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The Dual History of Foreign Language Teaching

Karl Conrad Diller

The history of foreign language teaching often appears to have been a history of failure. Not many students of foreign languages ever attain full bilingual proficiency. In fact, very few language majors in American colleges get even halfway there--to the level of "minimum professional proficiency." In 1965, 90 per cent of the graduating French majors failed to reach the level of minimum professional proficiency in speaking, and only half of them reached that level in reading. The so-called "reading knowledge" of a language required for a Ph.D. degree is an even lower level of proficiency, equivalent to just passing a second-year college language course (Harvey 1968). Very few American scholars can do serious research in languages other than English. Even linguists have all too tellingly proclaimed that they are not polyglots.

But in spite of the widespread failure at language learning, we all know of people who had spectacular success at becoming bilingual. One's own grandfather, perhaps, was born in Europe--in a bilingual area of Switzerland, say, where he went to school five days a week in French and the sixth day in German. At age fourteen this grandfather might have come to America to spend a year in a one-room schoolhouse getting an eighth grade education in English. The result was a person who had soon mastered English and who had native speaker proficiency (at the eighth grade level) in three languages.

The discrepancy between the successes and the failures in foreign language learning is so embarrassing to teachers that it has made language acquisition the most emotion-ridden and controversial aspect of linguistic theory. And the "new" methods for language teaching which are continually being invented are advertised as if they were patent medicines for some heretofore incurable ailment.

The major language acquisition controversy has been that of the "empiricists" vs. the "rationalists," to use Chomsky's terms. Both of these theoretical traditions have long histories and several different methods of language teaching which try to carry out their theoretical presuppositions about what language is and how it is learned.

It should seem obvious that the history of foreign language teaching did not have a linear development. We do not have a situation in which the faults of one method were corrected by a new method, each one superseding the last.

Rather, we have two separate histories. The great theoretical division between linguists--the empiricists vs. the rationalists--also divides the language teaching methodologies. Teachers on the one side include Jespersen, Palmer, and the other European linguists of the "reform method," along with Leonard Bloomfield and his following of American descriptive linguists--all having an "empiricist" or "behaviorist" theory of language acquisition. On the other side we have Francois Gouin, M.D. Berlitz, Emile de Sauze, and many other traditional grammarians with a "rationalist" theory of language acquisition very similar to that of Chomsky's transformational generative grammar.

In the empiricist camp, the teaching methods have been for the most part variations on the imitative methods of mimicry and memorization with pattern drills. Sometimes you get "mim-mem" alone. But the most sophisticated, from Palmer to Modern Spanish, have always combined the two.

Mim-mem and pattern drill as methods follow directly from the basic empiricist position that language acquisition is a kind of habit formation through conditioning and drill. Descriptive linguists have affirmed that the normal use of language is either mimicry or analogy; grammatical rules are merely descriptions of habits, and in normal fast speech, they say, a person has no time to apply rules as recipes for sentence formation. In its behaviorist extreme, as held by many descriptive linguists, the empiricist position maintains that human beings use basically the same learning process as other animals do--a stimulus-response model of conditioning. Leonard Bloomfield, an avowed behaviorist, maintained that vocal human language is not essentially different from gesture language or animal language. Some people in the empiricist tradition have maintained that the mind is a "blank tablet" upon which the outside world imposes various sorts of knowledge; the behaviorists refuse to go so far as to talk of "knowledge" or of "mind"--for them the human being is essentially a machine with a collection of habits which have been molded by the outside world.

In the rationalist camp there has been more variety in teaching methods, ranging from the ill-conceived grammar-translation method, through Gouin's highly original "series method" to the tightly organized "direct methods" of Berlitz and de Sauze. From the very first day, the direct methods have the

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students generate original and meaningful sentences in order for them to gain a functional knowledge of the rules of grammar. This emphasis follows directly from the rationalist position that man is born with the ability to think and to learn a specialized cognitive code called human language. Man is equipped with a highly organized brain that permits certain kinds of mental activity which are impossible for other animals--among other things, he is the only animal that can learn human languages (and virtually all human beings learn at least one language). The rationalist notes that on an abstract level, all languages work in the same way--they all have words and sentences and sound systems and grammatical relations--and he attributes these universals of language to the structure of the brain. Just as birds inherit the ability to fly, and fish to swim, men inherit the ability to think and to use language in a manner which is unique to their species. A given language, English, for example, has to be learned, but the capacity to learn languages is inherited. The child is not a passive agent in language acquisition; he actively goes about learning the language of his environment. Language use becomes almost automatic, but what a person learns is more than a set of conditioned habits. If you read all the books in the English language, you will find very few sentences which are habitually used and are exact duplicates of each other--otherwise you would suspect quotation or plagiarism. Knowledge of a language allows a person to understand infinitely many new sentences, and to create grammatical sentences which no one else has ever pronounced but which will be understood immediately by others who know the language.

Descriptive linguists, the "establishment" until very recently, have generally tried to denigrate or ignore the direct-method teachers and their rationalist presuppositions. They make snide remarks about Berlitz ("The 'conversation-method' reminds us perhaps too much of Berlitz schools," says Jespersen). The highly successful materials of de Saussure are not mentioned in the modest bibliographies of Politzer (1960) or Brooks (1964) or even in the Modern Language Association's 1962 *Selective List of Materials*. The gulf between empiricist and rationalist is so wide that there is hardly any communication between them.

Viewed then, from the standpoint of theory, the history of foreign language teaching begins to take intelligible shape. We have two major traditions of language teaching, based on two different views of language and language acquisition. Decisions on language teaching methodology have not been primarily the result of practical and disinterested experimentation; they have been decisions based instead on differing theories of language. It has become commonplace, especially since N. R. Hanson's discussion of the *Patterns of Discovery* (1958), that a scientist's theoretical prejudices will control to a large measure the facts which he will choose to see and those he will fail to notice. It is not surprising, then, that linguists have been blind to facts which do not fit their theories, and that they have been adept at finding facts which seem to support their theories of language acquisition. Language teaching methods are manifestations of linguistic presuppositions, and for the most part are variations on two themes--the empiricist and rationalist theories of language learning.

Two very different theories of how languages are learned, then, have fostered two very different conceptions of how foreign languages ought to be taught. The history of language teaching methodology, like the history of linguistic theory, is a dual history--each stream having its own separate development.

[The above abridgement of Chapter 1 of Professor Diller's book, *The Language Teaching Controversy* (Rowley, Mass.: Newbury House, 1978) is printed with the permission of the publishers.]

newbury house

proudly announces

CARING AND SHARING IN THE FOREIGN LANGUAGE CLASS

A Sourcebook on Humanistic Techniques

Gertrude Mosko witz

This is a sourcebook of humanistic techniques to enliven any foreign language or ESL class and stimulate faster learning and greater retention. Built around a generous collection of activities (divided into ten humanistic categories), its effectiveness has been field-tested in numerous foreign language and ESL classes. Incorporating recent psychological insights and linguistic principles, Professor Moskowitz has created a library of 120 supplementary techniques which recognize and serve the need for building self-esteem and closer relationships in students. Background chapters present a rationale for using humanistic techniques, along with ground rules, procedures, and hints for carrying them out. Training teachers in humanistic techniques and writing your own humanistic activities are the focus of other chapters.

POINTS OF VIEW

George W. Pifer and
Nancy Whisler Mutoh

When an ESL teacher (or any language teacher) has to assume an overactive role to stimulate conversational practice in the classroom, student involvement and retention suffer drastically. Presented here are 15 reading-and-discussion case studies for students of English as a Second Language and they offer a solution to that intricate problem. The cases are based on topics highly relevant to the lives of the contemporary immigrants, foreign students, and others most likely found in ESL classes. The discussion guides require that, rather than merely reporting back facts, the students develop and express their personal points of view about things of considerable immediate concern to them. The inevitable result is a class in which the students take the initiative in maintaining lively discussion.



LANGUAGE SCIENCE
LANGUAGE LEARNING
LANGUAGE TEACHING

SHIZUO FUJIMOTO

MARKETING DIRECTOR

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Abiko-shi, Chiba 270-11

MEMORY, MEANING, AND METHOD

Earl W. Stevick

A remarkably lucid analysis of just what takes place within the psychodynamics of the language learning situation-how students learn and remember language components, how learning is affected by relationships to teachers and others, how recall and cognition work . . . and how the perceptive teacher can use this understanding of the language student's mind to increase the effectiveness of instruction and practice. *Part 1-Memory: Biological Bases for Memory; Verbal Memory; Memory and the Whole Person. Part 2-Meaning: Inside the Student: Some Meanings of Pronunciation and Fluency; The Meaning of Drills and Exercises; Between Teacher and Student: The Class as a Small Group. Part 3-Method: A General View of Method; Community Language Learning; The Silent Way; Some Other Methods.*

THE LANGUAGE TEACHING CONTROVERSY

Karl Conrad Diller

Here is an updated, balanced overview of the challenge posed by Chomsky and the new generative transformational grammarians to the traditional audiolingual approach to language teaching. To the material included in a previous edition (which was entitled *Generative Grammar, Structural Linguistics, and Language Teaching*) Diller has added chapters on recent trends in teaching languages at the adult level, and on the implications of bilingualism for the classroom teacher. Both a practical reference and a text for methods courses, this expanded volume is one of the best analyses available of one of the major debates now engaging language educators.

IDIOMS IN ACTION:

A Key to Fluency
in English.

George Peeves

Designed to teach the intermediate or advanced student to speak and write in idiomatic American English, *Idioms in Action* contains 150 essential idioms in a semi-programmed workbook. A feature of the workbook is that it is largely self-correctable. Another is that it aims to teach usage of the idioms, not just recognition of them. This is accomplished through a series of dialogues-a continuing commentary between a Japanese and a French girl on modern American life. After the idioms are introduced through this context, they are repeated in graduated exercises and appropriate contexts. Finally, the student produces them during recitation, in sentence and paragraph writing, and for homework.

A Report on Kanto Resources

Check Out the Libraries

Teresa R. Kennedy

Japanese buy books instead of borrowing them from a library. As a corollary to this proposition, there is a surprisingly limited number of libraries in this very literate country. But they do exist. There are places you can borrow (yes, borrow!) books you always wanted to read. (Remember hardback books?) There are places where you can get statistics or background information--even by telephone. You can also borrow tapes and films at some of them. Such resources provide the basis for many worthwhile classroom activities.

A class or two of library orientation is especially useful for students who hope to study abroad. The teacher should be aware that the student may never have used a card catalog or journal index, even in Japanese, and may be vague about the difference between first name and last name. Also I found that some talented and serious university students would not ask the Japanese librarian for assistance until I used brute force.

Below are just a few activities I have tried to familiarize my students with source materials in general and the use of libraries in particular.

1. Ask the students to look at the date of publication in their dictionaries or textbooks. (Some of the pocket dictionaries are Taisho Era.) Make a quick survey by show of hands. Have a short discussion on how long a book is "good" and how to judge a book by its age, cover and the biographical information given about the author. Make up some extreme examples:

<i>Women's Place</i>	written by a cooking teacher in 1900
<i>Visiting Japan</i>	written by General MacArthur in 1945
<i>MyLife Story</i>	written by Yoshio Kodama in 1977
<i>How to Win</i>	written by Sadaharu Oh in 1978
<i>Good Food</i>	written by Ronald MacDonald in 1979

Ask the students what ideas they think they might find in each book, and how much of it they could believe. For a writing exercise they could write short summaries of the imaginary contents.

2. With one or two encyclopedias, an almanac, an atlas, etc., you could stage a trivia hunt. For example:

- Find 1. an address for the Yankees
2. the capital of South Carolina
3. the size of Kyushu in square miles
4. the place where George Washington was born

If you have a large class, you must spread your items carefully over the books available. The students can work in pairs. If three or four students work together the more confused ones tend to copy down the others' answers.

3. Most university students have never tried to prepare a bibliography. I had advanced university students who were working on term papers do this in their college library and then repeat the exercise in the Diet Library. Many bibliographic exercises are possible. For example:

- a. Have students gather information about a person, place, or event they are interested in and then report individually.
- b. Have them look up their family names in the foreign author card catalog. Copy down the author, title, publisher, date, and call number of the books they find there; repeat in the Japanese author catalog; find the books themselves.
- c. Have them look in the subject catalog and find foreign books about a specific topic; copy down the author, title, publisher, date and call number for each; repeat in the Japanese catalog; find the books themselves.
- d. Have them go to a specified area of the library and find a reference book (e.g. special encyclopedia, dictionary) about a specified topic; copy down title, date, publisher.
- e. Both the *London Times* and the *New York Times* have very complete coverage of news events and personalities. Ask the students to look for obituaries for a good outline of the life and work of a famous person. Learning how to read an index and actually arriving at the article quoted is a useful and satisfying exercise.
- f. A few hours of browsing in the library can take care of discussion topics for a term. For example, I used the Classified section of a newspaper for discussion material on salaries, the cost of housing, "women's work." Recently I found a "Lonely Hearts" column which is good material for role plays or a letter-writing exercise.

In the Tokyo area the following libraries are among the most useful. Admittedly, this is only a partial list. I eagerly await the names of other information centers that readers may submit for inclusion in a later article.

1. BRITISH COUNCIL LIBRARY

Iwanami Jimbo-cho Bldg. 8th floor

2 -1 Kanda Jimbo-cho

Chiyoda-ku, Tokyo

03-264-3724

Open: Monday to Friday, 9 a.m. - 6 p.m.

Closed: Weekends, British and Japanese holidays

Who can use it: The library is open to everyone. Membership is free and available to anyone over 18 years old. Applications for membership by persons under 18 must be countersigned by parent or guardian. Foreigners should present alien registration cards as identification.

Terms of Borrowing: Books are loaned for four weeks and may be renewed for four weeks, if not requested by another reader. Renewals may be by telephone, by post or in person. There is no limit on the number of books a member may borrow.

English Information: The Japanese staff members I encountered all spoke excellent English. There is an information sheet in English and Japanese.

Library's Purpose : The libraries (Tokyo and Kyoto) exist to provide information and answer questions about every aspect of British life and thought, by letter, telephone, and personal inquiry.

Collection: The library has books on all aspects of British studies, with an emphasis on language and literature. The education collection is general, not concentrated on teaching English as a second language. The book shelves are in L-shaped groups, each with a large identifying sign at the top--"Literature," "Education," etc., very comfortable for browsing. There is a collection of children's classics suitable for 5th grade through junior high. This collection might be interesting to a Japanese studying British culture. The library gets 200 periodicals, most of which are given away (to university libraries) after 6 months. A complete set of *The Times* since 1960 is available, along with an index. It also has a large reference collection, good for picking up information about a place, author, or historical event.

Catalogs: There is an author/title catalog near the door. They are in English.

Audio-visual Materials: The Library has video tapes, slides, cassette recordings, and films. About 80% of them are on topics in language or literature. Schools may register to borrow them. Individuals may use the materials in the Library.

copying: On request at ¥50 per page

Other Services: If an answer to an inquiry cannot be provided in Tokyo, it is referred to a central library which can provide book loans or journal reprints in the shortest possible time, at a small charge. The British Educational Materials Display Centre was set up to publicize British books and A-V materials of interest to Japanese readers. The Director can provide commercial and bibliographical information. There is a large display of books and materials on all subjects, including children's books. The Educational Enquiries Section of the Library provides information on English language schools and educational opportunities in Great Britain.

2. THE DIET LIBRARY

10-1, 1-chome Nagata-cho
Chiyoda-ku, Tokyo 100
03-581-2331/2341

Open: 9:30 - 5:00 Monday to Saturday

Closed: Sundays, last day of month, national holidays, New Year's

Who can use it: Anyone over 20 years old may enter. University students under 20 should bring university ID cards. You must leave your bag and coat in the lockers, as you enter. You will receive a lapel badge and a form to carry around with you.

Terpsns of Borrowing: The Library does not lend books to the public, although universities and research institutes may borrow.

English Information: At the Reference Desk you will get an excellent 8-page guide in English which includes sample forms. The Reference Staff will try to communicate in English if necessary. All signs and forms are in Japanese.

Library's Purpose: The Library serves as a reference library for the Diet. It also "compiles a record of the nation's achievements," and collects foreign books that are "useful to Japan's progress."

Collection: The collection is large, almost all in closed stacks. People who can't read Japanese will probably use this library only if they have something special they want to read or copy. Telephone first to see if the Library has it. For foreigners, the main stumbling block will be the card catalogs. All the labels and the subject headings are in Japanese. The foreign books catalog is divided into author/title and subject catalogs and further divided by date of publication. The General Reference Room is to the left when you pass the entrance wicket. The collection in English is aimed at academic research.

Copying: "Same day" service for items under 20 pages is available at the service desk near the entrance, except on Saturdays. Larger orders take 3-10 days. You must return to the Library to pick them up.

3. TOKYO AMERICAN CENTER LIBRARY

ABC Kaikan 11th floor
Shiba Koen 2-6-3
Minato-ku, Tokyo 105
03-436-0901

Open: Monday to Friday, 10:30 a.m. - 6:30 p.m.

Closed: Saturdays, Sundays, Japanese holidays,
American holidays

Who can use it: Anyone can use the library for reference. Only Japanese over 18 years of age may borrow. You must leave your bags and packages in the lockers near the security man as you enter.

Terms of borrowing: Books may be borrowed for two weeks and renewed for two weeks.

English Information: The members of the staff speak English. The information sheet is in Japanese.

Library's Purpose: The library is suitable for serious-minded students, adults and businessmen doing research on contemporary American life, politics, economics and art.

Collection: About half of the books are reference books. They include the *New York Times Index* (since 1969), *Education Index* (since 1971), and *Public Affairs Information Service* (since 1971). The library has the *New York Times* (since 1972) and back issues of about 120 other journals (generally beginning 1971-2). You or your students can do a satisfying bibliographical project and actually find some articles on a topic. It is one of the few places I located where a student could go to find information in English on social science topics. There is a relatively small collection of non-reference books. They are all recent. They are arranged in thematic groups, such as 'Contemporary American Society,' "Toward the Year 2000," "Arts and Literature" The Center has the *Resources in Education Index* to reports prepared under government funding. But, it only has reports on the topic of higher education in the United States, which are on microfiche.

Audio-Visual Materials: The Center has video cassettes available for use within the library. They include such topics as "American Art and Architecture," "Shaping Our Cities," and "The Bakke Decision." Audio cassettes are also available. They may be borrowed for one week. They are 20-30 minutes long and include such topics as an interview with Rev. Jesse Jackson, an interview with Mike

Mansfield, and a set of presentations by foreign students in the U.S. on their problems.

Copying: Copying is available at Y30 per page. There are micro-film and microfiche reader-printers.

4. THE JAPAN FOUNDATION

Park Building 3rd floor

3 Kioi-cho

Chiyoda-ku, Tokyo 102

03-263-4503

Open: Tuesday - Friday, 10:00 - 12:00 and 1:30 - 5:00
Saturday, 10:00- 12:00

Closed: Sunday, Monday, national holidays, New Year's,
October 2

Who can use it: The library is open to persons with an academic interest in Japan. Apply for a courtesy card at the office of the Japanese Studies Center (also 3rd floor).

Terms of Borrowing: Up to 3 volumes may be borrowed for two weeks if not requested by another reader.

English Information: There is an English information sheet, and the staff speaks English.

Library's Purpose: The Center exists to assist researchers in Japanese studies, and secondarily to introduce foreigners in general to Japanese culture through books and films.

Collection: The Library has about 15,000 books in European languages and 7,000 in Japanese, with emphasis on the humanities and social sciences. One feature of the Library is a collection of works on Japan published in foreign languages before World War II. The open stack collection includes books on Japanese folklore, art, history, ikebana, etc.

Copying: Available at Y30 per page.

Audio-Visual Materials: The A-V Center has approximately 300 films on Japan which may be lent for viewing by groups of foreigners. A video cassette of each film is available on request for individual or small group viewing in booths at the A-V Center (also 3rd floor). The video tapes are 20-40 minutes long, in color, in English. Sample topics are: "The Ancient Tombs of Japan," "Apprenticeship in Kabuki," and "Earthquake Prediction." Foreigners would find this library and A-V Center a good place to stop in occasionally for a dose of Japanese culture, to do some serious reading before taking a trip, or to find out what that was you saw in Nara. You can even see it again with a commentary.

5. HIBIYA PUBLIC LIBRARY

Hibiya Koen 1-4

Chiyoda-ku, Tokyo

03-502-0101

Open: Monday to Friday, 9:30 a.m. to 8:00 p.m.

Saturday, 9:30 a.m. to 5:00 p.m.

Closed: Sundays, national holidays, the 14th of the month,
New Year's

Who can use it: Anyone may use the library. Foreigners can get a bor-

rower's card by presenting an alien registration card as proof of residence, at the second floor counter. Books may be borrowed for four weeks.

Collection: A small number of English books are scattered through the open stacks. On the second floor, in stacks numbered 34 to 35, there are several hundred standard English novels. There are scattered books in English on education in stacks 14 and 15.

6. TOKYO TORITSU CHUO LIBRARY

Minami Azabu 5-7-13

Minato-ku, Tokyo

03-442-8451

Open: Saturday and Sunday, 9:30 a.m. - 5:00 p.m.

Tuesday through Friday, 9:30 a.m. - 8:00 p.m.

Closed: Mondays, national holidays, the 14th of each month

Who can use it: Anyone can enter. You must leave your bag in the lockers provided. Borrowing is not permitted.

Information: All signs are in Japanese.

Catalogs: Most catalogs are in Japanese. The last catalog on the left is an alphabetical author and title catalog in Roman letters, for foreign books. There is also a subject catalog, classified according to the Nippon Decimal System. On top there is a key to the classifying system. (Don't be confused because the decimal points are left off the labels.)

Collection: The nice feature of this collection is that there are open stacks, so you can browse. On the first floor there is a large general reference collection including many English books. The 8100 section includes a large shelf of linguistics books. On the second floor, in the education (3700 section) there are scattered English books. On the third floor there are approximately 3,000 foreign books on literature, shelved separately at the far end of the room (F930 section).

Copying: Available at Y35 a page.

7. MODEL LANGUAGE STUDIO

Kasho Musashino Dai San Mansion #303

1-28-6 Kichijoji, Honcho

Musashino-shi, Tokyo 180

0422-21-2487

Open: Call for a good time to visit.

Who can use it: You must become a member of MLS (Y5,000 for 2 years) Schools may become members of Model Productions.

English Information: Staff members speak English and Japanese.

Borrowing: Plays can be taken out for two weeks and renewed by phone.

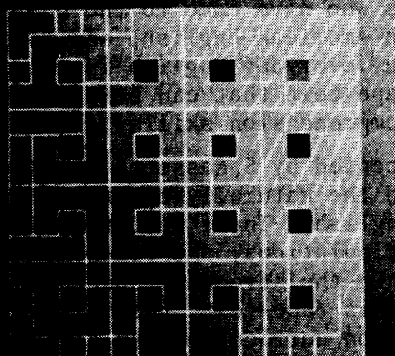
Library's Purpose: To help students and teachers studying English using drama and putting on English plays.

Collection: MLS has about 1,000 plays, books about acting and putting on productions, records of musicals, lists of plays for special groups (cast of 15, all male or all female cast, etc.).

Copying: Available at Y20 for members, Y30 for non-members.

Other Services: MLS sells materials prepared for AETC (Association of English Teachers of Children) by Camy Condon and others and materials for teaching English using drama.

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(See review on pp. 12-13.)

books

Listening in the Real World

Michael A. Rost and Robert K. Stratton. Tempe, Arizona: Lingual House Publishing Company, 1978. 143 pp.

Patrick T. Kameen

For international students who have come to the U.S. unfamiliar with the informal register of spoken American English, and for those with unrealistic expectations about the way everyday English is actually used, *Listening in the Real World* is one tape-text that can be a true aid for developing more efficient listening comprehension skills.

This 143-page text, accompanied by 5 cassette tapes, has one goal: providing systematic practice with the naturally occurring, but troublesome, reduction features of spoken English. These reductions include consonant deletions, assimilations, coarticulations, and elisions--the most common phonetic simplifications found in the stream of speech encountered both within and beyond the classroom. This tape-text, then, is an ideal supplement to any ESL listening comprehension curriculum that already includes practice with segmentals and suprasegmentals.

The text is divided into three complementary parts. Part 1, the core of the text laying the groundwork for the later two parts, contains 36 progressive lessons presenting the reduction features most commonly found in everyday conversational English. Students first listen to and repeat the reduced and unreduced forms heard on the tape, and finally are directed to transcribe, in unreduced form, dictations containing the practiced reductions. For example, students practice such sentences as "Mi late?" (p. 29), "V-yuh ever been to Arizona?" (p. 48)) and "Zit happened before?" (p. 48) --the phonetically simplified forms of *Am I late?*, *Have you ever been to Arizona?*, and *Has it happened before?*

Part 2's real-life dialogs direct the students to fill in the blanks with the unreduced forms of phrases or sentences in informal conversations heard on the tapes. The inclusion of these everyday dialogs, dealing with such common situations as calling a taxi (p. 56), ordering in a fast food restaurant (p. 70), and mailing a letter (p. 75), meets the students' needs for realistic situations in which to practice naturally occurring reductions.

Part 3, "activation exercises," assigns the students tasks, enabling them to communicate autonomously using the reductions practiced in the first two parts. For example, the students are asked to give their order to the clerk in a fast food restaurant, ask where the ketchup is, and ask that the food be put in a bag (p. 97). Obviously, these tasks continue the situations created in the dialogs, and are thus best used in conjunction with Part 2.

The answers to all the exercises in the first two parts are found in two appendices, making it possible for the teacher to do these exercises orally in class without having to set up a tape recorder or send the students to the language laboratory.

There are three obvious advantages to be derived from using this text:

First, it makes the students aware that there are many rapidly spoken, reduced words in English conversation, and that many of these words are low on information value (see Stanley 1978, p. 293). Such exercises better enable the students to concentrate on and extract from a stream of sounds the information-carrying details, relieving them of the burden of having to pay

attention to those items carrying little information.

Second, in addition to helping the students perceive the commonly occurring phonetic simplifications in everyday speech these exercises help assure that the students do not "panic as soon as they fail to understand something and stop listening to everything that follows" (Brown 1978, p. 281). Thus, after they learn to anticipate and perceive these reductions, the students may listen longer and grasp more of the information found in the speaker's message.

Third, since correct perception precedes correct production, the students may begin using reduced forms in their conversations, for it is "unlikely that hearing such [reduced] models will not also modify the student's own attempts to reproduce the spoken language" (Stanley 1978, p. 293). While we are developing more efficient listeners, we are also developing better speakers.

The unusual content of this tape-text is largely unfamiliar territory in the ESL curriculum, and a few may likely brand the type of English taught here as careless or sloppy. In another text Bowen (1975) anticipates this prescriptive approach to teaching spoken English, aptly claiming that such criticism is true if "careless" and "sloppy" are merely paraphrases (albeit emotional paraphrases) of "informal" (p. xiv). In using this text, we step in the right direction by two different means: *toward* teaching the long neglected informal register of spoken English, and *away from* our more traditional emphasis on teaching highly idealized models of spoken English--models that do not help international students understand even the simplest conversational exchange.

The one major drawback to this text is the authors' adding yet another system of transcription symbols to an already confusing list of such systems. Their use of perhaps the more familiar Trager-Smith notation or the Fries-Pike modification of the International Phonetic Alphabet would have made the text less difficult to use.

Reductions are common in everyday conversation, and if our students are to interact in the real world they must be able to perceive, if not also produce, these phonetic simplifications. A supplemental text such as this can help our students develop both the skills and the confidence necessary for more efficient Listening in the Real World. (*TESOL Quarterly*, Volume 13, No.1)



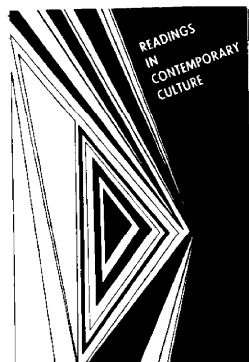
Readings in Contemporary Culture

Alice Horning

(Secondary or adult student at low-intermediate level)

This ESL/EFL reader emphasizes vocabulary building by means of context clues and re-entry and reinforcement. It contains factual and interpretive comprehension questions, word-study exercises and a glossary. Readings themselves cover 25 topics of contemporary life followed by discussion, interpretive comprehension questions, directed writing exercises, and suggestions for further reading. There are five review lessons, each consisting of "Opinion Paper" with built-in vocabulary review, comprehension and discussion exercises, and word study. The text is a perfect supplement to Books Two and Three of ENGLISH FOR TODAY or other intermediate-level texts.

Y810



Athenee Francais

Dramatic Moments

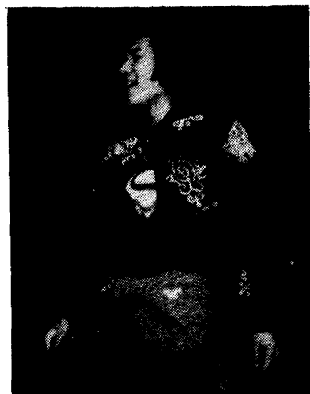
Jackie Gollin

Superboy: My dad can fly faster than a bullet.
(There's a loud shot and Superman streaks across the stage just beating the figure running by his side bearing a placard with a picture of a bullet.)

Ultraboy: My dad has the Shupershoom light ray.
(Schwach! Schwach! Ultraman bursts onto the stage, does a series of Kung Fu chops, and opens his fist. There's a flash of colour as a bright orange handkerchief billows out--the light ray.)

Superwife and Ultrawife: Shut up husbands!

Children: It's mom who's the strongest in the world.
(The cast bow to the audience, beaming with a sense of achievement and are applauded off the stage. A troop of Arabs rise from the third row to take their place.)



This was part of the Athenee Francais auditorium show, the climax of several weeks' rehearsal. Most of the audience were also participants, so they were justly appreciative of everything they say, knowing from their own experience how much preparation had gone into each skit. In the brief intervals, while each class cleared the stage to make room for the next one, last-minute instructions were passed excitedly back and forth along the rows, and the finishing touches were added to make-up. At the back, the all-male cast of Cinderella tried to suppress their giggles for fear of attracting attention to their wigs and false bosoms. They didn't want to spoil the impact when they first appeared on stage.

When the idea of the auditorium show is first presented to the students in their speech classes, it meets with a lukewarm reception from some and instant enthusiasm from others. But the students are given a choice, and most classes choose to participate. Soon, even the most apathetic become interested. The most unlikely students blossom as directors and scriptwriters, and sometimes the shyest student in the class is the one who puts on the best performance on stage. As the weeks progress the ideas and embellishments on the original sketch get zanier and zanier, and everyone has a lot of fun.

There are about five or six weeks between the time the idea of the show is introduced and the day it is presented. In some classes it takes a while for things to get off the ground. In one, there was so much heated discussion before the scriptwriters came up with a script that was acceptable to the whole class that the sketch in its final form was only knocked together about a week before the show. The students often organise themselves into groups with one group responsible for the script, another for music and another for props. Sometimes it's difficult to prevent a rehearsal from deteriorating into excited Japanese with little English spoken during the speech class period. In this case, the class usually opts for practising on their own time and keeping class time for regular speech activities. Students who come to school on alternate days are often willing to come in on the days in between and practise in the cafeteria or a spare classroom as the big day gets closer.

This term all the sketches except one were original. Often the students take a well-known story and turn it inside-out. There were three Superman dramas, and in the third one it was Superman's mother who came to the rescue and knocked out the bank robbers. Her son had fainted. An indignant Snow white watched her prince carry off the wicked queen to marry, and, instead of a fairy godmother in *Cinderella*, there was a slick, fast-talking salesman who hired out the costume for the ball and charged Cinderella extra for every hour after midnight. ("My fairy godmother never told me about that," objected Cinderella.) And, there's usually a class which presents a parody of a typical day at Athenee, with students mimicking and exaggerating, with permission, the well-known classroom mannerisms of their teachers. This usually brings the house down.

On the day itself, people are seen scurrying along the corridors with odd-looking props which until then have been stashed away at home or in a corner of the staff-room. Surprisingly, they are willing to settle down to ordinary classroom work during the first period of the day. But teachers are usually sympathetic if a class wants to use that time for a final rehearsal. And if the show begins at 10 o'clock, some classes end early to give the actors time to change. In odd corners all over the building there's a very professional air as students apply make-up to their classmates' faces. Some of the actors conceal their fantastic costumes beneath a length of cloth so as not to spoil the dramatic effect when they finally go on stage.

The show finished at lunchtime. For many students this is the end of the school day, and they can adjourn to a coffee shop (and, perhaps later to a bar) to celebrate their success. Others stay in the cafeteria with friends who have another lesson after lunch and discuss what they have seen. But the discussion doesn't end there. Students often ask their teachers and fellow students for their impressions of the show the next day. And there are often some illuminating comments in the diaries the students keep for writing practice. The consensus seems to be that practising a skit for the show brings classmates together and gives them a sense of belonging.

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teaching tips from



There's been a lot of discussion recently about using "the real thing" in classes, i.e. replacing specially written materials with extracts from newspapers, radio broadcasts, magazines, etc., especially with higher intermediate and advanced students.

Here are just a few suggestions for activities exploiting some "real things." They're just some which came into my head on writing this, as they're ones that I've used recently with my advanced classes in providing work for combining various skills--to practise these skills for their own sake, and to diagnose areas of structure, etc., which needed revision. There are thousands more--send us some of your suggestions, for all levels.

I. "Peanuts" cartoons as picture compositions



Source: The *Mainichi Daily News*. Half a dozen different ones clipped out and stuck on cards.

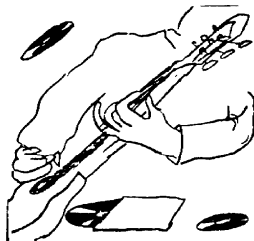
Activity: Group discussions, picture composition, making notes, speaking from notes, writing at length.

Why: A picture composition which is actually funny and recognisable.

What I did was:

1. Introduce with a "Do you know these cartoons?" chat--they did, and right down to the names, relationships and biographical details too, in some cases!
2. Give one card to each group of students (2-4 in a group) with instructions such as you might give for a picture composition. Ask them to discuss the events in their groups and to make notes--one or two words for each picture. Go round and check, help with vocabulary, etc.
3. Ask a spokesman from each group to tell the story from his notes, as if he's telling a joke. Others in the group teach the rest of the class any new vocabulary. Round all groups in this way.
4. Sum up any useful vocabulary, idioms on board for everyone.
5. Homework (or class-writing) is to write the narrative from notes.

II. Real pop songs for listening practice



Source: Radio, or records (chosen yourself, or suggested by students from current successes) put onto tape.

Activity: Extensive and intensive listening, note-taking, discussion.

Why: Beyond the level where specially composed structure-based songs are necessary. Recognition of singers.

What I did was:

1. End of a lesson one day, play the song just for extensive listening. No work on it at all, except "That was nice, wasn't it," or somesuch.

2. Another day--play again, giving a few comprehension questions first. Listening was to find the answers. Just a few minutes' discussion*
3. Another day--more detail. Regard verses as boxes, into which notes of anything heard are made. Couple of listens and discussions of notes. Vocabulary and idioms dealt with.
4. Written versions given, with some gaps. Gaps filled with a final listening. Discussion of the ideas, etc., in the song.

III Newspaper quizzes



Lots of uses for particular parts; here's an activity using the whole newspaper:

Source: Enough copies of one newspaper for a copy to be used by each group. Ask students the day before to all bring a copy or get them yourself.

Activity: Group discussions, reading for information, note taking, giving information from notes, discussion.

Why: Exercise itself provides a lot of useful work, plus encourages students to read papers, etc.

What I did was:

1. Teach vocabulary for parts of newspaper (article, feature, editorial, editor, headline, front/back/inside/centre pages, pin-up, readers' letters, cartoons, ads, etc.)
2. Put on board a list of questions, e.g.:
 - a. What are 1 across and 20 down in the small crossword?
 - b. What is the connection between Richard Burton and the Tory Party?
 - c. Why had the wife taken all her husband's trousers to the cleaners?
 - d. Is it going to be a good day for Virgo people?
 - e. What time is the Love Love Dash show on television?
 - f. What's the weather forecast for tomorrow and Saturday?
3. Groups skim through newspaper, finding and noting answers, including page numbers and item in which found. Help as necessary with hints and clues.
4. When all finished, answers given by individuals and verified by whole class.
5. Discussion of paper in general and anything in particular which caught eye (topics of the news, etc.).

(This is the first part of a series on "teaching tips" provided by ILC. The author, Doug Case, is a former teacher-trainer with ILC in London and now a member of the English Teaching Theatre.)

research grants

JALT has set aside ¥100,000 to promote research in teaching and learning languages. Those members interested in applying should submit their research proposals to the JALT Executive Committee by October 15. For details, contact Tom Robb at 4-48 Hirakata-Motomachi, Hirakata-shi, Osaka-fu 573 (0720-45-1874).

inter·views

How I Learned English



Michihiro Matsumoto, whose presentation on haragei was reviewed in the March issue of this newsletter, is here interviewed by Mark Mullbock. Mr. Matsumoto, a native of Kansai, received his B.A. in Commerce from Kwansei University. Thereafter, he worked as an English instructor, a simultaneous translator, and an executive assistant in international finance. He is currently an interviewer for NHK and a regular columnist for the Asahi Evening News. A prolific writer, Mr. Matsumoto has thus far published eight books and a vast array of articles on a wide variety of topics. One of his most recent publications deals with his rather unique approach to the learning of English, and that is the subject of this interview.

Can you tell me something about your book, This is How I Learned English, and how you actually did learn English?

It's very hard for me to brief you on that. It's a long story. To put it in a nutshell, I didn't apply a logical or what you might call a systematic approach to learning English. Rather, I applied what I call an extra-logical approach. To be more specific, I didn't use the mind, I didn't use the heart, I used *hara*. . . *hara-language* and *hara-logic*. So, while everyone else was looking for the chance to learn English--to get access to native speakers, I was preoccupied with learning here in Japan. I took a very realistic approach to learning English because I didn't have any foreign teachers or foreign friends. I was born and raised in Kansai where I didn't have contact at all with foreigners. So, I tried to make my frustration work for me in learning English. If I had been born and raised in Tokyo, I might not have been able to speak English as well as I do. So, I owe a great deal to my *hara-thinking*. "*Hara-thinking* means the more frustration you have, the more opportunities are available for you. This isn't very logical, but is extra-logical. It's *hara-logic*. People say, "I can't speak English because I haven't got any *gaijin* friends," or "I can't speak English because I've never been abroad." That logic doesn't apply to me. My logic goes like this: You've never been outside Japan; therefore, you ought to speak better English. When I said this before, people didn't seem to get the message. Now, they're beginning to listen to me. At least they're having second thoughts about the traditional methods of learning English here in Japan...that we have to have blue-eyed *gaijin* teachers and go overseas to learn English.

Through my experience, I came to realize that one of the best ways to learn English was to learn the essence of English not just the variations of English, such as English for adults, English for ladies, English for travelers, etc. I don't believe in this approach. I try to learn the essence of the language, and my experience tells me that the real essence of the English language is logic--reasoning, cause and effect--which are totally alien concepts for the average Japanese, for they don't think in terms of "Why/Because". So, when you start asking "why," that's a good way to make Japanese frustrated because they're not equipped with the "because" answers. I decided that the best way to learn the logic of English was through debate. I'm not saying that debate is a cure-all for communication problems, but at

least debate is one of the best ways to learn to argue without getting emotionally or personally involved. Otherwise, if you disagree with someone, a Japanese will be "invisibly" unhappy. After having learned the art of debate, now when a non-Japanese says, "I disagree with you," I don't feel uncomfortable. In fact, I rather welcome conflict of opinions. I believe in it. On my NHK program, I ask tough questions and am very happy to learn that foreigners do not take my questions personally. They accept my questions; they answer them...surprisingly.

So, to summarize what I've said so far: first, as to my basic approach to learning English--my basic philosophy--I resorted to *hara*-logic. It's not just logic;... it's a mental stance. I used my mental capabilities to learn Western logic.

When did you first come up with this idea of debate as a good way of learning English? This certainly is not a Japanese concept, and since you didn't have close associations with foreigners in Kansai, where did you get this idea?

I think I can give you a number of possible roots of my frustration that led me to believe that logic was the key to the psyche of the Westerners, and that the best way to learn this logic was through debate. One experience that I'll never forget was with an American woman, a missionary. I was making a trip on a boat in Kansai, and I happened to see a very beautiful American woman with her daughter, waving to a group of islanders on Shodo Island. It struck me as strange because you didn't see so many non-Japanese working on such a remote island. So, I decided to take some pictures of the six or seven-year old blond girl. What struck me especially was how well she was getting along with the Japanese people. To me at that time, a *gaijin* was an extra-terrestrial being. Anyhow, I asked her how I could send the photos to her, and she told me to meet her mother. I talked to the mother in Japanese and asked what she was doing there on that island. She said she was a missionary. To establish a rapport, I told her that I was interested in Christianity, using the *tatema* expression for "interested in." She smiled at me and said, "You're a liar." I replied in Japanese, "What do you mean I'm a liar?" She kept on smiling and said, "You're not interested in Christianity. You are interested in English conversation." I felt embarrassed and insulted. I said, "If I had been interested in English conversation, I might have spoken to you in English." She remained very collected and composed and kept smiling. Then I switched over to English, and I said, "No. I'm not liar." She kept smiling and said, "You made a mistake right there in English, which proves you want *to* improve your English." I felt very uncomfortable and left the room, getting personally and emotionally involved. I still haven't gotten over the trauma of that incident which occurred fifteen years ago. I'll never forget it. But these days, I'm beginning to have second thoughts about that. Maybe I should have explained how Japanese feel. The fact is that I was very much carried away and impressed by the sight of this blond getting on with the Japanese. And I simply and sincerely wanted to take her picture and send it to her. But, was I really interested in Christianity? That's debatable. I wasn't able to divorce one from the other and took it personally and had reason to. She called me a liar, and I wasn't able to prove that I wasn't a liar. I didn't prove anything. I just got personally involved and left the room. So, that must have been one of the instances or reasons why I decided I had to learn logic...to prove that I wasn't totally lying.

Debate, in short, is not a means of verbal attack against a person or against his argument. It is an intellectual art of self-defense, something akin to judo in the martial arts. I was a judo man--*sandan*--so I just ap-

plied the spirit of judo to learning a foreign language. It was a very soft approach--don't come on strong. If someone said, "You made a mistake," I apologized. That? all. I still believe in this, whereas many Japanese tend to involve "face." When I'm wrong, I admit it. The average Japanese won't. So I struggled very hard to forget about this "face" thing.

But how did you find out about Western debate from the time of that incident?

I first encountered Western-style debate in Kansai at a debate contest in English sponsored by college students belonging to an English Speaking Society. The fact that they could *argue* impressed me greatly. Before that, I had thought that English Speaking Societies were clubs for beautiful people and were not serious. I thought I might learn something from these college kids, so I observed their debate matches. Even after graduation, I continued to watch debates. Later, I was asked to judge debates, and therefore became involved in debating activities. So now I'm advisor to the Kanto Inter-Collegiate Debate League.

Did you take any other steps besides debate to learn English?

Well, I don't even know whether I should call my style debate-oriented or discussion-oriented. I used to be head of an English-speaking *dojo* where people just got together and discussed things--culture, education, politics, religions.. I've been involved with this non-profit organization for a period of fifteen to twenty years, and it's still going on without me. There are no teachers--I don't believe in teacher-pupil relationships. I believe everyone learns from everyone else. It's the Socratic method--somewhere in between accuracy and communicative skills, I'd put communication first and accuracy second. So I give perfection-minded teachers wide berth.

Is your involvement in debate a vehicle to teach English or a vehicle to teach the idea of debate?

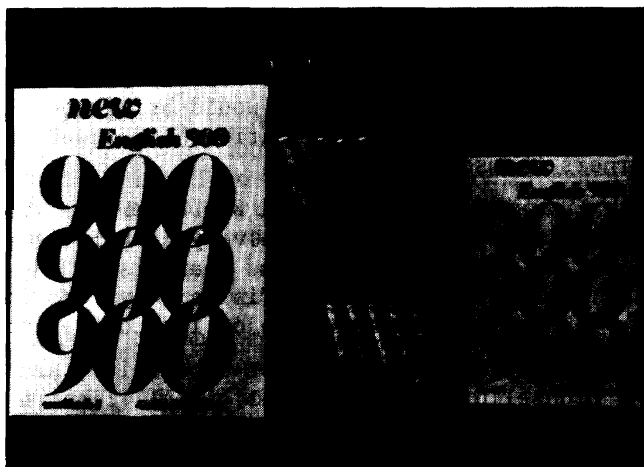
Well, I think teaching debate per se is a means to open our eyes. It's a way of bringing in some classroom interaction instead of getting blank looks from the students while the *gaijin sensei* talks on. I can get them involved without getting involved myself. I just give them a chance to think on their own. For instance, I get them to divide into two camps, affirmative and negative.. "What do you think of tipping?" "What do you think of having an abortion?" I've interested many people in English through debate. Many people say, "English is just another language. We have French, Chinese, Korean.. why do we have to spend so many hours learning English?" My approach is, "Why don't you learn logic, and the best way to learn logic is through debate." Then they realize, ah, maybe I should have learned English. This is better than saying, "You've got to learn pattern practice, 'How are you?' 'Fine, thank you, and you?'" This frightens people away and leaves them cold.

* 〇 21 *

Note: At its June meeting, the Executive Committee decided to offer JALT's organizational support to the Inter-Collegiate Debate Society by arranging local meetings on debate techniques and judging. It is hoped that Mr. Matsumoto will participate in these programs. In the meanwhile, anyone interested in participating in debate/discussions with Japanese or in judging debate contests is invited to contact Mr. Matsumoto's secretary, Ms. Tani, at 03-822-4646 for further information.

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A Counseling-Learning Model

Jenny Rardin

The Counseling-Learning model for education, developed by Dr. Charles A. Curran of Loyola University, Chicago, and his associates, has been receiving much attention recently from educators and particularly from the language teaching profession. Much of this interest is due to Earl W. Stevick, who reviewed Curran's book in 1973 and Carol and Nobuo Akiyama, who generated interest in the Peace Corps which resulted in several Community Language Learning Teacher Training Programs.

"Community Language Learning" is the name given to the application of this model to language learning since it results in a special kind of learning community.

ORIGINAL RESEARCH

The original research which began in the late fifties, was designed to study the psychological dynamics involved in adult learning, specifically, foreign language learning, rather than to develop a methodology of language teaching. Foreign languages were chosen as the learning task. As a result, students in the research classes--some using four languages simultaneously, some, one at a time--achieved varying levels of confidence and "communicative competence" in one or more foreign languages.

One of the questions that was raised at the outset of the research was whether awarenesses from counseling and psychotherapy could facilitate the learning process by becoming an integral part of that process. Since many of the blockings that language learners expressed were quite similar to those expressed by persons coming for psychotherapy or psychological counseling. It was theorized that if language experts were also trained in counseling sensitivities and skills, this double expertise would bring about significant changes in the quality of the learning relationship between teacher and learners and among learners themselves.

Curran's book, *Counseling-Learning: A Whole-Person Model for Education* (1972) presented the findings from over twelve years of research in this model of "creative affiliation between teacher and learners." The findings and model itself are as Earl Stevick puts it, "infinitely rich in subtleties" and re-experience can yield an increasing grasp of its complexities.

The five following statements while not exhaustive, are basic to an understanding of the Counseling-Learning model: 1) All final human learning is value learning; 2) Resistance is inherent in any adult learning situation; 3) Human learning is whole-person learning; 4) Human learning is persons; 5) Human learning moves through a five-stage process of internalization.

VALUE LEARNING

A basic concept underlying the Counseling-Learning mode is that all whole-person, human learning is, in fact, value learning. This concept is treated by Curran in his book, *Counseling and Psychotherapy: The Pursuit of Values* (1968). By "values," Curran means conscious or unconscious self investments--that is, such self-investments are either determined by oneself or pre-determined by the cultural, family, religious neighborhood, etc., values one is born into.

In other words, if we as teachers see ourselves as the cause of a learning conflict within the student, simply because we represent a certain body of knowledge which the student wishes to learn, then we will be more understanding about the kind of struggle that we have created in the student. That this struggle is not just intellectual is especially evident in the area of foreign language learning whenever "communicative competence" is stressed. The whole-person of the learner is especially involved if he or she aims at a speaking ability rather than simply grammar, vocabulary and reading.

Many students in a language class at first "get butterflies" just thinking about having to pronounce the foreign language in front of the class, let alone trying to carry on a conversation. This would be one level of struggle. But suppose, for example, the Spanish speaking student is consciously or unconsciously aware that by learning English he/she is in a complicated way alienating himself/herself from the parents who speak no English; it is obvious that we are at another level of struggle.

What the Counseling-Learning model offers therefore, is a means of understanding these personal learning conflicts in such a way that learners as well as teachers may deal constructively with negative as well as positive feelings. As a result, both can make genuine investments in the learning relationship and so experience less discouragement with one another and the material to be internalized or learned. Personal learning conflicts and confrontations then, in this sense, can always have a positive tone because the student's anger, anxiety and similar psychological disturbance--understood and responded to by the teacher's counseling sensitivity--are indicators of deep personal investment. Even indifference, soon this way, proves often to be a form of defense against anxiety and fear of failure rather than resistance *to* learning.

D.D. Tranel talks about teaching as "not just an intellectual encounter with the student but as a psychological encounter."

Begin found that in the human learning situation, students are "appraisers." Curran originally treated this under the concept of man's search for meaning and as "Man: The 'Why' Animal." Just as a client seeks to understand himself and his relationship with others in the counseling process so a student is consciously or unconsciously seeking a satisfactory "why" for his/her studies. This is fundamental to and prior to any adequate self-investment. Such evaluation is needed to arrive at value investments and decision making. But misunderstood and misinterpreted it can throw the learning exchange between knower and learner into a "games-we-play" routine of questions and answers which avoid personal engagement in the real learning experience.

The course content in most universities and colleges, is usually described in abstract and impersonal terms. The student, however, at a more personal level or inward direction, is most likely trying to evaluate the "why" in some relation to his own life goals. Curran's contrast of traditional British and European upper-class education for the few, which presumes an established value system, with an American democratic education for all, resulting in a confusion or decrease of accepted values, is helpful here. It helps illuminate why so much of this value confusion and struggle may now be going on in our classrooms--known or unknown to us as teachers.

So, under the surface of the learning that is apparent to us in our classrooms, may be not only the "questing" of "Why am I learning this?" but also "Who am I?" and "How does what I am learning, relate to who I am and where I am going in life?" This makes the teaching/learning relationship immeasurably more complex and challenging but, at the same time, more humanly

satisfying. It also suggests the necessity of additional teacher awarenesses and skills beyond good classroom techniques.

ADULT RESISTANCE

Another basic concept of the Counseling-Learning model is that in most adolescent or adult learning there is an inherent resistance to the new knowledge being presented. This results from the developmental process that produces self-awareness or self-"consciousness" after twelve or so. The learner's need for personal self-assertion, often begins to show itself against the knower--seemingly impeding the acceptance of and submission to, the learning process. This is an additional cause of "clash" in any learning situation. This resistance is generally not conscious or at least not always made evident to the teacher--particularly as we move into adult learning--but rather is often disguised in the form of "questions" or similar tactics.

Applied to the language learning experience, we have, for example, often seen groups of students who came together for the purpose of speaking a second language, suddenly find themselves asking questions about the language, the culture, the country--in their native tongue--rather than personally engaging in the struggle to communicate in the second language. From the point of view of their ego-assertion need, such submission to the handicapped state of a second language is too humiliating.

But, if the learner is to make the second language his own and so make it operational--be able to speak French, say--there must be an acceptance of an initial state of ignorance and, in this sense, "humiliation." This is difficult for adults to do. This does not mean total helplessness but rather a kind of dependency on another with which adolescents and adults are generally not comfortable. This is why, in the Counseling-Learning modality, native experts were trained in counseling sensitivities. This then provided the necessary security at the beginning of the learning process which enabled adolescents and adult learners to regress to a childlike--not childish--trust in the language-counselor-expert. As a result, they could, with less anxiety and resistance, accept and submit to strange language sounds and structures and to the process of learning. This produced, too, a growing closeness to and deep sense of supportive community from the other learners--the opposite of our usual classroom competitive individualism.

WHOLE-PERSON LEARNING

Once this trust has been established in the Community Language Learning setting, it becomes clear how human learning is whole-person learning. As adults, we are extremely skilled at making our feelings. But once we are free to "feel about" the language learning experience and are understood in our feelings, then we are free to "know-feel" the language. It is in proportion as teachers are skilled in an ability both to understand these feelings and to "re-cognize them--that is, adequately cognize them in their responses--that learners in the Counseling Learning modality are able to assimilate or internalize the second language in an authentic total-person way. In other words, they can "invest" in it and so make it a personal value goal. Such investment is basic to the growth of a new "language-self."

Current literature is concerned with this when it talks about having "real" communication in the classroom. Real learning, in Counseling-Learning terms, means learning that is brought about by an "interaction between the knower and the learner in which both experience a sense of their own wholeness." In the first stages of the learning process, for example, this can mean that the material to be internalized is generated by the learners in

a "childlike" but real conversation, limited only in the extent of words used. Such conversation, however, demands the aid and support of the language expert: Both learner and knower are therefore deeply engaged: the learner willingly accepts his need for help; the knower gives this help in such a way that it can be easily utilized. Such a mutual process gradually frees the learner from his dependency on the knower. The teacher, in this sense, willingly strives for and accepts the final goal of being no longer needed by the learner.

It is this engagement that makes possible a "whole-person" entry into the language.

LEARNING IS PERSONS

We come then to the notion of learning as an intensely personal experience. This resulted in Curran's expression, "learning is persons." As students in such research groups came together, for example, their central purpose was to share and communicate as persons, much as they would in an ordinary conversation. The difference, however, was that they did so in a foreign language through their "other self," which at first was the language-counselor-expert. Each student's natural urge for independence soon produced a slow emergence of a new inner language self as words and phrases were picked up and so internalized. This arrangement also created a strong sense of support, responsibility, and belonging from all members of the group. Such a secure and deeply personal engagement and commitment together, came to be called "community language learning."

FIVE STAGE PROCESS

Learning in this modality moves through a five-stage process from dependency to a basic independence. This five-stage process can be seen from varying points of view such as the gradual growth from dependency on the expert to the learner's independent linguistic competence; the personal learning group process as it moves toward a deep sense of community; the changing functional relationships between knower and learner; and other aspects of the five stages. To go into detail about each is beyond the scope of this article. But the footnotes lead to the original sources where the reader can find extended explanations and illustrations of these stages.

A MULTI-FACETED MODEL

From what has been said of Counseling-Learning, it becomes clear that this is a model rich in subtleties. It has, therefore, a wide variety of applications. These applications involve such areas as the group process in foreign language learning; evaluative and emotional factors in foreign language learning; the process of education in general and its effects at the elementary, high school and university levels; the acquisition of two foreign languages simultaneously and finally, intensive adult learning. Some common conclusions emerge. Through Counseling-Learning, learners begin to understand themselves better as persons while, at the same time, they increasingly make a part of themselves an area of knowledge outside themselves. Such results, as we see, combine aims shared by both counseling therapy and education.

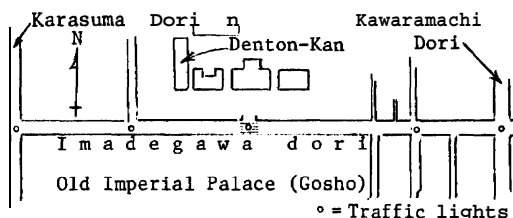
We are treating here, therefore, a multi-faceted model rather than a simple technique. From the underlying concepts of this model various techniques can be developed, depending upon the needs of different learning situations.

[Reprinted from *TESOL Newsletter*, Vol.X, No.2, April, 1976.]

meetings

KANSAI

Topic: The Noisy Way: Teaching English with Games
 Speaker: Bernard Susser, Baika Junior College
 Date: Sunday, September 30
 Time: 1:00-4:30
 Place: Doshisha Women's College, Denton-kan Room 206
 tel. 075-251-4151
 Fee: free to members; nonmembers, ¥1,000
 Info: Kenji Kitao, Doshisha University, 075-431-6146
 Fusako Allard, International Language & Cross-
 Cultural Research Center, 06-315-0848



Instructions for Doshisha Women's College: Take a city bus, No. 2, 6, 36, 203, 204, 205 or 206 from Shijo-Karasuma, or No. 2, 36, 203 or 204 from Kyoto Station, and get off at Karasuma-Imadegawa. Walk east for five minutes. Doshisha Women's College is on the left side of the street.

This is a repetition of a presentation first given at a JALT Kansai Chapter meeting in Osaka in October 1978. The following types of games are discussed: traditional Japanese games, Japanese TV games, Bingo games, description games, and Values games. Two theoretical problems are presented: (1) What is the relationship between the instructional value and the entertainment value of games as teaching devices; and (2) What is the role of games in terms of communicative competence and error production.

Prof. Bernard Susser has taught English in Japan for more than five years, at junior and senior high schools, colleges, and commercial language schools. He was also assistant professor of Japanese history at Northern Illinois University and has published translations of monographs by Japanese historians and social scientists.

* * *

Kansai's Teaching English in Schools Special Interest Group (TES) will also hold a meeting:

Topic: Teaching English as a Second Language in the U.S.
 Speaker: Prof. Hideo Miyamoto, Doshisha University
 Date: Tuesday, September 18
 Time: 6:00-8:00 p.m.
 Place: Shingaku-kan Building at Doshisha University
 Fee: free
 Info: Prof. Yukinobu Oda, Doshisha Women's College,
 075-251-4151
 Fusako Allard, International Language & Cross-
 Cultural Research Center, 06-315-0848

Prof. Miyamoto has visited several universities in the U.S. this summer and has observed Teaching English as a Second Language Programs. He will report on these programs.

KANTO

Topic : Information Processing: How It Works in Second Language Listening and Speaking
 Speaker: Mike Rost, Athenée Francais
 Date: Sunday, September 16
 Time : 1:00-4:00 (there will be a business meeting from 4:00-5:00)
 Place: Nichibei, near Yotsuya Station
 Fee : free for members; ¥1,000 for nonmembers
 Info: James Duke (ILC) 03-264-5935

In his presentation, Mike Rost will review some basic models of learning taken from current research in psycholinguistics and perceptual psychology and also talk about some implications that these models have for approaches to second language learning and teaching.

Specifically, he will outline a model of information processing as it applies to ESL classroom activities. He contends that the amount of information, rather than the linguistic components, determines the difficulty of a language task. By focusing on "information movements," learners and teachers can better understand how "thinking in a second language" develops.

Mike Rost received his M.A. in TESL from Arizona State University in 1976 and later worked as curriculum coordinator in the intensive English program at Arizona. From 1973 to 1975 he taught in West Africa with the Peace Corps. He is author of *Listening in the Real World: Clues to English Conversation* and *The Speaking System: A Speech Course for ESL Students*.

TOKAI

Topic : Aspects of Intercultural Communication in Second Language Learning
 Speaker: Gwen Thurston Joy
 Date: Sunday, September 30
 Time: 1:30-4:30
 Place : Kinro Kaikan (Tsurumai Station), Nagoya
 Fee : Members free; nonmembers, ¥500
 Info: Nancy Nakanishi 052-763-2897

This presentation introduces some aspects of intercultural communication and ways to make them part of language learning. The materials described, and in part demonstrated, are based on a 40-hour course developed for high school seniors, but have been used with businessmen, college students, and teachers in training. The course activities include applications of drama techniques, values clarification, cross-cultural orientation, and human relations exercises. The basic format involves active student participation and discussion. The objectives are to improve students' language skills and develop their ability to communicate with people of other cultures.

Ms. Joy is currently an English instructor at Fuji Seishin Joshi Gakuin, a junior/senior high school in Shizuoka Prefecture. She graduated from the University of Redlands with a major in psychology and a minor in Japanese Studies. In addition she has done graduate study in Japanese at Waseda University. She was an instructor and Resources Coordinator at the Language Institute of Japan in Odawara for five years.

NOTE Members of the Nishinippon, Shikoku, and Tohoku Chapters will be informed of their meetings by direct mail.

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