenge can be met and dealt with successfully.

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Memory, Perception, and Second Language Learning

Patrick Buckheister

Abstract

This paper is an attempt to bring together information from several areas, linguistics, cognitive psychology, and education, in order to show more clearly the place of memory within the process of second language learning. The underlying assumption herein is that memory, like other cognitive processes involving language and thought, is a constructive process in which the learner makes a whole of what he or she "remembers." It is urged that memory be viewed as an intangible system of organizing or structuring events as they are perceived, depending on the experience of the individual.

When memory is discussed within the context of second language learning, a host of other, related terms may also come to mind: chunk, short-term memory, drill, storage, habit. Second language teachers and learners alike have historically been concerned with memory, and, as the body of data in this areas grows and continues to interact with language learning methodology, this concern will not lessen. Nevertheless, concern implies neither lucidity nor comprehension. As persistent as the discussion is, both formally and informally, it seems that the general connections between memory and second language learning are not at all clear.

There have been a number of developments in some of the more recent methods which are, or could be, substantiated by research pertaining to the study of memory. Asher's Total Physical Response approach is rather heavily backed up by experimentation on short- and long-term memory for commands in a second language. Attempting to overcome "antisuggestive barriers," Lozanov's Suggestology implements classical music, among other activities, to induce within the student a state of "hypermnesia," or heightened memory. And the teacher

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silence after introducing an item in the Silent Way could be considered a good example of reduction of retroactive interference in short-term retention.

Consider the possible misinterpretations which the classroom teacher could make of such seemingly clear correlations between memory and method. On one hand, playing music may help the students remember more, but on the other, silence is valuable also. If he or she commands the students to hop around the room, their retention and recognition rates may be enhanced, but they will be too excited to relax into the "concert-like pseudopassivity" of hypermnesia. If the teacher actually tried to integrate such a variety of ideas into a class, it is possible that he or she would end up with some hopelessly bizarre continuum of library-like silence at the first of the period, working on to musical pantomime in the middle, and finishing with the clamor of a square dance. And what if the teacher does not have the latitude, not to mention the motivation, to try any or all of these developments, none of which represents the full array of implications from research regarding the role of memory in second language learning. What if the teacher has no sound equipment and hates classical music, or has never seen anyone teach by the Silent Way, or thinks physically rigorous activity is better done in a gymnasium. Suppose, because of some curriculum, administrative policy, or other exigency, that the teacher is restricted to the use of a textbook. In a conventional situation he or she may take the view that theory, research, and methodology make nice reading, but that it would be more productive if someone would just come out and tell him or her how to get the students to remember what is in the book.

There is so much diverse information available about memory that many teachers, while essentially concerned with learning, regard such information as extraneous and avoid it, for the most part. They continue along with a particular text and a particular group of students; yet something in the back of their mind says, "The students need to remember. Do something about it." And directly or indirectly language teachers *do* do something about it. Give a language teacher a book and 20 students, and by the time they are on page 11 he or she will probably say, "Know pages 1 through 10 for the next test." To know those pages by heart will probably be the best thing, because both teachers and students know that such tests are rarely open-book. Since those pages (as opposed to what the students had for dinner last night) are the focus of the test, the more clearly students etch that information in their minds, the more access they will have to it when the book is taken away.

It is a vicious circle. The majority of second language teachers are constrained to using textbooks, giving tests, and assigning grades. Conversely, students are forced into the role of continually showing what they "know" (usually by

heart) of the second language, rather than what they can do with what they know. For an example, we might consider the foreigner who comes to Japan for some extended period. In many cases this person will start taking some Japanese lessons and will promptly discover that there is a system of counters in this language which is used in classifying certain types of objects which are counted (*-mai* for thin, flat objects; *-dai* for machines and vehicles; *-hon/-bon/-pon* for long and slender objects; etc.). This person may spend a week, a month, or several months learning these, and even though he or she has been saying "Pass the salt" in Japanese at lunch every day, he or she will not be considered to know Japanese yet because this counter system is not at his or her mental beck and call. Countless people who have studied and taught countless foreign languages have come to think this way. And the teacher, whether by internal or external exigencies, often serves as the agent of the process which fosters such thinking, the process of divorcing what the student must remember in the second language from what the student experiences in it.

So far it may appear that I am only interested in refuting any justification for second language teachers to cling to memory and its related processes as tenaciously as we do in our work. This is not my intention. It is undeniable that memory is an integral part of second language learning, regardless of how clearly we understand the corroborating evidence. The learner has this powerful system among the other parts of his or her mental apparatus, but we cannot be sure how much, or what parts of it, any particular method, technique, or exercise taps. What should we do? We can study language teaching methodology until we are blue in the face and arrive at no complete, single synthesis of memory and second language learning. We can read psychology books and find out about T-mazes, flatworms eating other flatworms, and Ebbinghaus learning 1200 lists of nonsense syllables in 1885. We can make unlimited attempts to gather up the loose ends.

What if language teachers were to reorient themselves and decide to view memory as an entity less tangible than anyone would already assert that it is, less tangible than place-holder zeros or decimal points. It is easy in such an area as this to become confused by all the small pieces of information available. It is no big jump from "storage" to the misconception of storing words, nor from "chunk" to chunks of the text. But an overall shift of attention to memory as a processor of experience which has no dimensions might rectify to a greater extent what we do when we teach a second language with what we would *like* to do when we teach a second language.

It was an article by Wallace Chafe entitled "Language and Memory" (1973) that influenced me toward such a position on memory. If I were to come into the room and tell you "I just had a car accident," you would, among other questions, ask me

when. If I said "Thirty minutes ago," our conversation would continue. But if I were to say, out of the blue, "Someone just knocked at the door," and you went to it and no one was there, and you said "When?" our conversation would not continue smoothly if I said "Thirty minutes ago." Chafe asserts that the word *just* in both initial statements signifies a span of time from months to seconds and indicates preoccupation with something that the speaker has perceived. The word is used to reflect a relative measure of time, experiential time, a length of time from the perception of an event until the utterance, which depends on how much that experience has preoccupied, or "bugged," the person who reports it. Chafe calls this *just* the explicit indicator of this phenomenon but says that a person can get the same response if he or she enters the room and says, "I had a CAR accident" (upper case letters indicating high intonation) with no temporal adverb. The person experiences something and later reports it. That the event has been remembered is not remarkable, but the question is, where has it been remembered from?

Chafe proposes that a large number of events which are remembered and reported in this way are remembered from neither short-term memory nor long-term memory. Operational definitions of short-term memory usually limit it to a span of time not greater than a few minutes, and long-term memory is characterized by much slower and more deliberate recall than in the situations described above. The remembering of such events, which "bug" us from the time we perceive them until we report them, is the result of what Chafe proposes to call "surface memory"; that is, a level of memory which would be based on the length of a speaker's preoccupation with certain experiences.

So here I have introduced you to yet another aspect of memory, only a few lines after having pushed toward a bigger picture of this convolution. The interesting thing is not that Chafe may have discovered another level of memory, but that innumerable experiments have shown that forgetting is regular and predictable, yet here is a type of remembering characterized by continuous retention in consciousness as a function of subjective time rather than chronological time. That this type of retention has escaped notice may be due in part to "the prejudices of modern psychology" (Chafe, 1973, p. 273). Typically subjects in memory experiments have been required to deal with nonsense syllables and word pairs, very atypical material that is not at all like the things people normally remember.

Whether surface memory has gone undiscovered or been ignored is not the point. The focus here is on the close connection between memory and experience, which is certainly inherent in Chafe's proposal. Actually, the viewpoint of memory as a processor of experience has been held by a variety of people who are not often read in connection with either psychology or language learning. Sartre writes in *Nausea:*

> This is what I thought: for the most banal event to become an adventure, you must (and this is enough) begin to recount it. This is what fools people: a man is always a teller of tales, he lives surrounded by his stories and the stories of others, he sees everything that happens to him through them; and he tries to live his own life as if he were telling a story. (p. 39)

Sartre is not only saying that memory absorbs experience, he is saying that experience is not recognized as a part of reality until it has been restructured in such a manner. The reliving of an experience, for which memory is central, may be more comprehensible than the experience itself is.

Thought along these lines led Francois Gouin to develop the Series Method. Karl Diller (1978) devotes Chapter Six of *The Language Teaching Controversy* to a discussion of this method. Gouin had been a Latin teacher in France and decided to go to Hamburg to learn German. At that time he held the same viewpoint on language learning that many people still do, that the fastest way to learn a foreign language is to memorize words. When he got to Hamburg he immediately set to work and memorized the 248 irregular verbs he found in a German grammar book. However, he found that he could not yet understand German so he went to work again and memorized the 800 German roots. He did this in only 8 days, but again it was all for nothing, as he still could neither speak nor comprehend German. He continued his study in this way and after a time came to the last straw. "There still remained one last method," he wrote, "but one so strange, so extraordinary, so unusual--I might say, so heroic--that I hardly dared propose it to myself. This supreme means was to learn off the whole dictionary" (Gouin, cited in Diller, 1978, p. 56). He did just that. He learned the 30,000 words in his dictionary in 30 days. He then ventured out into German society full of confidence and the verdict was: "I understood not a word--not a single word! And I permit no one to doubt the sincerity of this statement" (Gouin, cited in Diller, 1978, p. 57).

Gouin went back to France shortly (he was suffering from eyestrain), and while he was there he began observing his three-year-old nephew, who had begun speaking French during Gouin's absence. The turning point in Gouin's thinking came about after his nephew had just visited a mill for the first time. While he was at the mill the child had been terrifically eager to see and hear everything he could. According to Gouin, the child came home, sat quietly for about half an hour, and then began to tell everyone in the household about the things he had seen and heard at the mill. He went through what had taken place there several times, his account varying slightly with each retelling; but the key thing Gouin noted was that each time the child would go "from fact to fact, from

phrase to phrase by the same familiar transition, 'and then... and then... and then,'" so that his reporting of the events was always in the same order. Having organized his concepts sequentially, Gouin's nephew had been able to remember a naturally ordered series of occurrences.

From this insight about his nephew, Gouin originated the Series Method. Here is a possible series which could be used in language learning.

I walk towards the door.
I draw near the door.
I draw nearer the door.
I get to the door.
I stop at the door.
I stretch out my arm.
I take hold of the handle.
I turn the handle.
I open the door.
I pull the door.
The door moves.
The door turns on its hinges.
The door turns and turns.
I open the door wide.
I let go the handle. (Gouin, cited in Diller, 1978, p. 59)

People can usually repeat this series word for word after seeing it once in their native language, and the implications for the naturalness of such a chain of statements are considerable.

Gouin intended to capture the entire experience of the student in the Series Method. He saw the organization of perceptions into concepts as the essential process for turning what the language student experiences into what he knows and remembers. A rather interesting point concerning the technical aspects of his method was that he did not ask students to memorize anything and gave no homework (Diller, 1978, p. 68). Indeed, experiences may be recounted, remembered, or forgotten, but the idea of memorizing one's own experiences is illogical: *I memorized my bath I took last night.

If a teacher were to adopt the idea of memory as a processor of experience, what would this change in the language learning situation? What does it entail to get students to experience the target language? I am not equipped with any list of techniques based on this point of view, but there are a few examples that might serve this discussion. Assume that a teacher has some required vocabulary (the curriculum, the administration, or some test requires it), but that the class is not a conversation class. One way of dealing with this would be to ask the students to pair any adjectives in the list or passage with any nouns that seemed appropriate.

This may not seem like much--in fact, it may not seem oriented towards remembering at all, but the fact that such a task lacks any overt sophistication to a teacher of the target language does not preclude its value to students. The task requires semantic processing and subsequent subjective organization by the students and vastly increases their ability to recognize the vocabulary involved. If you have to get people to remember words, it is advisable to forget (no pun intended) that part of it, and get them involved in some type of organization of those words. Our "slowest" students would like to be better organized, but too often they are required to memorize at the expense of organizing. It goes without saying that memory is involved in either task, but the activity with the similar name, memorizing, is ironically less efficient, in language learning at least.

Having students take 10 new vocabulary items and make a story which contains all of them can increase recognition substantially (Kintsch, 1977, p. 373) and broadens comprehension by providing the students with a relatively unconstrained conceptualization task. By subjectively organizing single words into higher order units the students provide themselves with progressively more elaborate frameworks for later recognition or recall. Asking students to indicate like or dislike for words or phrases in the target language, or asking them to find words that rhyme with other words, requires the students to make attempts to perceive the language in a variety of ways. And these activities need not be limited to vocabulary items. Gibson's Strip Story (Gibson, 1975) is one of many possible ways for students to go about arranging and rearranging bigger pieces of the language they are learning. A wide variety of the information which a second language learner needs to acquire in his general store of knowledge (syntactic-lexical, semantic, pragmatic, etc.) could be learned more efficiently if the emphasis were moved from remembering it to organizing it.

The mental activity of making bigger pieces from smaller pieces is natural and, to some extent, unavoidable, as is shown by the following reminiscences of Jean Piaget.

> There is also the question of memories which depend on other people. For instance, one of my first memories would date, if it were true, from my second year. I can still see, most clearly, the following scene, in which I believed until I was about fifteen. I was sitting in my pram, which my nurse was pushing in the Champs Elysees, when a man tried to kidnap me. I was held in by the strap fastened round me while my nurse bravely tried to stand between me and the thief. She received various scratches, and I can still see vaguely those on her face. Then a crowd gathered, a policeman with a short cloak and a white baton came up, and the man took to his heels. I can still

> see the whole scene, and can even place it near the tube station. When I was about fifteen, my parents received a letter from my former nurse saying that she had been converted to the Salvation Army. She wanted to confess her past faults, and in particular to return the watch she had been given as a reward on this occasion. She had made up the whole story, faking the scratches. I therefore must have heard, as a child, the account of this story, which my parents believed, and projected it into the past in the form of a visual memory, which was a memory of a memory, but false. Many real memories are doubtless of the same order. (Piaget, cited in Slobin, 1971, p. 109).

At least two points should be made about Piaget's reminiscences. First, though he remembered something which was not true, what he remembered could not be considered implausible. Almost all of what he remembered did exist--the nanny, the policeman, the crowd, the tube station--these were things he *had* seen as a child, though never in the configuration of the event he remembered. Second, Piaget states that he still carries a vivid visual memory of the incident. It would not be unreasonable to ask how he can recall a visual memory of something which was not actually perceived. Yet, if the truth be known, people have always done this sort of thing. A person reads a book and years later is sure he saw the movie, but did not in fact. Four witnesses of the same bank holdup describe the robber to the detective, who gathers a composite description of a short, bald, tall, fat man with red hair, between 25 and 60 years old. The point is that cognitive processes involving attention, perception, and memory are not passive; they are essentially constructive processes. We do not assume that children who put oversized eyelashes on tiny faces they are drawing have made an error. They put them there because they know they are there.

In an interesting discussion of what people see and what people *think* they see, Neisser (1967, p. 95) states that "*the mechanisms of visual imagination are continuous with those of visual perception*--a fact which strongly implies that all perceiving is a constructive process" (Neisser's italics). This has been shown in various experiments wherein subjects shown all of some object and subjects shown part or none of the object have performed equally well in location or reconstruction tasks involving that object. Those who were not shown the object or not shown the complete object must have constructed something which they could later rely on by mechanisms of visual imagination.

This idea is not new. It can be clearly identified in the work of William James and others. Yet, in language teaching, having so often seen the work to be done as consisting of four skills, two of production and two of reception, we may have attributed some psychological validity to a dichotomy

that may not exist at all. Regarding cognitive processes as constructive acts can provide a language teacher with more insight into the ways certain aspects of language learning, in the language and in the student, are related to each other. This concept explains, in part, why students can talk for 30 minutes about textbook illustrations which have not been rendered or photographed, but are only meager line drawings. It also explains the captivation of the Cuisenaire rods. More generally, it precludes the idea that the teacher must introduce each and every well-analyzed piece of the target language in the "right" order, acting as some kind of scrupulous filter for the precise type of language with which to fill up the student.

SUMMARY

Actually, whether in language learning situations or not, people do not seem to be nearly the copying animals they are often thought to be. You no doubt have some comprehension of this paper, but how many of the sentences do you remember word for word? Memorization is often an unnecessary chore that disturbs learning. Interpretation, on the other hand, is a natural basis for dealing with experiences. Cognitive processes organize what we perceive and know and remember, and there is an inescapable relativity to the experiencer in the system. Often this organizational process is so active that the mind can second-guess perceptions. We look through a fence-hole and need to see little more than an ear or a tail to know that we are looking at a cat and not an elephant.

Some recent techniques and methods in language teaching have emphasized the fact that students can and do do many things before they ever arrive in the language classroom. In day-to-day living, each person experiences a myriad of perceptions and events, so why should all this constructive activity stop when one reaches the classroom? Likewise, people remember large amounts of information from daily life, not because of any intrinsic value or enjoyment in remembering, but because that which we process by remembering or other cognitive acts *fits*--it has some relevance to what we have done or will do. The closeness of what we do to what we learn is another tenet of current language teaching, but has been evident in worthwhile education long before now.

The point of this paper is that if we stop looking on memory as a box for parking information, we will be less confused about seeming conflicts in method and technique. Instead of viewing available ideas as so many mutually exclusive alternatives, we can see them as schemes which ask the student to perceive and organize the language, which must involve memory. Moreover, if we can bring to the classroom some portion of the various occurrences which involve the student

outside the classroom, students will have more chances to relate their perception of the target language to who they are. Such an integration of the students with the learning activity will almost never be served by memorization. Regardless of how obvious it may seem, memorization is neither the simplest nor the soundest way of dealing with the complexities of human learning.

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Aspects of Intercultural Communication In Language Learning

Gwen Thurston Joy

Abstract

This paper is an introduction to some aspects of intercultural communication and ways they can be made part of language learning. It describes a 40-hour English elective course for high school senior girls at Fuji Seishin Joshi Gakuin (Sacred Heart Girls' High School), a private school in Shizuoka Prefecture. Part One contains a description of the class, the basic format of the course and considerations for teachers who may be interested in this type of course. Part Two includes samples of materials and activities used and some of the students' reactions. The basic format centered on student participation in various experiences, discussions, and evaluations of these experiences. Included were such themes as cultural perception, nonverbal communication, language and culture, and cultural and personal values, using application of drama techniques, values clarification strategies, cross-cultural orientation activities, etc. The two main objectives were to improve the students' language skills and develop skills for communicating with people of other cultures.

This paper is an introduction to some aspects of intercultural communication and ways they can be made part of language learning. I will describe a 40-hour English elective course for high school senior girls at Fuji Seishin Joshi Gakuin (Sacred Heart Girls' High School), a private school in Shizuoka Prefecture.[1] In Part One there are a description of the class, the basic format of the course, and considerations for teachers who may be interested in this type of course. Part Two includes samples of materials and activities used

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[1]Most of these materials have also been used with businessmen, other adult classes, and in teacher orientation and training seminars.

and some of the students' reactions. The course activities included applications of drama techniques, values clarification strategies, cross-cultural orientation activities, human relations training activities, and other materials.[2] The basic format centered on student participation in various experiences, discussions, and evaluations of these experiences. Included were such themes as cultural perception, nonverbal communication, language and culture, and cultural and personal values. The two main objectives were to improve the students' language skills and to develop skills for communicating with people of other cultures.

This course is still at an experimental stage and, though the course as a whole was successful, there are still revisions necessary. By reporting on it at this time I hope to help others who are interested in this area and to invite ideas from others.

Part One: A Description of the Course

There were 12 students in the elective course during the 1978 academic year with two 50-minute classes per week. The students had been at the same school for two to five years and were also members of a regular English class of 40 taught by the author and a Japanese teacher; thus, it was a relatively small group who knew each other fairly well.

The course attempted to reach the following goals, which are part of many cross-cultural training programs and language teaching/learning approaches:

1. self awareness
2. social awareness
3. cultural awareness
4. factual background
5. communication skills
6. problem solving skills
7. learning skills
8. language skills

As can be seen, this was not a course for the Japanese on American studies, or even an attempt to teach American, British, or other cultures. The emphasis was on the students becoming aware of themselves as cultural persons and as learners. The activities were designed to help the students develop awareness about their own cultural and personal perceptions, and develop skills necessary to learn to communicate effectively in other cultures and languages.

Essential to this course was a "contract" or "agreement"

[2]I wish to express my appreciation to my husband, Michael Joy, for the support and advice he has given throughout the course and the preparation of this paper.

between the students and the teacher and among the students themselves. It was made at the beginning of the course and adapted or renewed periodically. After introduction of the areas to be dealt with, the types of activities they/we would be participating in, and the goals for the course, the format was decided. A process of reflection, evaluation, and feedback was contracted as part of the class procedure, and it was agreed that only English would be used in the course.[3]

The series of activities were drawn from a variety of areas, so procedures varied at times. However, there were five common, basic steps in conducting any of them:

1. Evaluation of the group in terms of their skills, interests, and needs, and selection of appropriate activities.
2. An introduction to the theme and objectives of each activity, so that they were clear to everyone.[4]
3. Engaging in the activities.
4. A reflection time and feedback session.
5. Evaluation of the activities.

These steps were important and helped the students learn from their participation in the activities. The students gained from knowing where they were going, knowing the reasons behind the activities, and having a voice in the structuring of the class. As there was an emphasis on the students learning through their own experiences, the final evaluation of each activity was essential to clarify what had happened to keep in touch with the students and to allow a smooth progression from one theme or activity to another.

Though there was not a set progression of material, especially in regard to some of the themes chosen, there was a gradual building on vocabulary and concepts throughout the course. Themes chosen for the first part of the course included nonverbal communication, perception of space and time, and the relationship of language and culture. Themes chosen for the later part of the course included cross-cultural comparisons, information on certain cultures, and cultural and

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[3]This process took relatively little time because the students knew each other and they were already familiar with the concept and process of "contracting" a class. See below, page 35 for more details on contracting and page 36 regarding the agreement to use only English.

[4]There were occasionally times when some of the objectives were made clear *after* the activity had been completed.

personal attitudes and values. There was also a shift from activities focusing on describing and understanding Japan to considerations of how the students saw themselves and other cultures. The amount of time spent on each theme or activity depended on the nature of the activity itself, the difficulty of the materials used, and the students' response and interest. In general, two or three class hours were spent on each theme. Important points which were dealt with throughout the course included checking the sources of information; learning how to check their own assumptions, stereotypes, and generalizations; and a continual evaluation of what they were learning and the skills they were developing.

The students acquired new vocabulary through the various readings, activities and discussions. All of the students tried to use this new vocabulary in their discussions and reports as a way to reinforce their learning. It became obvious to everyone that it was becoming easier for them to express their opinions and ideas in English. In their final course evaluations, the students wrote that they had especially improved their discussion and hearing/listening skills; also they thought they had learned more of the cultural background of English and its usage and how they could use English to express themselves and things about their own culture.

As students evaluated their own language skills, they also set new goals for themselves. For example, at one point the students were unhappy that the more fluent students tended to dominate the whole-class discussions, so the quieter ones worked on speaking up more and the more fluent ones helped the others. They found that helping each other understand the material helped them learn it better. All of their written work was corrected by the teacher, usually by first indicating mistakes and having them correct themselves whenever possible. However, not all of the mistakes made during the discussions were corrected, as this would have impeded the flow of conversation at times.[5]

As can be seen, the class format and procedures which were contracted were important factors in building a climate for learning and allowing the students to gain as much as possible from the course. These activities need to be carried out in "an atmosphere of openness, honesty, acceptance and respect" (Simon, 1972, p. 8). Though this was *not* a Community Language Learning (CLL) course, much of the philosophy and many of the procedures for setting up the contract and guiding the reflection and feedback sessions were based on the work of La Forge.[6] As part of a description of CLL,

[5]The amount and timing of corrections was also a contracted part of the course.

[6]I would like to express my thanks to Father La Forge of Nanzan Junior College, Nagoya, Japan, for allowing me to observe and participate in his classes and workshops.

La Forge (1976, p. 12) states, "The students learn in a supportive social situation by helping each other and exchanging information." In this course the contract was a verbal agreement made the first day of class after a discussion, with the major points written on the board. Changes and additions, which were initiated by both teacher and student, were usually decided upon quickly during the evaluation sessions.

The reflection time and the evaluation and feedback sessions were also important, and much of the learning took place through these processes. La Forge (1975, p. 227) writes:

> Events of the experience are examined (content goals), together with the way in which they were carried out (process goals). The problems and motivation (contract and need goals) of the students in learning as well as those of the teacher in teaching (interaction goals) come up for discussion during the CLL reflection periods. Accommodations in the group contract can be made in such a way that the learning goals of the group are emphasized.

The students improved their language and communication skills and learned about themselves and their own and other cultures through the activities themselves, as well as through the reflection, evaluation, and feedback processes. The evaluations were essential for the teacher in order to set ongoing objectives for and with the class and structure the course so appropriate activities could be used. Without these processes, many of the activities would have served little purpose, and the objectives would not have been met.

As mentioned earlier, the group of students who have completed this course decided on the first day to speak only English during the course, and there was a great deal of peer pressure to keep their discussions in English. A group of students taking this course as this paper is being written did not make the same decision. The students initially agreed to speak English when possible, but allowed themselves (though not the teacher) to speak Japanese if they couldn't express a difficult idea or when they didn't understand something. However, after two months (about 12 lessons) they became unhappy with this and after one of the reflection and evaluation sessions they decided they would learn more if they spoke only English. This is one example of how individual reflection followed by group evaluation and discussion helped in structuring the class and helped the students find ways to help themselves as learners.

It should be noted that both the students and the teacher were learners in this course. The author learned a great deal from working with the students as they expressed their ideas and information and through the evaluation and feedback

processes. First of all, when structuring and conducting this type of course, it is necessary for the teacher always to remain sensitive to the students and to what is happening during the class sessions. Some of the values clarification and human relations training exercises are risky, and could even be threatening. In the first two chapters of her book on humanistic techniques, Moskowitz (1978, pp. 1-39) gives useful information on the use of low-risk activities and important considerations for the teacher. Pfeiffer and Jones (1971, p. 1) also emphasize this by writing that "a basic consideration is not to leave the participants 'hanging' but to assist them in sorting out what happened, what were the results, and what are the implications of each event." Without a careful choice of activities and a means of evaluating and processing the activities, there could be a risk of students leaving the class with negative feelings about themselves, gradually withdrawing from class participation, or only feeling frustrated about their lack of knowledge or ability to learn.

There are many other considerations for further development of such a course or program with a group. Briefly they include the following:

1. A careful evaluation of the group, their skills, needs, goals and expectations (as well as the teacher's) is essential. There should also be a constant reevaluation throughout the course.

2. The objectives should be clear to everyone involved and should be kept in mind as each exercise and activity is done. For this, the contract with the students and the reflection and evaluation processes are quite important.

3. To effectively conduct the activities, it is ideal for the teacher to have previously experienced them personally. This is not always possible, but the teacher should at least do what he or she is asking the students to do. In considering what skills a teacher needs to develop, Pfeiffer and Jones (1971, p. 1) write that the person who makes the best use of these types of activities is:

> ...the person who is skilled at (1) diagnosis of learning needs, (2) preparation for the group session, (3) introducing the group exercises, (4) setting up the group members to participate, (5) observing the process, (6) facilitating processing, and (7) evaluating the effectiveness of the exercise. It may be added that he would probably also be skillful in adapting the content and process of the experiences to a particular context in which he is working.

4. Reading the advice and suggestions made by the authors and editors of various collections of activities is extremely

helpful in learning the necessary considerations for conducting them. Because these activities come from a variety of resources, the objectives, procedures, and jargon used to present even the same activity varies. Examining how different people have used and adapted activities in different contexts can help in learning how to use them in structuring a course for a particular group.

5. There are numerous activities available and there is more of a problem of selecting and adapting them than a lack of possible activities. In addition to the aforementioned considerations, the teacher needs to consider the time available, the size of the group, the appropriateness of the themes, the students' ages, backgrounds, familiarity with each other, etc. (These activities can be adapted to almost any age or size group, though students below the senior high school level would probably have difficulty processing the information in a foreign language. These activities have been used with groups ranging in size from 10 to over 100, though large groups may require more than one teacher.)

6. Directions should be as brief and clear as possible, so that the students understand what to do and time is not wasted clearing up confusing directions.

7. The teacher needs to be aware that his or her own cultural perceptions, values and attitudes are factors in the course. Just as the values clarification approach is not intended to be a way of having the students accept the teacher's values, a course in intercultural communication is not an attempt to "Americanize" the students or have them adopt the values or behaviors of another culture. Nonetheless, the teacher's and the students' values and perceptions are present factors, must be subject to scrutiny by the group, and are also subject to change and revision.

8. Though a well-planned course is essential, the teacher must remain flexible so that students' evaluations and reactions can be adequately dealt with. Though many of the activities have somewhat predictable results, no two groups react in the same way.

Part Two: Samples of Materials and Activities

1. Nonverbal communication

The first theme dealt with was nonverbal communication, with an objective of having the students see how they communicate nonverbally. This was also an introduction to looking at their reactions to gestures, use of space, etc., and how these are components of communication as a whole. Secondary reasons for doing nonverbal activities first were: 1) the

exercises were fun to do; 2) there was a group-building function which helped the class members feel more comfortable with each other; 3) it acted as good background to future activities on themes such as use of space, time perception and visual perception; and 4) after being silent for about 20 minutes the students were eager to speak.

The students did a series of theater games nonverbally, which included different physical activities and some problem solving exercises (see Via, 1976, and Way, 1967). Some examples are: a) the group had to follow commands to form various shapes such as circles, squares and triangles without speaking; b) the students had to mirror their partner's actions while standing at given distances away from their partner; and c) the students, having been given numbers individually and secretly, had to line up in numerical order without speaking and with their eyes closed.

This was followed by a class discussion centered on the questions "Which activities were the easiest and hardest to do?" "Why?" and "What did you learn?" The students said that the exercises were fun and most of them were surprised at how easy it was to do the activiteis without using words. They said they had learned some things about themselves; for example, that they didn't move as quickly as others and that it was difficult to stand only 45 cm away from someone for very long. One student mentioned she'd never thought before about what she was "saying" with her hands and face while she was talking.

2. The use of readings

Short passages from various books, newspaper articles and other sources were used as readings for different themes. Selected excerpts from the book *Living in the U.S.A.* by Lanier (1973) were often used. (This book was written as a guide primarily for foreign businessmen, their families, and others living in the U.S.A. It proved to be a valuable stimulus for the students as they tried to describe Japan and gave them some new ideas about the United States and American culture.)

In terms of "engaging in the activity" (Step 3, page 34), the following format was used for readings:

1. There was a short introductory exercise to help the students focus on the issues presented in the reading. For example, there was a quote or proverb to comment on, an illustration, or a question to answer.
2. The students worked in pairs reading the article and helping each other understand it.
3. There was a check on comprehension and the whole group went over the reading once more.

4. The students worked in groups of three or four discussing the content, usually basing their discussions on one or two opening questions.

5. Another exercise, for example a related values clarification strategy or short research project, was done.

An example of this kind of activity is the following excerpt, "Personal Questions" (Lanier, 1973, p. 11):

> Conversational questions may seem to you both too personal and too numerous--especially when you first arrive.
>
> "Where do you work?" "How many children do you have?" "Do you play golf? What is your score?" are not personal questions by American standards. They are a search for common ground on which to build a relationship or base a conversation. Understand that such questions are meant to be friendly; the questioner is interested in you; he is not prying or being impertinent, or at least not deliberately so.
>
> To those coming from countries where opening amenities are normally handled more slowly, over a longer period of time, the American way can seem like an abrupt barrage of questioning, almost frightening in its personal intensity. Even here there are subjects which are avoided, being considered too personal and therefore impolite even by our relaxed standards. These include questions about a person's: a) age; b) financial affairs; c) cost of clothes or personal belongings; d) religion; e) love (or sex) life.

As an introduction, the sentence "What is a personal question?" was put on the board and the students gave their ideas. The students then read the excerpt, working in pairs.

Vocabulary items such as "standards," "common ground," "prying," "amenities," and "financial affairs" were explained. Yes/no questions were used to check basic comprehension; for example, "Is 'How many children do you have?' a personal question by American standards?" and "Is it polite to ask a stranger 'How much money do you make?' in the U.S.A.?"

The students worked in two groups making a list of areas that are considered too personal to question someone about in Japan, and this was compared with the American areas. Then the students discussed which of the areas were too personal for themselves.

Each student wrote one or two questions that they do not like being asked and possible responses were written on the board. The students then asked each other personal questions and practised how to respond to them. (For example, phrases such as "I'd rather not say" or "Enough" as evasive answers to the questions "What did you get on the test?" or "How much money does your father make?")

The students felt that the phrases they learned for

responding to personal questions were useful and the discussion on how to politely respond was interesting. The differences between using phrases like "It's none of your business" and more polite responses were also useful. They were also surprised to find out that it was impolite to ask someone's religion, and that many men prefer not to give their ages.

3. Spacial perception and the use of space

This area was introduced by having the students give their reaction to how they felt when the teacher stood or sat in different positions in the classroom. (For example, they felt there was a "friendlier feeling" when the teacher was sitting in a circle with them than when the teacher stood behind a desk in the front of the room.)

The students were given a sketched plan of a living room, with only the dimensions and positions of doors and windows indicated. They worked in pairs sketching in their choice of furniture. After completing their arrangements each pair showed and explained them to the other class members. They then demonstrated the patterns of movement that would be made by people using the room and compared their arrangements with ones done by about 20 Americans.[7]

They found that they had all tended to put tables with chairs around them in the center of the room, whereas the Americans had tended to leave the center empty. After they came to this conclusion, they decided that their arrangements were not representative enough to present them as "typically" Japanese; in the same way, they felt that 20 samples were not sufficient for them to determine what was "typically" American. They concluded that they would have to see more Japanese and American homes, or pictures of them, to check and see if their own conclusions were valid. There was also a discussion on the arrangement of the furniture in the classroom and they decided on what arrangements they wanted for different types of activities.

In addition to discussing the use of space, another objective of this activity was having the students learn and practice the vocabulary for describing furniture, the relation of objects, their homes and their ideal living arrangements. This kind of simple activity can be further expanded in a different way by asking discussion questions such as "How would the room be different if it was in an area of the world with no electricity?" or "What if a family of five had to live in this room?"

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[7]This data was accumulated by research done by the author prior to the course.

4. Defining Culture

Another theme introduced was defining culture and learning different ways of looking at culture. A revised version of Nelson Brooks' (1973) definition of culture and civilization and the parameters of each was used as a sample definition of culture which would also introduce areas for them to research about Japan. His definition of culture is as follows (Brooks, 1973, p. 3):

> Culture is the distinctive life-way of a people, whether tribesman, townsman or urbanites, who are united by a common language. The dual nature of culture links the thoughts and acts of the individual to the common patterns acceptable to the group. The community provides rules and models for belief and behavior, and these cannot be disregarded by the individual without penalty. The totality of the culture is the pervading medium that gives meaning to each individual's acts, yet his capacity for innovation, choice and rejection are never lost sight of.

After the students gave their opinions of this definition, they each chose one of the parameters of culture listed and wrote reports on Japan. The parameters are items such as taboos, sex roles, ethics, language, values, heroes and myths, and ceremony. (In contrast, parameters of civilization include items such as government, banks, police, and transportation.) The students gave their reports in class and there was discussion on each report.

The students felt that the vocabulary was a little difficult to understand and that it should be further revised for future classes. They said they learned about Japanese culture as they wrote and shared their reports, and that giving the reports helped them learn how to tell others about their culture in English.

A follow-up activity was done in which the students worked in pairs planning a one-week itinerary for an American high school student who would be visiting Japan and who was interested in learning as much as possible about Japanese culture. The students included a variety of places to visit, such as Kyoto and Nara, but also included activities like attending an English class at a *juku* and playing the "invader game" [an electronic television game], since this was part of today's youth's culture.

5. Describing communicative characteristics and cultural differences

The following activity was used to have the students learn more vocabulary for describing themselves, ways people act when relating with others, and stereotypes and generaliza-

tions made when describing Japanese and Americans. A role-description checklist developed by Barnlund (1975, pp. 47-64) was used. This is a list of 34 adjectives describing communicative characteristics, such as "formal," "independent," "talkative," "evasive," "silent," and "humorous." There are also graphs made according to the frequency with which each adjective was chosen by groups of American and Japanese students in a study done by Barnlund.

The students chose adjectives from the list that they felt described the Japanese, how they saw Americans, how they thought Americans saw Japanese, how they thought Americans saw themselves and how they saw themselves. There were two steps to choosing the adjectives for each part: first, they checked all those they felt applied, and second, they decided on the five most representative. After they had discussed their responses, they looked at the responses made by those who took part in Barnlund's study to see how others had responded.

The students concluded that it was difficult for them to describe how they saw Americans or how Americans saw themselves or Japanese because they did not know many Americans. They felt it would be important for them to check their impressions and stereotypes of Americans by meeting more people, and to learn how people see each other by reading articles and books by both Americans and Japanese about Japan and the U.S. In describing themselves, they did not choose the same adjectives as they had for Japanese in general and concluded that when people try to generalize about a culture they may create a false picture of the people. As for the study itself, they thought there were many adjectives missing from the list and that more people should do this activity so that a more complete profile could be made.

6. Cultural behavior and perceptions

To look more closely at how people act and how those actions are perceived, the students designed an "action/reaction questionnaire" for in-class use. This activity acted as a review and consolidation of some of the ideas and information they had learned. The questionnaire was structured so that each multiple choice question had two sets of answers, one for Japanese and one for Americans. Their questions included items such as a student's reactions to a bad test score, etiquette, and reactions to problem situations. Many of the questions led to interesting discussions on items like youth suicides in Japan, respect for the elderly, different usages of "I'm sorry" and "Excuse me," and other issues the students were interested in.

In evaluating this activity, the students said they had learned a lot from making and answering the questions, as well as from the discussions. They concluded that: 1) they

did not yet know enough about some aspects of American culture to say how Americans would act in some of the situations, which led to a discussion on how they could learn more; 2) it was important not to overgeneralize about how people in a culture would act in a certain situation based on only one event, in that the total context of the situation and individual differences must also be considered; and 3) some actions are more accepted in some cultures than others, and at times people say or do something even though they do not really feel that way.

7. "Brainstorming" as a technique

Brainstorming as used in this course was a method of eliciting a number of ideas from the students. It was used at times during evaluation and discussion sessions to try to gather ideas for solving problems, as well as to form a basis for further discussion. Briefly, brainstorming is an "information gathering" technique where people work in small groups. The groups are given a question or a problem and each group tries to come up with a number of answers and/or ideas. As used in this course, the rules were:

1. Give as many ideas as possible.
2. Do not judge the ideas.
3. One person should write down the ideas.
4. Stop when the time is up.

The problem that people were not getting enough practice with "formal" English was brought up after a reflection period. The students brainstormed on "What can we do to solve this problem?" and came up with a number of suggestions. They voted and decided to give short speeches on chosen themes and write a business letter for information about other countries to improve their skills at communicating in a more formal situation.

Brainstorming was also applied to a values clarification strategy. The students brainstormed possible completions to the phrase "It's important for a woman in Japan to..." Their responses were put on the board and rank ordered by consensus after discussions. (They then discussed how their ranking might change if the statement was changed to "a woman in America," or "a person in the world.")

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Sequential Development Modes as Catalysts for Communicative Competence

Toshiaki Ishiguro

Abstract

The writer has explored techniques that deal with meaningful communication practice in an intermediate or advanced class, and experimented with several methods. Reflecting on his experience he has found several traps into which both the teacher and the students tend to fall. The trap for the teacher is to get irritated with the students' faltering presentations and begin to "help" them speak more smoothly, or to "enjoy" correcting their mistakes. On the other hand, the trap the students are "willing" to fall into is sitting back and enjoying the teacher's monologue, hoping that the teacher will continue speaking until the end of the class; or getting discouraged at the teacher's corrections and deciding to keep silent for the rest of the period.

To avoid the teacher's overcorrections or the students' silence, it seems essential for the teacher to create some structures that allow the conversation class to be student-centered and self-propelled toward clear objects to be communicated.

In this paper the writer will present these techniques in "Sequential Development Modes" and "Picture Transfer" as catalysts for developing communicative competence.

Introduction

The English proficiency of Japanese students who have completed six years of English in high school is described by La Forge (1975) as follows: "They have learned how to read. They have accumulated a vast amount of vocabulary.

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They have memorized many sentences from the English grammar. However, they can't speak well" (p. 96). Berwick (1975, p. 283) made the same observation about most of his students who could hardly introduce themselves.

Another type of deficiency in English is detected among the students whose instruction has been based on the audio-lingual approach. According to Chastain (1971), "those students who drill constantly may become fluent in manipulating structure, but be unable to use that same structure to express their own ideas" (p. 217).

The students described above lack the ability to transfer their large store of passive English into use or to transfer manipulative skills to communicative skills. In other words, they all lack communicative competence.

For such students many teachers have probably attempted to use the following procedure with the hope that discussion sessions would proceed successfully and in a lively manner:

1. Each student presents a different viewpoint on a given topic.
2. The viewoint is discussed by the rest of the class.
3. Further controversial points may be presented.
4. Some conclusion may be drawn by the end of the class.

However, the trap that the teacher easily falls into is to get irritated with the students' faltering oral presentations and begin to "help" them speak more smoothly, or to "enjoy" correcting their mistakes. At the end the teacher realizes with regret that he or she has been occupying the whole hour of the conversation class.

On the other hand, the trap that the students are "willing" to fall into is that they might smile at the teacher's monologue, wishing in their minds that the teacher would continue speaking until the end; or they might get discouraged at the teacher's corrections and decide to keep silent for the rest of the class period.

To avoid the teacher's overcorrection for the students' silence, it seems essential for the teacher to create some structures that allow the conversation class to be student-centered and self-propelled toward clear objects to be communicated. Also, the structures should work as catalysts for developing communicative competence.

Sequential Development Modes

The writer has explored techniques that deal with meaningful communication practice in the classes of intermediate or advanced English proficiency, and experimented with several suggested methods and their modifications. Reflect-

ing on his experiences, the writer will present the techniques arranged in "Sequential Development Modes."

The Sequential Development Modes are organized in the following order:

1) Prepared questions and answers
2) Unprepared questions and answers
3) Predetermined situations
4) Improvisation

The object of Mode One is to attain the ability to have a dialog with the help of prepared questions. The goal of Mode Two is for the students, who are capable of formulating questions easily, to be able to answer unprepared questions rapidly. With Mode Three, it is expected that the students will attain the ability to order information sequentially. With Mode Four, the aim is for the students to acquire the ability to create situations and act relevantly to those situations.

Mode One: Prepared Questions and Answers

For beginning students, it seems far more difficult to make questions than to answer questions. The former usually leads to silence. What is necessary for the teacher at this level is to prepare questions for the students by some device, such as Bonin's and Birckbichler's Interview and Conversation Cards (1975).

The conversation cards are designed to be used with the patterns currently being taught, and the interview cards apart from the textbook deal with the students' lives and interests.

The class is divded into groups of three. Each group receives three cards with five to ten questions per card. The group function works as follows. One student begins by asking the first question on his card. Another student answers the question while the third student listens. The third student should be prepared to assist the student who answers or to make a comment after the answer. The students alternate asking and answering questions from their own cards.

The first advantage of this method is that "the necessity for the student to 'think up' the question (what to ask and how to phrase it in the foreign language) is eliminated" (Bonin and Birckbichler, 1975, p. 22). The second advantage is that this method serves to transfer mechanical skills to communicative skills by means of the utilization of materials from the textbook. The third advantage is that the students' interests are treated in conversations by the use of the interview cards.

Mode Two: Unprepared Questions and Answers

If the students have attained the level at which they can formulate various creative questions without the help of question cards, they can follow more challenging methods suggested by Morgenstern (1976): the "modified 'Sensitivity Session'" and "The Victim."

The "modified 'Sensitivity Session'" consists of two phases. During the first phase, each student gives two affirmative comments on the neighboring student in a circle and in the second phase each student gives one or two negative comments. The activity called "the Victim" makes each student in turn the victim of questions in rapid succession.

These methods seem effective only for the beginning part of the school year when the students have not yet got acquainted with each other. If the students know each other well, the questioners will know the answers or be able to predict them before asking the questions. Such "known answer" questions should be avoided. Also eliciting obvious or simple responses that would lead to boredom or distaste for language study should be avoided at this level.

Mode Three: Predetermined Situations

Two types of organizer universals that Seliger (1972) used in his intermediate classes are helpful for learning the sequential order of sentences: the time sequence organizer and the causation sequence organizer. The former implies the "sentences in the discourse sequence are arranged according to the chronological order in which the events described in the sentences occur," and the latter implies "sentences in the discourse are organized according to cause and effect relationship" (p. 440).

These ideas were also used in the "Strip Story" by Gibson (1975). Each student is given a minute to memorize one sentence of a story. After memorization the students, who do not know the proper sequence of the sentences, go around and ask the others what they have memorized to reconstruct the story. In the meantime the teacher sits down, listens to, and observes the students. After the students organize all the sentences, the teacher invites them back to one group and asks them to say their parts one by one, reciting the story in sequence. In the follow-up period, individuals can be asked to repeat the whole story and then all can be asked to write it down, taking dictation from each other. Finally the comparison between their own work and the original will be made which naturally leads to a discussion about the differences and how they came about.

This method is excellent in that it provides the students opportunity to develop communicative competence

through the task, and it also provides the opportunity to use the skills of listening, speaking and writing. Finally, this is self-propelled out of the students' motivation to put the story back together by themselves.

Mode Four: Improvisation

Farid (1976) suggested "Student-Improvised Dialogues" as a classroom activity to develop communicative competence. Dialogue situations are based on selections in the reading textbook and picked up in advance by the teacher, who knows which topic really interested the students in the previous reading class. At the beginning of class the students are given five minutes of preparation to work on the arguments to be given in the dialogue. While they are engaged in the preparation, they are not allowed to write anything down, but may get additional ideas or arguments from the teacher. Then everybody returns to the circle and listens to the first dialogue.

"On Stage in Five Minutes," suggested by Morgenstern (1976), is an improvised dramatic presentation. First the students are asked to create dramatic situations that would involve three or four people in the presentation. Those situations written down on paper will be collected and then shuffled by the teacher. The necessary number of students for the chosen situation are requested to go to another room to discuss for five minutes their roles and things that will happen in the drama. Finally they come back to present it.

The first advantage of these methods is that the students can freely present opposing ideas in the style of debating and be trained in the logical development of their speech. The second advantage is that the students have to learn to act out their own given roles and coordinate their speech and actions in a dramatic presentation; therefore, it is most suitable for advanced students.

Picture Transfer: Fusion of Sequential Development Modes

The writer has incorporated the techniques previously mentioned and the group dynamics of the game "Rumor" as described in "Fusion of the Four Skills" (Elkins, Kalivoda, and Morain, 1972) into a game that has proved to be highly competitive and interesting.

The Procedure of the Fusion Technique

The class is divided into two groups: Group A and Group B. The objects of this game are to communicate a picture from one group to the other by a descriptive improvised dialog, and to examine the result of the communication.

Step One (10 minutes): The teacher prepares several pictures in advance and distributes one to each group of students, who are instructed to examine it carefully and to make as many descriptive sentences about it as possible. Then questions that can elicit the previous descriptive sentences are made by the same group.

Step Two (10 minutes): Group A first presents its own improvised descriptive dialog of the picture to Group B, which is allowed to take notes in order to reproduce the picture later. Next, Group B presents its dialog, and Group A listens and takes notes.

Step Three (10 minutes): Each group draws the other group's picture based on a verbal description. Unclear aspects or points can be clarified by asking the other group. An important part in this step is that the students should be well aware that *only an accurate drawing from the description* is demanded, not a display of their artistic talents.

Step Four (10 minutes): Discussion is held to discern the differences between the original pictures and the ones they have drawn. Then questions will be raised. How did the differences happen? How can the students avoid miscommunication?

Evaluation Method

Holley and King (1971) state that "stringent demands for grammatical accuracy are not only unrealistic but possibly harmful in learning a second language" (p. 498). Berwick (1975) said: "Corrections should be made only in the case of significant errors which interfere with communication" (p. 287).

In the activity of the fusion technique, the corrections of mistakes that might have interfered with communication are postponed until the evaluation period, and are treated as team points lost in a game rather than as an individual's punishment. For instance, when Group B has drawn an item on the wrong side or with the wrong shape because of Group A's inaccurate description, Group A loses one point from Group A's oral points. When Group B has made a wrong drawing because of Group B's miscomprehension, Group B loses one point from Group B's aural points. The total of the team points lost is the final key to deciding the winning team of the game.

Some Reflections on the Fusion Technique

The best part of this technique is the self-evaluation regarding the differences between the original and the students' own products. It is clear with the students what was communicated and what was not when they take the first glance at the original. They are also invited to discuss why those differences happened during their communication.

The second advantage is that it is a game. Out of the sense of enjoying a game, the students are motivated to win; therefore, they concentrate on making a dialog, and also on listening to the other group's dialog carefully. This is far better than the simple presentation of a memorized dialog given in an audio-lingual textbook.

One difficulty was that, though the students were informed that this was not a test to examine their artistic talents, some students spent too much time drawing the picture. As a result it took them longer than the assigned time. Another difficulty was experienced when the students who were not good at making questions and answers slowed the game down. The writer was convinced that those students needed to do more work in Mode One.

Conclusion

It was found that the students can proceed in discussion sessions successfully and in a lively manner as long as they are well instructed regarding the objectives and the procedures of the Sequential Development Modes. These catalytic structures for communicative competence allow the students to start from any mode according to their need, and allow the teacher to create further possible techniques for the student-centered and self-propelled class.

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The Noisy Way: Teaching English with Games

Bernard Susser

Abstract

Games are playing an increasingly important role in language teaching with the recent emphasis on communicative competence. This paper discusses definitions of games and their use in language classes, then describes several useful games in the following categories: traditional Japanese games, Japanese TV games, bingo games, description games, word salad games, value games, and simulation games.

Games have always had an important place in language teaching, because they help students move from pseudo-communication to real communication, permit them to display linguistic competence in natural communicative use, allow them to engage in autonomous interaction, and (let's face it) give them a bit of a break from a boring class.

I. Introduction

Definition: Shirts (1975) distinguishes games from contests and simulations. A game is "an activity in which people agree to abide by a set of conditions (not necessarily rules) in order to create a desired state or end" (pp. 76-78); much of what we usually call "play" falls into this category. A contest is essentially a competition, such as an election. A simulation is "anything which models reality," including role-playing. Most of the "games" discussed in this paper are what Shirts calls "contest games," where there is competition based on arbitrary and absolute rules, resulting in behavior which is inefficient and (therefore?) fun. (For another view of what a "game" is, see Dunathan, 1978).

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This paper is based on a presentation given at the October 1978 meeting of the JALT Osaka chapter, and incorporates a number of suggestions made by the audience at that meeting.

Function: Games can be used simply as a diversion to break the routine of the class. They are often used to sugarcoat activities students find unpleasant, such as tests. Perhaps the bulk of the "games" described in such books as Dorry (1964), Lee (1965), and Hill & Fielden (1974) are tests or drills in the form of contests. But games can provide a genuine learning experience. In her discussion of the problem of moving students from pseudo-communication (as in textbook drills) to genuine communication, Rivers (1976) gives a list of several "natural uses of language" (p. 21), including seeking and giving information, learning to do or make something, and problem solving; all of these can be elicited in one way or another by games. (See also Rivers & Temperley, 1978, p. 46)

This point emerges clearly from a comparison of two sets of criteria for "good" language games. For Dobson (1972), a good language game is one that "(a) requires little or no advance preparation, (b) is easy to play and yet provides the student with an intellectual challenge, (c) is short enough to occupy a convenient space during the class period, (d) entertains the students but does not cause the class to get out of control, and (e) requires no time-consuming correction of written responses afterward" (p. 361). The implication is clear: for Dobson the game is functioning as relief, both for the students and for the teacher, and is separate from the main business of the lesson. But Savignon (1975), whose work on developing communicative competence is based on the cognitive approach, suggests that games should "constitute the very core of the foreign language program" (pp. 95-96). Her criteria for a good language game are these:

> First of all, it provides the fullest amount of emotional involvement possible. Each player has something clearly at stake.
>
> Second, it offers a format that is simple enough to be understood by all players, yet supple enough to allow for adaptations as needed to suit the needs of the players in terms of age, number, degree of communicative competence, etc.
>
> Third, success in playing the game does not depend on any arbitrary criteria of linguistic accuracy (spelling, pronunciation, word placement, etc.). This is important. It depends, rather, on the ability to use the language to discuss, to explore, to deceive, to explain, to reveal, and in sum to engage in the whole range of interpersonal transactions in which we are involved daily in our native language. Herein lies the authenticity of the exchanges. (pp. 95-96)

These are high standards which, sad to say, most of the games

described below do not meet. But I believe that this is the direction in which classroom games are moving.

Use: Most of the games described below can be modified for use with students at any level and for all ages. Also, these games can be used to teach any language, not just English.

II. Traditional Japanese Games

The advantages of using these games are that (a) your students will be familiar with the rules, and (b) they are very positively associated with play and fun.

(1) Hyakunin Isshu (100 poems by 100 poets). This is a card game usually played at New Year's; the original game is played as follows: "Each of 100 famous poems is divided into two parts and the cards on which are written the latter halves of the poems are spread out, face up, on the *tatami* before the participants. These cards are called *torifuda*, meaning literally "taking cards," or cards to be picked up. The participants in the game scramble to pick up the *torifuda* as the *yomite* (reader) recites one by one the first parts of the poems which are written on *yomifuda* (literally, reading cards)" (Japanese National, 1964, p. 830). This has been adapted as an English game for children ("Listen and Win," Goken, 2-7-17 Sarugaku-cho, Chiyoda-ku, Tokyo 101), but can also be used at more advanced levels. The game can be played with commercial picture cards (e.g., those produced by ABC, Kyobundo, 2-8-16 Sarugaku-cho, Chiyoda-ku, Tokyo 101) or with homemade cards. Depending on the number of players, 20 to 50 cards are spread out face up on a flat surface and the players group themselves around it. Each player takes a turn acting as the leader. The leader describes one of the cards. As soon as one of the other players thinks he sees the card being described, he grabs it. The winner is the one holding the most cards when all the cards are gone. If someone takes the wrong card, he must replace not only that card but also one previously taken; this penalty is called *otetsuki*. This game can be played on several levels. Suppose, for example, that one card shows a girl sitting at a desk drawing a picture. This could be described by the nouns *girl* or *desk*, or with the verb *draw*. Beginning students might make sentences like, "I see a girl," or "She is drawing a picture." As the students' language ability increases they will try to describe the card more subtly, even intentionally misleading other players to pick the wrong card. An advanced student might describe the same card with something approximating, "When I was a little girl, I wanted to be an artist, so I practiced drawing every day at my desk."

Other possible variations include having the leader ask questions, such as, "Is she drawing a picture?"

(2) Shinkei Suijaku (lit., nervous breakdown) is a kind of concentration game using playing cards. In the original version a pack of standard playing cards is scattered face down on a surface. The first player turns any two cards face up; if they match (i.e., if they are both 2's or 8's or jacks), he or she may pick them up; if not, he or she must turn them both face down, and the next player turns over one card. If that card matches one of the cards displayed on a previous turn, and the player can remember where that card is, he or she turns over the matching card and picks up the pair. By trying to remember where the cards are located and turning up one and then a second card each turn, the players try to collect as many pairs as they can; the winner is the one with the most when all cards have been taken up. For children this can be played with pairs of picture cards; the student is required to say in English what he or she thinks the card shows before turning it over, or to identify each card after turning it over. For more advanced students, pairs of cards can be made with one half of a standard sentence or proverb on each. Students must not only remember where each half-phrase is, but they must be careful to match the two halves of the sentence correctly. (Another variation of this game is described by Saunders, 1974, pp. 5-6.)

(3) Babanuki (Old Maid) in Japan is played with a regular deck of cards but two sets of any kind of picture card will do. The important thing is to establish a rule that the players must identify or say something in English about each card as they discard. A set should have 20-30 pairs of identical pictures and one single card (the "old maid"). The cards are shuffled and dealt. The first player draws a card from the player to his left; if he can make a pair, he lays down the pair in front of him, saying something about the pictures in English. Then the next player takes a card from the player on his left. When a player has laid down all his cards he drops out; play continues until all pairs are laid down and one player is left with the "old maid." Shields (1970, p. 63) suggests a variation using words written on cards: either words in the same category (e.g., desk, table, chair), or homonyms (cent, sent); he also suggests using three in a set rather than pairs. Another variant for beginners is to use it as aural comprehension practice. In this case each student is given the same set of cards (e.g., the numbers from 1 to 20, or vocabulary from last week's lesson). The teacher then reads off the words or descriptions from a master list in random order. When the student hears the word or description he lays down the appropriate card. Students who did not comprehend correctly will be left holding cards; the winner is the one with the fewest cards left.

III. Japanese TV Games

The advantages of using these games are that (a) your students are likely to be familiar with the rules, (b) TV games are positively associated with entertainment, and (c) TV games often allow extensive speaking/hearing activity. (See Rivers & Temperley, 1978, p. 53)

(4) Iwaseru Game (making-someone-say-it) was developed by Paul Rector of Baika Women's College from a now-defunct TV show. Prepare several strips of cardboard (15 cm x 3 cm) and write sentences on them; give each one a number of points (one point for each word and additional points for difficult items). Example: "My English teacher always wears the same necktie (8 points)." Students form groups of 4 to 6 and choose one person to be "it." The others take one card, study the sentence, and try to make "it" guess the sentence by taking turns giving clues. Clues can consist of words, phrases, or sentences; the only rule is that the clue cannot contain a word that appears in the sentence itself until after that word has been guessed. (Of course this applies only to the key content words, not to the service, or function, words.) Example: for the above sentence, the clues might be "first word... I... his... hers... pronoun... two letters...," etc., until "it" guesses *my*. As soon as "it" guesses and can say the whole sentence, the group makes a note of the number of points, returns the card to the teacher, and takes another card, choosing another student to be "it." At the end of the predetermined time limit, each team adds up the number of points it has made and the group with the highest score is the winner. Students soon learn the tricks by which they can make someone guess even quite complicated sentences. The sentences can be taken from the lessons, made up on subjects that might be of interest to the class, or solicited from the students themselves.

(5) Rensō Game (Imagination Game, NHK, Wed. 7:30 pm) is a word-association game which has enjoyed a very long run. The players are divided into two teams which compete against each other; each team has four members and a captain. The two captains are given a word or standard phrase by the moderator (teacher); they give clues, usually synonyms, so that their teams can guess the word. Example: the word to be guessed is *instruction*. The captain of Team A might say "teaching"; the first member of Team A might guess "school." Then the captain of Team B gives a clue to the first member of his team, and so on. If the word is guessed on the first clue, that team receives 10 points; on the second clue, 9 points; etc. If no one has guessed the word by the tenth trial (5 for each side), that round is ended. In this game the captain gives only one clue each turn and the team member whose turn it is is allowed only one guess.

A variant, called the "one-minute game," is played at the end of each show. A number of cards, each containing one word, are prepared in advance; all the words are related to a common theme. An assistant stands behind the first team member of Team A, holding the card so that the audience and the other team can see it but so that none of the four Team A members can. Then the captain of Team A gives a series of clues as rapidly as he or she can and the team member makes as many guesses as he or she wants. When the team member finally guesses the word (or gives up by saying "pass"), the assistant moves behind the next person on the team, displaying a new word, and the process is repeated. There is a strict time limit of one minute; the object is to guess as many words as possible in that time. Then the process is repeated with a new set of words for the other team, and the scores are compared. Both of these games are fast-paced, competitive, and provide a good review of vocabulary.

(6) Honmono wa dare da! (Who's Who Game, NTV/YTV, Mon. 7:30 pm) is similar to the American "To Tell the Truth"; the moderator announces that one of the three persons on the stage has done something notable (or unusual or has an unusual profession or hobby, etc.) while the other two will pretend that they are the ones with the unusual background. Student panelists then try to guess which of the three is "the real one *(honmono)*" by asking questions of all three. This can be done in the classroom with hobbies, for example. Have one student whose hobby is stamp-collecting go on stage with two others who will pretend that they are stamp-collectors and let the class practice their questioning and listening skills.

(7) Honto ni honto (Quiz Game: Which is True? NHK, Fri. 7:30 pm). Four panelists give different explanations for the same phenomena and the guests must decide which explanation is the true one. Example: Why is the Japanese word for bread *pan?* The first explanation might be that bread was originally cooked in frying pans; another might claim that this is the abbreviation of Port and North, a bakery in Kobe; a third might give the true explanation that the word is derived from the Portuguese and Spanish words for bread; and the fourth might claim that it is named after a Greek deity. Then the rest of the class, divided into teams, must decide which explanation is the true one. This discussion, as well as the explanations themselves, should of course be conducted in English.

(8) Quiz Grand Prix (Fuji/KTV, Mon.-Fri. 7:30 pm) is a quiz show in which four contestants vie to be first to answer a series of difficult questions in a variety of areas, including history, literature, science, sports, etc. It has been suggested that this could be a useful language teaching

game if it was turned around, with a moderator giving the answer and having the students try to be the first to come up with a reasonable question. Example: the teacher says "Charles Dickens"; the first student who says something approximating "What is the name of a famous English novelist?" would be the winner. Questions like "What is your name?" would not get any points. (Saunders, 1974, pp. 14-15 gives an adaptation of the American TV show "Jeopardy," which is quite similar to this.)

IV. Bingo Games

Bingo is a popular game which has been used for language teaching in many forms. The original game (for numbers practice) is described in detail by Shields (1970, pp. 11-14). Bingo for language teaching is available commercially under names like Lingo, Lotto, and Quizmo. Almost all the works on games cited in the bibliography discuss one or more varieties (e.g., Olsen, 1976, and Vaioleti, 1972). I will mention only two here.

(9) Category Bingo or Word Bingo (Dobson, 1972, pp. 363-364; Dobson, 1974, pp. 117-118; Dorry, 1964, p. 23). Tell your students to draw a grid with 9, 16, or 25 squares and to fill in each square with a word from some specific category such as food, items in the classroom, or sports. Then have each student call out one in turn; any student who has that word on his grid can cross it out. As soon as a student has crossed out 3 (or 4 or 5) in a row (horizontally, vertically, or diagonally), he yells "Bingo!" (The teacher should write down each word on the blackboard as it is called out so that the winner can be checked; if he has made a mistake he is out of that round.)

(10) Picture Bingo (English Journal, 1978, p. 65) is for students who have not yet learned how to read. Sheets are prepared with 9/16/25 pictures arranged in a grid. As the teacher calls out sentences like, "I see a pen," or "There is a book," the students cover the correct picture with a marker. The winner is the first to get 3/4/5 in a row. (Instead of preparing sheets with 9/16/25 pictures, it is more convenient to hand each student 9/16/25 of the picture cards you use for other activities; these can be quickly laid out in the form of a grid.)

V. Description Games

These games come close to meeting Savignon's criteria cited above. Nation (1979) calls them "combining arrangements" because "the learners are all on an equal footing; each one

has information that the others need in order to complete a piece of work. Because of this, each learner must communicate his information to the others so that all the information can be combined to complete the task" (p. 12). This statement applies particularly to the Grid Pictures, as well as to similar games described in Nation's article. (See also Robb, 1978.)

(11) Grid Pictures have been described by Schumann (1975, p. 232) and Olsen (1975, p. 232). Students work in pairs; each has a grid with 20 squares (about 7 cm on a side) arranged in four rows of five each. (Of course the size, number, and pattern can be varied at will.) Student A is given a grid on which a picture has been pasted in each square; B gets a plain grid with no pictures pasted on, and a set of the identical pictures loose (they should be pasted onto cardboard for durability and if necessary an arrow should be drawn to indicate which side is up.) The object of the game is for A to direct B to place the pictures on the empty grid in the same order as they appear on A's grid. This is accomplished by A's describing each picture in turn and telling B where it is located on the grid. B may not look at A's grid but may ask questions. This can be done with or without a time limit.

One advantage of this game is its flexibility; pictures can be chosen to illustrate certain grammatical features (on top of, underneath, next to; is closing, will close, has closed) as well as vocabulary. Also, choosing pictures which are very dissimilar make the game easy while pictures which are quite similar to each other make the game difficult to do. For example, you might have all 20 pictures on a baseball theme, with 6 pictures all showing a ball against a grass background. The only difference among the 6 pictures is the location of the ball; in one it is in the upper right-hand corner, in another in the center, etc. Then there might be several pictures showing the batter in various stages: just about to hit the ball, hitting it, having just hit it, etc. By careful selection of pictures the teacher can build up a set of games to reinforce many different teaching points.

(12) Construction Engineer (Olsen, 1975, p. 236) is a variation of the above in that Student A must direct B in a task. In this case, A is given Cuisenaire rods, toy blocks, tinker toys, Lincoln Logs, or any similar device, and builds a structure, either representational or abstract. He or she then must direct B to build the same thing, B having been given identical materials. Of course there is a screen between them so that neither can see the other's work, but they are encouraged to talk back and forth, A explaining and B asking questions. Krupar (1973, p. 35) describes similar games with an added complication; A and B communicate through a messenger, C, who carries A's instructions to B and B's questions to A. (See also Cisar, 1978)

(13) Guessing Game is a description game in which students work in pairs. Each pair is given a picture containing many objects (e.g., a xerox of a page of an illustrated dictionary such as Parnwell & Shimizu, 1973). One student pretends that he or she wants to buy one of the objects but can't remember the English word for it. He or she proceeds to describe it in terms of color, weight, size, shape, texture, material, function, and so on. The other student may ask questions. The point of the game is for the second student to guess which object the first is describing; when that happens a new round begins with the two students changing roles. This is a useful review of vocabulary and basic structures and is also very practical shopping practice.

VI. Word Salad Games

These appear in different books under different names and have many variations.

(14) Word Salad. Divide the class into two teams. Ask everyone to write any word at all on a slip of paper, and collect the slips into two paper bags, one for each team. Then draw ten slips from Team A's bag and write the words on the board. Each member of Team B must say a sentence which contains at least three of the words; they get one point for each correct sentence, more if the sentence contains more than three of the words on the list. Then the process is repeated with Team A making sentences from Team B's words. The winner is the team with the most points after a predetermined number of rounds have been played.

(15) Sentence Salad (Rivers & Temperley, 1978, pp. 302-303). Ask each member of the class to write any simple sentence on a slip of paper. Collect and write any 10 on the blackboard (silently correcting any errors). Students must then write a paragraph using *all* 10 sentences. After allowing ample time, collect and write on the blackboard, read aloud, or reproduce and distribute. I am not sure how valuable this exercise is for the students, but it is dazzling for the teacher to see how creative and imaginative his or her students can be in a language they have not yet mastered.

In a variant of this game (for which I am indebted to my colleague Yasuo Hatanaka), a long sheet of paper is prepared and one student is asked to write one sentence at the top. The next student reads that sentence and writes a second sentence. The paper is then folded at the top so that only the second sentence is visible; the third student reads it and writes the next sentence. The paper is folded again and the process is repeated, so that every student reads only the sentence before his or her own. After everyone in the class has contributed, the result is read to the class.

VII. Values Games

These games may be based on "values clarification" (see Simon, Howe, and Kirschenbaum, 1972) or on general communication or guidance principles; a vast number are being commercially produced in America for use in schools, church groups, and other formal and informal groups. They have names like "The Ungame," "Social Security," "Hang Up," and "Choices," and help the players achieve such goals as values clarification (i.e., a fuller awareness of one's own subconscious prejudices and assumptions) or better communication (by making the participants more aware of how what they say is perceived by others). My own preference is to use these games at the surface level only, as a means of stimulating conversation, without trying to grapple with students' values.

(16) The Ungame (The Ungame Company; available from EMI, Box 4272, Madison, Wisconsin 53711 USA) is a board game for six players. The heart of the game is a set of "Tell It Like It Is" cards, by which the student is ordered to speak. Several different sets of cards are available, with a range of problems from fairly easy items like "What is your favorite color?" to quite difficult and rather personal items. It is a simple matter to weed out the cards that might be too difficult or otherwise inappropriate for any particular group of students. There is no competition in this game; in a sense it is nothing more than the kind of free discussion exercise found in many conversation textbooks at the end of each chapter. The advantage of using the game is that the colorful board and the picking of cards by chance creates a playful atmosphere, so that students feel that they are playing a game rather than doing an exercise. (This is not to say that many students won't soon catch on that this is a pretty hard way to have fun.)

(17) My Cup Runneth Over (Pennant Educational Materials; available from EMI) covers eight basic values: affection, respect, skill, enlightenment, influence, wealth, well-being, and responsibility. Each player takes a turn drawing a chip which will direct him or her to tell a story illustrating one of these values. Example: a player draws "minus wealth" and says, "My bike had a flat yesterday so I had to buy a new tube and tire." If the other players guess that the story was an example of "minus wealth," he and they win a point; if the other players think that he is describing "minus skill" or some other value, then he does not get a point for that turn. This is a very simple example; the instructions suggest many variations and refinements, but the main point is a useful one for language students--are you sure that your hearers are getting your message?

(18) Choices (Family Pastimes, R.R. 4, Perth, Ontario, Canada K7H 3C6). This game has been described by Jim White

of Tezukayama Gakuin (Women's) College. It gives a number of situations (e.g., somebody broke a window at school and you know who did it) and several possibilities for resolving the situation, from which the students must choose one or make up their own alternative and justify their choice. The game takes the students through childhood, adolescence, adulthood, and old age.

VIII. Simulations

Shirts (1975) defines a simulation as "anything which simulates or models reality" (p. 76); the best example is role-playing. Role-playing as a device for language learning has been discussed repeatedly (see, *inter alia*, Pauston et al., 1975). Dana Carton-Caprio (1974, 1975, 1977) has published a series of detailed descriptions of elaborate role plays for language learning. (See also ACTFL, 1974). But the activities I want to mention here are what are generally called "simulation games" or "educational simulations." Seidner (1976) gives a complicated but useful definition:

> Simulation refers to the dynamic execution or manipulation of a model of some object system... In all-man (non-computerized) simulations the parameters of the referent system are embedded in a set of specifications, or rules, that define the roles and resources of participants. These specifications are devised to reflect the restraints inherent in the referent system so that simulation participants will experience some of the same kinds of pressures and influences that would occur in a real-life setting... [Simulations] are abstractions and simplifications of the real world... In *simulation games*, success is defined in terms of players' *goals*; there is a prescribed criterion for winning. (pp. 221-223) (See also Spannaus, 1978.)

The literature on simulation games is extensive (e.g., Greenblat & Duke, 1975; Gillispie, 1973; Troyka and Nudelman, 1975; bibliographies in Gohring, 1978 and Extension Gaming, 1977), but to my knowledge they have not been used for teaching foreign languages to any extent. Since they are rather complicated enterprises even for native speakers, the difficulties would be many, but I believe it would be worth the effort, for these reasons:

1. From all reports a simulation game is an all-embracing, highly motivating learning experience. While simulating a greater or larger reality, the simulation game is in itself a real experience. (Seidner, 1976, p. 233)
2. Communicative skills are brought to the fore.

3. They are ideal for large classes since they often require a minimum of 15-20 and a maximum of 40 or more participants.
4. They are often useful for conveying the social values of the countries where they are produced.

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The JALT Story

Tom Pendergast

President

Those who first hear about JALT often ask about its origins. Just when and where did JALT begin? When does an idea take on substance?

Without entirely ignoring the contributions of our Japanese counterparts, I think it is still fair to say that, prior to 1975, there was very little meaningful cross-fertilization occurring among people in the EFL field in this coutry. Here and there, there were pockets of enthusiasm, but nobody really knew what anybody else was doing. And there was little or no input from outside Japan.

Sowing the Seed (1975)

Bill Harshbarger, then principal of LIOJ (Language Institute of Japan) in Odawara, announced a week-long TEFL conference in the spring of 1975. Underwhelmed by the response (five people registered), he retrenched and reannounced a scaled-down version of two days, to be held in August. Almost 40 people from all over Honshu gathered for this one. A great deal of excitement was generated, but, at a meeting on the second day, the majority decided *not* to channel their energies into forming a new organization at that time, but to revitalize the apparently languishing Foreign Teachers Association (FTAJ) in Tokyo, and to work through this already existing group to bring about changes in English education. Bill, in fact, pursued this commitment with some vigor and instituted a pre-dinner EFL Forum at FTAJ meetings, which enjoyed considerable success.

New Beginnings (1975)

Those of us from Kansai, however, were left with only the warm glow of our memories of the LIOJ Conference and a yearning to *do* something. Late that fall, Sharon Bode, then Chief Instructor at the Kyoto YMCA, made the first move by inviting a group of teachers to her apartment for lots of tea, cake, and good talk. I think those present at that first get-together will affirm that it seemed as if some void had been filled. There was almost a compulsive outpouring

of common experiences, ideas, book titles, and "solutions." It was apparent that something was happening. There were about 15 of us at that first meeting.

We didn't have a name yet, but it was agreed that subsequent meetings should center around an informal presentation or two. At our next gathering, Sharon spoke on the logic of pictures and I gave a brief demonstration of Silent Way Japanese. By the third meeting, we had outgrown Sharon's place and began our continuing nomadic existence, always on the lookout for a suitable meeting place.

KALT (1976)

A subsequent meeting was held at the National L.L. School in Osaka in the spring of 1976. After some discussion, those assembled decided to name the organization KALT. Further discussion was needed to determine whether KALT should stand for the Kansai Association of Language Teachers or the Kinki Association of Language Teachers. With the thought that the latter might invite misunderstanding, we decided on the former. It was also at that time that consideration was given to the nature of the organization. We determined *not* to limit ourselves to EFL teachers, or even to teachers, since we felt that the issues confronting teachers *and* learners of any language had much in common. There was also support for an approach to presentations which would be practical, concrete, and immediately useful, rather than abstract, theoretical, and/or academic.

TESOL '76

Sharon Bode, Bill Harshbarger, and I attended TESOL '76 in New York City. While there, Bill and I discussed plans for a similar all-Japan conference. During that trip, I became even more interested in the Silent Way. After we returned to Japan, a number of indivuduals expressed interest in having a Silent Way teacher from New York to do a workshop, and it soon became apparent that enough of us working together could pull it off. It was then that I realized that, if we could do this, we could do anything. If we could bring a teacher all the way from New York, we could bring one from anywhere. The desert could be made to bloom.

Sharon and Bill agreed that it would be best to couple the 50-hour workshop with a KALT-sponsored weekend conference, which we did in August of 1976. At that time, KALT had around 60 members, and about 120 people jammed the Kyoto YMCA for a weekend of intense activity. There were about 55 participants in the Silent Way Chinese workshop.

Kanto and Tokai Chapters (1977)

David Bycina, who had gained experience helping us in KALT, moved to Tokyo early in 1977 and, together with Doug Tomlinson, put together the Kanto ALT. With this move, JALT came into at least *de facto* existence, although the name of the organization did not change until later that year. Meanwhile, Charlie Adamson In Nagoya had gathered enough people to form the Tokai Chapter (TALT).

Recognition as the Official Japan Affiliate of TESOL (1977)

One of our major goals even when founding KALT had been that someday we would be recognized by TESOL as their first Asian affiliate. JALT's application was submitted in June and accepted in September.

TEFL '77 (Nagoya)

With 305 members and three chapters, JALT had shown its staying power. The TEFL Japan '77 conference held just outside of Nagoya in November 1977 was our first major gathering as JALT. Around 180 participants spent two days attending over 30 presentations and generating renewed enthusiasm.

Membership Growth (1978)

Early in 1978, the JALT Executive Committee, then consisting of Tom Pendergast (Executive Secretary), Doug Tomlinson (Treasurer), David Bycina (Program Chariman), Tom Robb (Membership Chairman), Charlie Adamson (Recording Secretary) and Nancy Nakanishi (Newsletter Editor), discussed ways of gaining new members, both individual and commercial. The consensus at that time was that the best strategy for increasing the membership was simply to do a good job at providing the people with what they want. In retrospect, this seems to have been the right stance to take.

The fact is that, in spite of almost no recruiting efforts worthy of the name, JALT grew during 1978 at a rate which was nearly alarming. The membership jumped from approximatily 300 at the year's beginning to nearly 800 by its close, making JALT the third largest foreign affiliate of TESOL. Especially gratifying was the increase in the number of Japanese members. From an organization which was predominantly foreign at the outset, we balanced out in December at about 50-50.

Commercial membership, too, almost tripled. By the end of the year we had proved our worth to over 30 commercial members, among them some of the most respected publishing houses in the world.

New Chapters

As the membership spread throughout Japan, new chapters came into existence. Marie Tsuruda, Bonnie Hamm and Tim Lewis, respectively, took the lead in organizing JALT chapters in Hiroshima (Chugoku), Takamatsu (Shikoku), and Fukuoka (Nishi-Nippon), bringing the total of our affiliates to six. Thanks to our intrepid treasurer and Japan-hopper, Doug Tomlinson, the first moves towards organizing two more chapters in Tohoku and Hokkaido were begun.

Programs

In step with the rapid expansion of the organization, JALT's programming also took a giant step forward in 1978. One of the major highlights of the year was the visit of Dr. Caleb Gattegno, creator of the Silent Way. Gattegno, who treated us to over 70 hours of presentations in Kanto and Kansai, was followed by his assistant, Shiow Ley Kuo, who conducted a 9-day course in Mandarin Chinese in Kyoto. Song Young Ok provided the Chugoku and Tokai chapters with a weekend each of Silent Way Korean, and Dick Via, of English through Drama fame, came to Japan on a lecture tour sponsored jointly by JALT and the Language Insitute of Japan.

LTIJ '78

The most ambitious undertaking of the year was our annual conference. Renamed Language Teaching in Japan, this year's program was cosponsored with the College Women's Association, a marriage which must have been made in heaven. JALT provided strength of numbers and professional expertise, while CWAJ amazed us with their organization, connections, and hard work. The result was a resounding success attended by over 400 participants, who had a choice of almost 70 presentation in two days.

At the business meeting held in conjunction with the conference, certain changes were made in the constitution. New categories of membership (joint and at-large) were approved, and the title of Executive Secretary was changed to President. A new office, Vice-President, was created in view of the expanding activities of the organization, and officers for 1979 were elected. These officers include: Tom Pendergast, (President), Tom Robb (Vice-President), Tim Lewis (Treasurer), Dave Hough (Program Chairman), Kohei Takubo (Recording Secretary), Doug Tomlinson (Membership Chairman), and David Bycina (Newsletter Editor).

Publications

The Newsletter, begun in October 1975, has gradually increased in both size and quality. Editor David Bycina started off 1979 with a new monthly edition, which has kept members informed of the activities in all of the chapters. The collected papers of reports on the presentations given at the Nagoya convention, entitled *TEFL Japan '77: Collected Papers*, edited by Mike Joy, was published last fall, and the second volume on last year's Tokyo convention has just been published. Finally, in November 1978, the *JALT Journal* was inaugurated, and makes its debut with this issue.

In terms of publications, programs, and the prospects for additional growth, the Japan Association of Language Teachers appears to have a bright future.

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JALT, the Japan affiliate of Tesol, is open to anyone interested in language teaching and learning. Membership provides 12 monthly newsletters, a journal, and reduced fees at JALT-sponsored workshops and the annual language-teaching conference. Local chapters provide meetings with guest speakers on a variety of topics related to language teaching and learning.

If you would like a brochure explaining more about membership in JALT, send your name and address to Doug Tomlinson, #401, 1-4-23 Higashi, Shibuya-ku, Tokyo 150.