CROSS CURRENTS

音部品

LANGUAGE TEACHING AND CROSS-CULTURAL COMMUNICATION
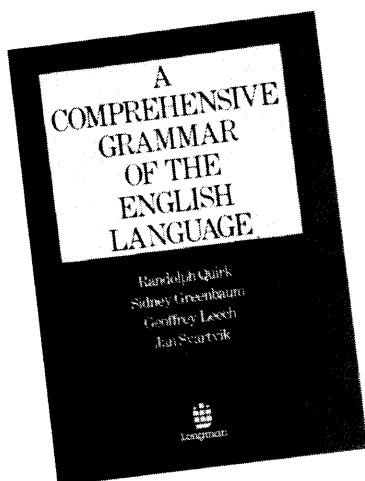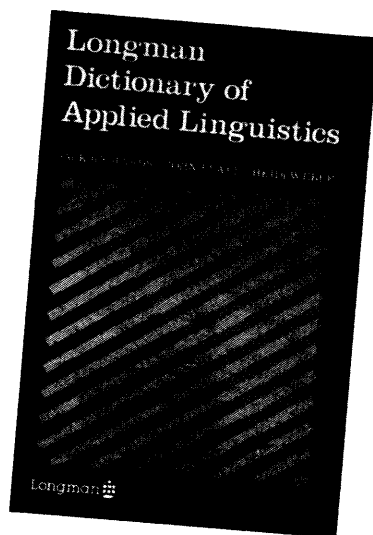

THE LANGUAGE INSTITUTE OF JAPAN

CROSS 語 CURRENTS

**A Journal of
Language Teaching and Cross-Cultural Communication
Volume XIII, Number 2, Spring/Summer 1987**

ABOUT *CROSS CURRENTS*

Cross Currents is a biannual journal published by the Language Institute of Japan in an effort to contribute to an interdisciplinary exchange of ideas within the areas of communication, language skills acquisition and instruction, and cross-cultural training and learning. We are especially interested in articles on: 1) Language teaching and learning, especially regarding English as a Second/ Foreign Language and English as an International Language; 2) Language teaching and learning as they apply to the situation in Japan; and 3) Cross-cultural communication issues. We also welcome reviews of recently published books in these areas.

Cross Currents was first published in 1972 with an emphasis on Japan and Japanese students of English. In order to serve the needs of our growing international readership better, we strive to publish articles concerned with teaching methodologies, techniques, and general issues which are multicultural rather than culture-specific. While articles demonstrating solid and thoughtful research are greatly appreciated, always kept in mind is the necessity for readability and practicality for our readers, the classroom teachers. We make every effort to balance abstract and theoretical articles with articles directly applicable to the classroom. Short practical articles are featured in our Bright Ideas section.

* * *

All articles submitted for consideration should be typed, double-spaced, and in duplicate, with references placed in the body of the text in parentheses with the author's last name, date of the work cited, and page number. Footnotes on substantive matters should appear at the bottom of the page on which the footnote occurs. Please include: 1) a paragraph precis of the article, 2) a short biographical sketch, and 3) a bibliography which should conform with *TESOL Quarterly* style. Manuscripts should be 5–20 pages in length. Authors of articles accepted for publication will receive twenty reprints.

Please direct all manuscript correspondence to:

General Editor
Cross Currents
Language Institute of Japan
4-14-1 Shiroyama
Odawara, 250, Japan

TABLE OF CONTENTS
VOL. XIII, No. 2, Spring/Summer 1987

Summaries of the Articles

Using Humanistic Techniques in Writing Class
George Jacobs

In EFL/ESL today, activities which emphasize communication of personal interests are widely used. Unfortunately, this has not yet been transferred to writing class; here, correctness and grammar within artificial topics are usually still stressed over communication. Using humanistic techniques within a process approach to writing offers one way of shifting the focus away from form and grammar to content and communication. This article describes some of the overall benefits of using humanistic techniques in writing class and provides suggestions for applying them in the classroom.

A Comparison Between Chinese and American Greetings in Forms of Address, Greetings and Farewells, and Compliments
Yang Su-ying

Foreign or second language teaching usually focuses on linguistic rules, while rules of language use are neglected. Actually this sociolinguistic aspect is also essential to language learning and should be incorporated into the language classroom. Without the knowledge of rules of speaking, misunderstanding often occurs, even if speech is correct linguistically. As a contribution to language teachers' awareness of the importance of rules of speaking, this article compares American and Chinese cultures in terms of forms of address, greetings and farewells, and compliments.

Beyond the Classroom: Gathering Natural Speech Samples
Patrick Blanche

Although many EFL/ESL students do fine when interacting in the classroom, they have many problems when using English in real situations. They are often not aware of the rules of speaking; for example, when to use formal and informal speech, how to maintain social distance, and when and how to interrupt. In this article, techniques developed by sociolinguists are used to get students

interacting with the community outside the classroom. After taping native speakers, suggestions are made for using these truly authentic tapes in the classroom.

Short-Term Study Trips for Young Beginners: Pitfalls and Remedies
Emiko Yukawa

Short-term seminars to English speaking countries have become very popular in Japan and throughout the world. Unfortunately, they do not always achieve their set goals of improving the participants' English and teaching them about another culture. This is especially so for young beginners, who often lack both the socialization skills and the English ability to get the most out of such a trip. In this article, the author discusses the problems she found when organizing such a trip to the United States, and offers some solutions for overcoming them.

Teaching in Developing Countries: a Series of Sketches
Thomas Cope, Joseph Gallagher, Michael Lazarin, Keith Maurice, Theresa H. Molyneux, Carol Rinnert, and Stephen Ziolkowski

This collection of articles on teaching experiences in developing countries represents a diversity of viewpoints, from the philosophical to the pragmatic and from the serious to the light-hearted. In selecting these pieces, the editorial board was looking for cultural and social insights rather than purely academic ones. We wanted personal and subjective reactions to teaching experiences that differed significantly from the teaching situations in most technologically advanced countries. We see this series as a forum to share the initial excitement, fear, confusion, and challenge which is so often experienced by new foreign teachers in developing countries. In many of these countries, no matter what their geographical and political differences, foreign teachers undergo common difficulties, such as being required to teach to a particular test, feeling left out of the normal information flow, and being subjected to mystifying restrictions. In each of the sketches, the author expresses some of his or her initial impressions as well as lessons or insights gleaned through time. It is our hope that becoming aware of some of the common feelings of overseas teachers will help new recruits as well

as veterans prepare themselves to make the most of their opportunities for growth in new teaching environments.

Bright Ideas

Writing Like an Author
Curtis W. Hayes, Carolyn Kessler, and Robert Bahruth

When teaching writing, teachers often find that students can write fairly fluently but are far from accurate in form or expression. Increasingly, teachers are finding that no amount of "free writing" can help intermediate to advanced students with this problem. In this Bright Idea, the authors suggest a rejuvenation of sentence combining which will help students both to write with better form and accuracy and to learn about different rhetorical styles of English.

Blackjack
David O'Reilly and Steve Mierzejewski

The English modal system is one of the most difficult structures of the language to teach. One way to help students master it in an interesting and communicative way is by using the card game Blackjack. Both the social interaction value (refusing and giving advice) and the logical probability value (inference, prediction) of modals are illustrated in a way which points out their differences and the proper situations in which to use them. Exercises to review the modals and help prepare students for the game are also presented.

ABOUT THIS ISSUE

The world is more and more concerned with cross-cultural topics. This concern stems from a growing awareness of the significant role cultural differences play in international relations and business. There is a realization that in this increasingly global world, we are going to have to learn to live with these cultural differences.

This concern is mirrored in the microcosm of foreign language teaching. Teachers are becoming more sensitive to the fact that they are teaching "culture" and its values to one degree or another and must explore their feelings about this. Indeed, at the recent 1986 JALT (Japan Association of Language Teachers) conference in Hammamatsu, Japan, a few accusations were made that some ESL/EFL books and teachers tend to impose their own cultural values on their students without consideration for the values of the host country. Several books published recently are concerned with this issue, and there is an increasing emphasis on English as an International Language and its accompanying cultural implications. *Cross Currents* has always been aware of cross-cultural communication, and in this issue it is a major focus.

"Teaching in Developing Countries: a Series of Sketches" is a collection of individual accounts about living and teaching in a variety of developing countries. The series contains valuable insights concerning the maintenance of professional responsibilities and motivation while simultaneously dealing with the frustration and emotional upheaval which can occur when one is immersed in an unfamiliar culture.

The cultural implications underlying a few everyday speech functions are discussed in "A Comparison Between Chinese and American Cultures in Forms of Address, Greetings and Farewells, and Compliments" by Yang Su-ying. Rather than focussing on the linguistic side of these functions, the author shows us how they illustrate the different concepts and values which Americans and Chinese hold. She concludes that we must be more aware of this and suggests that it become part of the foreign language classroom curriculum.

A different aspect of cross-cultural communication is seen in "Short-Term Study Trips for Young Beginners: Pitfalls and Remedies" by Emiko Yukawa. Here, the emphasis is on getting the

most out of a short trip to a country with a different language and culture. She contends that many study trips abroad do not meet their set goals of learning more language and experiencing another culture. In this article, Ms. Yukawa relates the problems she encountered while organizing a short trip to the United States and offers us some interesting ideas for overcoming them.

Authentic speech and communicative exercises have both become major parts of many ESL/EFL classrooms. One result of this has been a proliferation of texts and tapes claiming to be communicative and "natural." Unfortunately, many of the tapes that claim this title are in reality composed of staged situations which in no way sound authentic. In "Beyond the Classroom: Gathering Natural Speech Samples," Patrick Blanche presents a way of gathering authentic speech from the surrounding community. His idea not only provides authentic material for the classroom, but also gives students an opportunity to interact with native speakers in a communicative situation. He bases his method on those used by sociolinguists and gives us guidelines for setting up similar projects in Japan or the United States.

In this issue, we have two approaches to teaching writing. In "Using Humanistic Techniques in Writing Class," George Jacobs laments the fact that the communicative approaches often used in regular classrooms are not often carried over to writing and composition classes. This focus on form and grammar rather than content results in badly written and boring papers. He believes that using humanistic techniques can help remedy this and provides both reasons and techniques to use them in the classroom. Curtis Hayes, Carolyn Kessler, and Robert Bahruth, in their Bright Idea, "Writing Like an Author," rejuvenate sentence combining. We are given examples of ways for student writers to use techniques which utilize passages from written work, When working with these passages, students gain not only a better understanding of English syntax, but also a feel for different rhetorical styles.

The second Bright Idea in this issue is "Blackjack" by David O'Reilly and Steve Mierzejewki. In this lesson, the card game of Blackjack is used to help students practice using modals to express probability and to request and give advice. Two similar, but different books, are also reviewed in this issue: *Techniques and Principles in Language Teaching* by Diane Larsen-Freeman is reviewed by Paul Lehnert and *Approaches and Methods in Language Teach-*

ing by Jack Richards and Theodore Rogers is reviewed by Steve Mierzejewski.

We would like to close by thanking all of the contributing authors, especially those who submitted sketches of their experiences in a developing country. These authors had to do some very quick work in order to reply to our editorial queries in time; we could not have put the series together without the prompt and efficient help that they gave us. A special thanks is also due to Carol Rinnert, who volunteered her time as General Editor for these sketches.

Cross Currents

The **RELC Journal: A Journal of Language Teaching and Research in Southeast Asia** is one of the professional publications of the Southeast Asian Ministers of Education Organization (SEAMEO) Regional Language Centre (RELC) which is located in Singapore. The main purpose of the journal is to disseminate information and ideas on theories, research, methods and materials related to language learning and teaching. Articles covering a wide range of topics in applied linguistics appear in its pages semiannually in June and December. Special features include information on current research projects in Southeast Asia, book reviews and review articles on topics related to language teaching. In its thirteen years of publication, the journal has reached a wide audience in eighty countries and has been rated as one of the leading journals in applied linguistics throughout the world. Scholars of recognized stature have used it as a means of presenting their findings and obtaining feedback on important issues in language and linguistics.

GUIDELINES

A companion publication, **Guidelines,** provides language teachers with practical and innovative techniques to enliven and enrich teaching in the language classroom. Each issue focuses on a particular theme.

The **Journal** and **Guidelines** are published twice a year and a subscription may begin with the June or December issue. The annual subscription is US$9.00 for each title. Individual copies may be purchased at US$6.00.

Please send your order to The Publications Officer
SEAMEO Regional Language Centre
RELC Building
30 Orange Grove Road
Singapore 1025
REPUBLIC OF SINGAPORE

INTERNATIONAL WHIM
HUMOR CONFERENCE
APRIL 1 TO APRIL 5, 1987
AT ARIZONA STATE UNIVERSITY
TEMPE, ARIZONA 85287
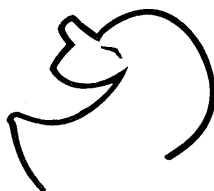
INTERNATIONAL WHIM ADVISORY COMMITTEE: We are expecting participation from Humor Scholars and/or Humorous Performers representing the following countries: Argentina, Australia, Austria, Belgium, Belize, Bolivia, Brazil, Bulgaria, Canada, Chile, China, Colombia, Costa Rica, Cuba, Czechoslovakia, Denmark, East Germany, Egypt, England, Finland, France, Ghana, Greece, Hawaii, Hungary, India, Ireland, Israel, Italy, Ivory Coast, Japan, Korea, Kuwait, Mexico, Monaco, Nepal, Netherlands, New Zealand, Nigeria, Philippines, Poland, Puerto Rico, Romania, Saudi Arabia, Scotland, Senegal, South Africa, Soviet Union, Spain, Sweden, Switzerland, Thailand, Turkey, Uruguay, Venezuela, Wales, West Africa, West Germany, and Yugoslavia.

NATIONAL WHIM ADVISORY COMMITTEE: We are also expecting participation from Humor Scholars and/or Humorous Performers from every state in the United States.

SPONSORS: Arizona State University Conference Services and English Department; World Humor and Irony Membership (WHIM), and the Workshop Library on World Humor (WLWH).

PROCEEDINGS: *WHIMSY* stands for "World Humor and Irony Membership Serial Yearbook." *WHIMSY II: Humor and Metaphor, WHIMSY III: Contemporary Humor,* and *WHIMSY IV: Humor Across the Disciplines* are available for $10.00 each.

PREVIOUS INTERNATIONAL HUMOR CONFERENCES have been held in the countries of Bulgaria, India, Ireland, Israel, the United States, and Wales.

CALL FOR PAPERS: Send $50.00 Membership Fee, and a one page abstract on "International Humor" to Don L.F. Nilsen, WHIM, English Department, Arizona State University, Tempe, AZ 85287. This fee entitles you to three meals, three coffee breaks, and a humor journal. Accompanying persons not reading papers may pay $25.00.

INTERNATIONAL ASSOCIATION OF TEACHERS OF ENGLISH AS A FOREIGN LANGUAGE

INTERNATIONAL CONFERENCE

IATEFL/VVLE — BELGIUM
WESTENDE
12-14 April 1987

To be held in the
Zon en Zee Holiday Residence
Middelkerke-Westende, Belgium.

12-14 April 1987

Registration forms and details from:
IATEFL,
3 Kingsdown Chambers,
Kingsdown Park,
Tankerton, Whitstable,
Kent, England,
CT5 2DJ.

Using Humanistic Techniques in Writing Class

George Jacobs
Wongpet Chaiariyakul

In teaching spoken language, it is now widely accepted that students should be using the language to communicate ideas, not talking only to practice language structures. Unfortunately, this emphasis on communication, instead of drill, has been slow to gain acceptance in the teaching of writing. For many teachers the emphasis in second language composition is on practicing form (such as grammar, spelling, and punctuation), and ideas are seen as secondary. Raimes (1983) says that in ESL composition there has been too much focus on the ESL part and too little on the composition area. Communication is neglected as correctness gets all the attention.

But communication is what gives life to writing. Without an audience to write for, without a meaningful topic to write about, composition class is dull. The finished products reflect this in their dullness and also in their lack of correctness. These disappointing papers are produced because students are only asked to get a passing grade; they are robbed of a purpose for writing clearly, convincingly, and correctly.

This article considers one way of putting more communication into writing class. This way is through the use of a humanistic approach to language teaching. Such an approach is described by

George Jacobs is a lecturer in the English Department of Chaing Mai University, Thailand. He teaches courses in English skills, Second Language Learning and Teaching and American culture.

Mrs. Wongpet Chaiariyakul is a lecturer in the English Department of Chaing Mai University, Thailand. She has also taught at Payap University and the Maejo Institute of Agriculture in Chaing Mai. She teaches courses in English skills and also co-produces an English language radio program.

Gertrude Moskowitz in *Caring and Sharing in the Foreign Language Class* (1978). Although writing activities are included as an integral part of the language activities in *Caring and Sharing,* the purpose of this article is to accentuate that aspect of language class.

First, three important benefits of a humanistic approach and their specific application to the teaching of writing will be explained. These three benefits are increased student self-confidence, improved classroom environment, and more communicative writing. Following the explanation of the advantages of a humanistic approach to writing, the article will discuss how to conduct humanistic activities in writing class.

A humanistic approach emphasizes that education is more than just learning facts. The view that facts are all that matters in education is forcefully expressed by Gradgrind, the school owner in Dickens' *Hard Times,* who says, "Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else will ever be of any service to them."

In contrast, humanistic education also involves the affective side of people. It helps us look inside ourselves. This means exploring our "memories, experiences, feelings, wishes, values and fantasies" (Moskowitz 1982:20). By stressing the affective element, humanistic instruction seeks to teach the main content of a course in such a way that as students learn the course material they grow both in their understanding of themselves and others and in their confidence in their ability to succeed in the world.

Unfortunately, too many classroom activities do not do this because the activities start with the view that students are like empty glasses which must be filled; everything in the classroom goes into the learners, who passively receive knowledge. However, students do already know a lot when they come to the classroom, and using this knowledge enhances learning. This is important to writing because personal experiences are much easier to express than impersonal knowledge or experiences. This is supported from research by Winfield and Barnes-Felfeli:

> Only with extreme difficulty can most students write about unfamiliar concepts, situations, and environments. Therefore, in choosing topics for writing exercises attention should be placed upon selecting themes drawn from *known contexts* or themes that can be directly related to *personal experience.*   (1982)

Furthermore, using impersonal topics ". . . can inhibit learning because it isolates what is to be learned from the vital learning process—that of making links between what is already known and the new information" (Martin 1979). In humanistic writing activities, the view is that students have something valuable to give also, and that when students bring what they already know about themselves and the world to help themselves understand new information and tasks, they have more confidence and learn quickly (Moskowitz 1978:10–14).

This increase in self-confidence is one of the most important advantages of using humanistic methods. Many authors have talked about the key role self-confidence and self-image play in learning (Curran 1972; Stevick 1973:262–3; and Krashen and Terrell 1983: 38). Brown (1980:104) cites studies by Heyde (1979), Brodkey and Shore (1976), and Gardner and Lambert (1972) to support his belief in the crucial importance of self-esteem in language learning. Chastain (1976:247–8) believes that self-concept is the most crucial elements in academic success. He goes on to say that "the development of a positive self-image is important in the school setting and for a productive adult life . . . . The question for the classroom is whether or not teachers can develop attitudes and behaviors that improve student self-concepts." Citing research by Brown and MacDougal (1973), Chastain asserts that teachers can help develop positive self-image among their students.

Humanistic language-teaching techniques have been shown to increase self-confidence. Experiments by Galyean (1977), reported in Moskowitz (1981), found that students in second-language classes using humanistic activities achieved scores on oral and written tests and on a self-esteem measure significantly above those of students in classes where humanistic techniques were not used. One humanistic technique is emphasizing the positive. This means that the class discuss their happy memories, not their sad ones; people's strengths, not their weaknesses, are what class activities are about. Negative experiences, feelings, and comments are avoided as much as possible. Using topics (such as those suggested in Moskowitz) that focus on affirmative, upbeat aspects of their lives and then sharing their compositions with their classmates and teachers can lead to greater student self-confidence.

Concentrating on the positive can also help lower inhibitions. In their native language, students are capable of easily and effec-

tively expressing themselves, but when using a second language, they make many mistakes and feel frustrated; even little children can speak better than they.

This fear of making mistakes or looking foolish can make students inhibited, and this inhibition retards the process of language acquisition because it stops people from experimenting, from taking chances (Guiora et al. 1972). By using activities that improve self-image, inhibition will be lowered (Brown 1980: 105–7).

In addition to building self-esteem by valuing what students already know and by stressing the positive, humanistic language teaching also promotes self-esteem by having students share their experiences, feelings, and ideas with each other and the teacher. When students share experiences and feelings with each other, they gain acceptance from their peers, an important factor in self-image. Also, teachers can bolster student self-confidence because teachers now have more to praise students about. Moskowitz (1978:26) explains that the teacher's usual role is that of giving negative feedback, correcting punctuation, organization, grammar, and so on. Humanistic topics provide a lot of opportunity for positive feedback. For example, if students have written about how they have improved over the least five years, the teachers can praise the changes that students have made.

The sharing of experiences, feelings, and beliefs which takes place among students and between students and teachers leads to the second benefit of humanistic language teaching: better personal relations in the classroom. This positive effect on classroom atmosphere of a humanistic approach to language teaching was shown in research by Moskowitz (1981). The investigation showed statistically greater acceptance of fellow students, among learners of six different second languages, after the use of humanistic activities.

Two ways to achieve this environment are by having the teacher write on the topic and by having students read each other's compositions. The result is the creation of a more cohesive classroom environment because, after reading about each other's lives, emotions, and ideas, individuals, thrust together in a classroom, feel less separate, closer to one another. The barriers between students get lowered, and even the Great Wall separating teachers and students becomes easier to climb.

Related to the improved learning environment created by the group activities is the fact that the activities provide students with

an additional audience, besides the teacher, for their compositions. Learners will be genuinely interested in reading each other's writing on humanistic topics, because, as Holt (1964) noted, the most interesting thing for students is their classmates. Also, when their peers are going to be reading their papers, it will matter more to students that their compositions are understood. Raimes (1983: 261) points out that students "with no sense of purpose or audience try to guess what the teacher wants, try to find the words and correct the grammar, but have no intellectual or emotional investment in what they are writing about. They are saying something that nobody cares about in order to practice something else." Peer reading focusing on ideas can be used, thus giving students roles as teacher and reader as well as learner.

The third benefit of humanistic language teaching is that it provides an opportunity for real communication in the classroom. Communication means that what is said and written tells listeners and readers something that they did not already know. However, this criterion of being new information is not enough to make a language activity the kind that really involves both the cognitive and affective sides of students. Too many activities, while communicative, deal with superficial matters and thus fail to produce wholehearted student involvement (Moskowitz 1982).

For example, if a teacher holds up a pen and says, "This is a pen," it is not communicative because students can see that the teacher is holding a pen. If the teacher were to say, "This pen has black ink," it would be communicative, in that new information is being given, but students would probably not find the news very interesting. However, if the teacher's or students' experiences or feelings were being discussed, the class would probably feel more involved. By aiming at this kind of emotional participation, humanistic activities bring the classroom closer to real life.

Topics which deal with students' lives or those which concern feelings are often suggested as being good for promoting communication in language class. Humanistic topics combine both these aspects by discussing feelings within a personal context. The importance of combining the two can be seen in the contrast between topics which deal with only one aspect and humanistic topics, which concern both. For example, having students write about what courses they are taking is personal but does not deal with their feelings. A better topic would be to have students des-

cribe their ideal school day (Moskowitz 1978:181). Also, having students imagine and write about the feelings of a character in a short story toward another character who influenced her or him would deal with feelings but not relate to students' lives. Instead, students could write about someone in their lives who had an important positive influence on them (Moskowitz 1978:134). Here feelings and personal content would be combined. Obviously, there are going to be times when students will not be able to write using personal topics or topics that deal with feelings. However, the practice and confidence students gain in initially writing about themselves can easily be applied to any later writing topic or task.

An extra plus for the teacher of humanistic writing subjects is that when students write about themselves, every paper is different. Instead of reading twenty-five papers telling about the same three ways that Chiang Mai is different from Bangkok, teachers can enjoy reading about twenty-five unique individuals' encounters with life.

Now that three important advantages of humanistic language teaching—increasing self-confidence, improving classroom relations, and providing material for communication—have been discussed, ways these advantages can be applied specifically to the teaching of writing will be described. Humanistic activities are best used in a writing class which emphasizes a process approach to writing. As described by Cowan (1982), there are three steps in the writing process. The first is creating the ideas that will go into the composition. The next step is shaping the ideas into a piece of writing and tailoring the writing to the needs of the intended audience. The final stage is completing. At this point, and not before, consideration of form, such as grammar, spelling, and punctuation, is taken up.[1]

Dividing writing into stages is key to the sharing element of a humanistic approach because it separates consideration of ideas and how to express those ideas (stages one and two) from concern with form in stage three. A process approach moves the emphasis of writing away from form, which unfortunately is all that many students think about, and puts it on content, where it belongs. Once students see writing in this perspective, they respond to each other's writing as interested readers instead of as form-obsessed

---

[1] "Steps and stages" should not be considered absolute; during the writing process a student may (and should) go back to a previous step or stage as many times as necessary.

substitute grammar teachers. This is not to deny the importance of from—great ideas lose their luster in shoddy packaging—but to put it in its proper, back-seat place.

In the first stage of the writing process, students generate ideas about the topic. Attention is only on ideas, not on putting ideas into sentences or using correct grammar. There are a number of techniques that teachers can use to facilitate this creation of ideas. An important one is for the teacher to also become a sharer in the exchange that goes on in humanistic writing activities by telling the class about their own ideas on and experiences with the topic. We cannot ask students to write on a subject if we are not willing to do so ourselves. Additionally, it is more fun for teachers and helps make them more human, less intimidating, in students' eyes when they are part of the sharing that is going on. Teachers can do this in two ways. One is by orally describing their experiences, feelings, and ideas. The other, better way is to write on the subject. This composition can be handed out to students as a model, or teachers can go through the three writing stages along with the students. When teachers compose along with students, it gives students a chance to watch the teacher's writing develop through the stages and grow as a result of feedback from students.

Shaughnessy (1977) suggests using student compositions as models. This can be done by saving the best student compositions and then possibly polishing them a bit. Using student writing as a model gives students an example from someone similar to them in ability, background, and interests. This helps overcome the "yawning chasm" (Freedman 1983:181) that too often exists between the model students are to learn from and their own compositions. If teachers use their own or students' compositions as models for students, it should be done in such a way that students learn from the models but do not copy the ideas in them.

Depending on the topic, various group activities may be appropriate to the invention stage of writing. These include group discussions to share experiences and ideas, interviews, and role plays.[2] For example, interviews can be used with the topic "Someone I Just Met" (Moskowitz 1978:76), in which students talk with someone in the class who they do not know or know only slightly.

---

[2] Davies and Omberg (1986:8) reported that 83% of the students they surveyed felt that group brainstorming sessions led to increased ability to find ideas for writing topics.

After finding out about the person, students then write a composition, sharing with the rest of the class what they have learned. Many techniques in which students work alone are also well-suited to creating ideas. Among these are quickwriting, cubing, and drawing. (See Hartfiel et al. 1985 for more information about invention techniques.)

An important group rule in using humanistic techniques is the right to pass. Although teachers will try to avoid sensitive areas, a particular topic might make one or two students uncomfortable. If this is the case, and not just that they do not want to do anything, then these students should be allowed to write on another subject. Also, when students read and then write questions and comments on each other's papers, if there is a question or comment that a student does not want to respond to, they can pass.

In step two, students use the ideas generated in step one to write their first drafts. At this point, teachers might want to have students write outlines. This would also be a good place for exercises in the structures, connectors, and vocabulary which are often used with a given topic or type of writing. (See Lawrence 1972 and Makay and Rosenthal 1980.)

Then, after the first draft has been written, peer feedback can be done. This feedback should, at least with the first reading, focus on the content, not the form, of the writing. Here, Moskowitz's (1978:24–35) advice on conducting discussions can be applied to writing. The importance of concentration on the positive has already been explained. Part of this is that there should be not 'put downs.' When students read each other's writing, they should write comments and questions about the content in the margins (see Jacobs 1986), but should avoid negative remarks about the draft's ideas. For example, if someone wrote on the topic of "How I've Grown" and said that they stopped reading comic books, it would be fine for another student to ask why, but it would not be good to say it is stupid not to read comics.

Changing the membership of the pairs or small groups that students form is another suggestion Moskowitz makes. This allows everyone in the class to get to know everyone else, thus enabling the cohesion created by the sharing of experiences, feelings, and ideas to spread throughout the class. Some students may object to this, preferring to always be in a group with the classmates whom they know best. Hopefully, over the course of the term, this objec-

tion will disappear as these students get to know other classmates better.[3]

In addition to giving each other feedback on their drafts, another group activity would be for students to write together. One way to do this would be after reading each other's papers, students could write a joint composition using the ideas from their initial compositions. An example would be to use the topic "Birth Order" (Moskowitz 1978:129), in which students describe how their position among the children in their family, for example, eldest daughter, affected them as they were growing up. Then, the class could be grouped so that people with different birth orders were together. After reading and discussing each other's compositions, students could jointly write one utilizing the functions of comparison and contrast to describe the experiences and feelings produced by their different birth orders.

When students are writing their own compositions, they will probably want to make some changes after receiving feedback from their classmates and the teacher. These changes could involve going back to step one to add a new idea or to rewrite a section that was not clear. For example, in a composition describing an experience, the first draft might not have enough details for readers to understand what happened. Thus, the writer needs to add more information. This process of writing, feedback, rewriting can be repeated. Finally, when the content of the composition has been settled on, attention can be focussed on the form. This is step three. Here, peer feedback can also be helpful in eliminating errors such as misspellings and incorrect punctuation.

Doing a summary when the students have finished the third stage of the writing process (correction of errors in form) is also a good idea. For example, if students have written on the topic "How I've Grown," telling about improvements they have made, teachers can summarize what kinds of changes have occurred. This emphasizes again that the teacher is interested in ideas, not only form. Additionally, teachers should try to find out student reaction to the topics by asking them how they felt while writing and sharing what they were writing. One way to do this is by using Spack and Sadow's (1983) idea of having students write a journal, which teachers respond to, concerning class activities.

---

[3] However, other authors have disagreed with Moskowitz. They believe that if students stay in the same groups, the groups can improve their functioning over time.

Some teachers, discouraged by lack of success, come to feel that writing is unnatural and perhaps even too difficult to teach. This may be because we often view writing as solely a creative art. Many people think that in order to write, you must immediately write seriously and in a unique style. Perhaps then, we should remind ourselves to look at writing as it has been described here, as an enjoyable and ongoing process of exploration.

A key part of returning to this idea of writing is, of course, choosing good topics. Raimes (1983:266) points out that the "assignments chosen can make or mar a composition class. They can turn it solely into a grammar class, or an imitation class, or a 'following directions' class. Or they can write form and content, ideas and organization, syntax and meaning, writing and revising, and, above all, writing and thinking." Humanistic methods, by encouraging students to explore the positive side of themselves and to share their discoveries with others, and by giving them the opportunity for real communication, provide one source of activities that writing teachers can draw on.

APPENDIX

Following is a list of topics from *Sharing and Caring in the Foreign Language Class* (Moskowitz 1978) which are suitable for writing:

Interview With You p.54
The Association Game p.71
Someone I Just Met p.76
Timid? Not I! p.83
Success Story p.90
Names People Play p.109
From Me To Me p.215
People I Like p.219
Funniest Thing p.123
Fun Is . . . p.123
Surprise! p.125
Birth Order p.129
Highlights Of My Life p.133
Someone Special p.134
Mysterious Me p.140
Fireman, Save My . . . p.145

What Makes You Angry? p.146
Glorious Garment p.147
What I Want From Life p.151
Once Upon A Time, Five Years From Now p.154
Songs That Say A Lot p.172
My Ideal School Day p.181
Favorite Times p.209

Other topics that we or colleagues have used are:

Happiness Is . . .
When I Was Ten Years Old, Happiness Was . . .
Why I Am A Good Friend
My Wonderful Dream

In addition to the list above, teachers can develop good topics from their students' lives. For example, we hoped that it would make students feel good to remember passing the university entrance examination. So, we asked them to write about how they had prepared for the examination and how they felt when they found out that they had passed it.

REFERENCES

Ausubel, D., and F. Robinson. 1969. *School learning: an introduction.* New York: Holt.

Brodkey, D., and H. Shore. 1976. Student personality and success in an English language program. *Language Learning* 26:153–159.

Brown, H.D. 1980. *Principles of language learning and teaching.* Englewood Cliffs, New Jersey: Prentice Hall.

Brown, J.A., and M.A. MacDougal. 1973. Teacher consultation for improved feelings of self-adequacy in children. *Psychology in the Schools* 10:320–326.

Chastain, K. 1976. *Developing second language skills: theory to practice.* Boston: Houghton Mifflin.

Chomsky, C. 1976. Paper presented at the learning Research and Development Center, University of Pittsburg.

Cowan, E. 1982. *Writing. Brief edition.* Glenview, Illinois: Scott, Foresman.

Curran, C. 1972. *Counseling-learning: a whole-person model for education.* New York: Crume and Stration.

Davies, N., and M. Omberg. 1986. Peer group teaching and the composition class. Paper presented at the 20th International Conference of IATEFL, Brighton, U.K., April 1–4, 1986.

Dickens, C. 1969. *Hard Times.* Harmondsworth, Middlesex: Penguin.

Freedman, A., I. Pringle, and J. Yalden (Eds.). 1983. *Learning to write: first language/ second language.* New York: Longman.

Galyean, B. 1977a. The effects of a confluent language curriculum on the oral and written communication skills and various aspects of personal and interpersonal growth on a college French level one class. Dissertation, University of California, Santa Barbara.
_____. 1977b. The effects of a confluent language program on the oral and written communication skills and various aspects of interpersonal growth in junior and senior high students. Santa Barbara, California: Confluent Education Development and Research Center.

Gardner, R., and W. Lambert. 1972. *Attitudes and motivation in second language learning.* Rowley, Massachusetts: Newbury House.

Graves, D. 1973. Children's writing: research directions and hypotheses bases upon examination of the writing processes of seven-year-old children. Doctoral dissertation, SYS, Buffalo, New York.

Guiora, A.Z., B. Beit-Hallaini, R.C.L. Brannon, C.Y. Dull and T. Scovell. 1972. The effects of experimentally induced changes in ego states on pronunciation ability in second language: an exploratory study. *Comprehensive Psychiatry* 13.

Hartfiel, V.F., J.B. Hughey, D.R. Wormuth, and H.L. Jacobs. 1985. *Learning ESL composition.* Rowley, Massachusetts: Newbury House.

Heyde, A. 1979. The relationship between self-esteem and the oral production of a second language. Doctoral dissertation, University of Michigan.

Holt, J. 1964. *How children fail.* New York: Dell.

Jacobs, G. 1986. Making group discussions even better. *English Teaching Forum* 24(2): 31-34.

Kinneavy, J.L. 1983. A pluralistic synthesis of four contemporary models for teaching composition. In *Learning to write: first language/second language.* A. Freedman, I. Pringle, and J. Yalden (Eds.). New York: Longman.

Kirby, D.R., and J. Kantor. 1983. Toward a theory of developmental rhetoric. In *Learning to write: first language/second language.* A Freedman, I. Pringle, and J. Yalden (Eds.). New York: Longman.

Krashen, S., and T. Terrell. 1983. *The natural approach: language acquisition in the classroom.* Haywood, California: The Alemany Press.

Lawrence, M. 1972. *Writing as a thinking process.* Ann Arbor, Michigan: University of Michigan Press.

Martin, N. 1979. *Writing and learning across the curriculum.* Montclair, New Jersey: Boynton Cook.

Mackay, S., and L. Rosenthal. 1980. *Writing for a specific purpose.* Englewood Cliffs, New Jersey: Prentice-Hall.

Moskowitz, G. 1978. *Caring and sharing in the foreign language class.* Rowley, Massachusetts: Newbury House.
_____. 1981. Effects of humanistic techniques on attitude, cohesiveness, and self-concept of foreign language students. *Modern Language Journal* 65:149-157.
_____. 1982. Self-confidence through self-disclosure: the pursuit of meaningful communication. *ELT Documents* 133:20-33.

Raimes, A. 1983. Anguish as a second language? In *Learning to write: first language/second language.* A. Freedman, I. Pringle, and J. Yalden (Eds.). New York: Longman.

Shaughnessy, M. 1977. *Errors and expectations.* New York: Oxford University Press.

Spack, R., and C. Sadow. 1983. Student-teacher working journals in ESL freshman composition. *TESOL Quarterly* 17(4):575-593.

Squires, J.E. 1983. Instructional focus and the teaching of writing. In *Learning to write: first language/second language.* A. Freedman, I. Pringle, and J. Yalden (Eds.). New York: Longman.

Stevick, E. 1973. Review article. *Language Learning* 23: 259-271.

Winfield, F.E., and P. Barnes-Felfeli. 1982. The effects of familiar and unfamiliar cultural context on foreign language composition. *Modern Language Journal* 66:373-378.

A Comparison Between Chinese and American Cultures in Forms of Address, Greetings and Farewells, and Compliments

Yang Su-ying

As an English teacher at the university level for more than twenty years, as a cooperator with American teachers at the university, and as a Chinese visiting scholar in the United States on two trips for more than two years, I have experienced problems when interacting with Americans. Misunderstanding has often arisen. A compliment might be taken as an insult. A friendly expression might upset the interlocutor. From the complaints of my students, my colleagues in China, Chinese students studying in the United States, and my American friends, I found it is also the case with their experience. Sometimes it was due to linguistic deficiency. But what else caused the problem?

Researchers in the United States and elsewhere have carried out many studies on the above problem. Hymes brought up in the sixties and the early seventies the "question of what a foreigner must learn about a group of verbal behaviour in order to participate appropriately and effectively in its activities" (Hymes 1962). Wolfson stated further, "Languages differ from one another not only in such areas as phonology, syntax and lexicon, but in the very use to which these linguistic resources are put" (Wolfson 1983). If one wants to take part in "speech events" properly in the target language with native speakers, one has to acquire "rules of speaking" of that language (Hymes 1972). In other words, the communicative competence of a language consists of not only linguistic aspects but also sociolinguistic ones.

Yang Su-ying is an Associate Professor in the Department of Foreign Languages for Science and Technology at Jiao Tong University, Shanghai, People's Republic of China. She was a Fulbright scholar at Washington University, St. Louis from 1980 to 1981 and an exchange scholar at the University of Pennsylvania, Philadelphia from 1985 to 1986.

In China, enough emphasis has been placed on teaching of English phonological, morphological, syntactical, and lexical rules, but "rules of speaking" have been quite neglected. Students may know how to put a sentence in English order or conjugate English verbs, but they do not know how to use an English sentence appropriately in certain situations. Owing to their ignorance of rules for appropriate speech, the learners are likely to run into all kinds of troubles, as illustrated in the following two examples.

> A Chinese young woman named Li Mei-fang was reading a letter from an American friend, David, which began with "Dear Mei-fang." Her husband happened to see the salutation and became very upset, suspecting that the letter writer might have had an affair with his wife, as "Dear + first name" is never used by ordinary friends in Chinese letter writing.

> An American woman teacher suddenly cut a student short and went out of the classroom annoyed. The student, much puzzled, could never know that it was because he tried to give her a compliment by saying, "You have gained weight."

The Chinese people involved in the above two incidents all knew English. But the husband in the first story was not aware that "Dear + first name" is the most popular form of salutation in English letters to almost all friends. The student in the second one had no idea that the compliment in Chinese "You have gained weight" would be a great offense to American ladies. The same kinds of problems face the learners of Chinese language in the United States.

The above examples point out that rules of speaking are an indispensable part in developing students' communicative competence. However, since sociolinguistics as a branch of science was not popular until the past two decades, most language teachers still have little idea of the importance of rules of speaking. What is more, most of them, especially non-native teachers, have even less knowledge of the rules.

In view of the difficulties Chinese learners of English and English learners of Chinese often experience, it should be clear that teachers of English and Chinese need to become more aware of cross-cultural differences in language use. In order to contribute to a general awareness of the importance of rules of speaking and language teachers' knowledge of these rules, the following paper

will explore differences between Chinese and English (especially American English) in forms of address, greetings and farewells, and giving and responding to compliments. The data used are based on the researcher's experiences in China and as a visiting scholar in the United States from 1980 to 1981 and since February 1985, collected through audio-taping and note-keeping.

Forms of Address

Addressing is involved in most interactions in the everyday life of people. In cross-cultural interactions, knowledge of rules in this area is extremely important, as the previous example showed. Eighty-seven examples of forms used to address the researcher by five of her American friends in China and 23 in the United States (seven males and 16 females, including professors, graduate students, housewives, and secretaries, and their children) were studied as well as the address forms among themselves. The researcher also answered phone calls for the office secretary for one and a half days and analyzed the address forms used in 21 calls. An investigation was also made in an elementary school on forms of address between 50 teachers and their students.

Study of the data shows that in the United States, the use of first names is a popular form for address. Out of the 28 American friends, 17 called the researcher by her first name and nine used "Mrs. + last name," but they all changed to using her first name after two months of acquaintance or a little longer, except one secretary in the office, whom she did not meet very often. The other two called her by her first name and last name together at her request. The study also shows that the first name is used between friends, between colleagues, between teachers and students, and between parents and their grown-up children, especially in in-law relationships. Sometimes, people use "title + last name" for reference to someone who is high in position but switch to first name in direct address. Of the 12 calls to the director of the office, nine initiated by using "Is Dr. + last name there?" but seven switched to the first name when the expected addressee came to the phone. A stranger may be introduced by his (her) first name, and it often happens that people pursue an acquaintance for quite some time before they begin to know each other's last name. The last name is never used alone as a direct address.

In contrast, it would startle and greatly embarrass Chinese people (especially Chinese women) to hear themselves addressed by their first name by colleagues or friends. It would be especially shocking if the addressor is the opposite sex. In China, the first name is only used as a form of address by spouses, lovers, parents, or relatives of one's senior generation, such as uncles, aunts, or grandparents. Among colleagues or friends, the most commonly used address form is one's full name, that is, last name and first name together. Another popular form is "Old + last name," if the addressee is not very young, such as, "Old Li" or "Old Wang," and "Little + last name" if the addressee is under about 35, thus, "Little Yang" or "Little Lin."

Children in China are never allowed to call their parents, grandparents, uncles, or aunts by their first names as this would be considered extremely bad manners. Once an American movie playing in Shanghai involved a man calling his mother-in-law by her first name. It took the audience a long while to figure out the relation between them, and then accusation came from the audience of his bad manners. While it is considered polite for American children to call their parents' friends by "Mr. + last name" or "Mrs. + last name," and even the first name is often an acceptable address form, neither of them can apply to Chinese children. "Uncle + last name" and "Aunt + last name" are the most appropriate address forms for parents' friends. When she first came to the United States, the researcher experienced both surprise and annoyance when she was addressed by her first name by the five year old daughter of one of her friends. Since to respect the elderly is a Chinese virtue, "uncle" or "aunt" can be used even to address strangers. If one wants to ask elderly people for information or directions, it is important to call them "uncle" or "aunt" first.

As an outcome of the socialist system of the People's Republic of China, relationships among people have changed. Thus, they rarely use such titles as "Mr." or "Mrs." or "Miss" as they are used in the United States or in many other countries. Instead, they address each other by "Comrade + last name," thus "Comrade Wang" or "Comrade Li," particularly in formal address among new acquaintances.

At American elementary and high schools, "Mr. (Mrs. or Miss) + last name" is the usual term to address teachers, but some teachers prefer to be addressed by their first names. Out of 50 teachers at

the elementary school investigated, five teachers were called by their first names by students. At universities, professors and students often address each other on a first name basis. As all professors there have the doctoral degree, "Dr. + last name" is used very often as a third person reference, and sometimes is also used as a direct form to address professors with whom students are not familiar. From one semester's observation in a course, only seven students addressed the professor by "Dr. + last name" and three of them were foreigners. On the other hand, in China, "Laoshi" (teacher) is the most popular form to address teachers at elementary and middle schools and all faculty members at universities, including teaching assistants who are also on the faculty at Chinese universities. The title "professor" is used only on very formal occasions or as a title for introduction or reference.

Another potentially confusing difference in terms of address concerns name order. In Chinese, the family name comes before the given name, while in English, the family name is at the end of the name order, thus, the term "last name" and "first name." Even more confusing is that in the United States most women take their husband's last names after marriage. A married woman named "Mary Davis" can be addressed as "Mary" or "Mrs. Davis." However, this is not the case with a Chinese woman. As women claim to be totally equal to men in China, their maiden names remain with them all their lives. If a married woman named "Wang Mei-fang" is addressed as "Mrs. Wang," she is bound to be puzzled and will wonder if it is she who is addressed because Wang is her maiden name. For example, when an American couple visited their Chinese friend Li Qian-ying in Shanghai, besides addressing her as "Mrs. Li," they kept calling her husband "Mr. Li." This surprised and embarrassed the Chinese couple very much, as neither form of address was accurate. He was Mr. Ding and she, Mrs. Ding or Miss Li.

Several additional address terms in English also have different rules of use in Chinese. For instance, "sweetheart" or "honey" is heard sometimes from sales personnel to address female customers in the United States. "It is quite common for the same speaker to address a series of male and female customers regularly using 'sir' to the males and 'dear' or 'hon' to the females" (Wolfson 1983). That would astound the Chinese as these terms are strictly confined to the relationship of lovers. "Girls" is another term used once in a while to address a group of women, old or young. But it can never

apply to older Chinese women since "girls" in Chinese refers only
to female children or very young women. "Lover" in English refers
to someone one loves or one has sex with outside marriage. How-
ever, misunderstanding often arises when a Chinese person from
the People's Republic of China uses "my lover" to refer to a spouse.

In English writing, "Dear" is always a necessary part of the
salutation, even when writing to a stranger. In Chinese letter writ-
ing, "Dear" is never used except if the addressee is really dear to the
writer. Instead, "Respectable" often procedes a title and last name
of someone who is one's senior. Among friends, the salutation is
just "Old Wang," "Little Li," or "Comrade + last name." The
husband's suspicion about the relationship between his wife and
the letter writer in the story at the beginning of the paper was an
unfortunate result of the ignorance of rules of speaking of English
in this respect.

Greetings and Farewells

Greetings can be given in the forms of linguistic messages and
expressive messages (Goffman 1963). In this paper, only the former
ones are discussed and the term "greeting" used here refers only to
linguistic greetings.

Three hundred and thirty-two (332) greetings and farewells
were collected in offices, on the school bus, at restaurants, and at
dinner parties in the United States. Fifty-six (56) examples were
collected in China. Of those, 49 were from a university campus in
Shanghai. In addition, forty-seven (47) greetings and farewells in
making phonecalls were taken from the calls by the landlady the
researcher lived with and by the researcher's roommates in the
United States.

The analysis shows that in the United States there are many
forms of greetings used when people encounter each other, such as,
"Hi," "Good morning," "How are you doing?" and so on. Out of
127 examples of greetings in the morning, 79 were "Good morn-
ing." Forth-three (43) of them were used to the Vice Chancellor,
Dean, Department Chairman, and professors. Eight (8) were be-
tween the assistant manager of a bank and the customers. Five (5)
were between the cleaning woman and graduate students. The
rest were between graduate students. The examples of "Hi" were
used between graduate students, between salesmen and customers,
and between the landlady and the tenants. It can be seen that "Hi"

is more often used between people who are close in status, while "Good morning" is more formal and used more often with people of higher rank. In Chinese, the difference of rank between people is not distinguished by the form of the greeting itself, but rather the manner. People of lower rank often address a senior interlocutor before he gives the greeting "Good morning" or "How are you," while people of the same rank only exchange greetings without addressing each other. Following are two contrastive interactions, one between two teachers and the other between a teacher and a student passing her on a bicycle:

> Between two teachers
> A: Morning.
> B: Morning. Where is your classroom?
> A: No. 303 in Lecture Hall One.
>   (They parted quickly.)
>
> Between a teacher and a student
> A: Lin Laoshi (Teacher Lin), good morning.
> B: Good morning.
>   (They passed each other. The respondent, the teacher, did not
>   have to address the initiator, the student, in response.)

When and how long greetings can be used also differ between the two cultures. "Good morning" can be used throughout the morning till noon in English. But in Chinese it can only be used in the early morning, because the Chinese expression "Zao (morning)," besides being a greeting, also implies the meaning of "You are early." So if one says "morning" to others after nine in the morning, it sometimes might be taken as a sarcastic remark. The following interaction might sound strange to English speakers.

> A: Morning (Zao)! Where are you going?
> B: Oh, it's already ten o'clock. I'm not early at all. I'm late today.

Theoretically, there is a term of greeting "Wan an" for both "Good evening" and "Good night" in Chinese. But in actual practice, this term is seldom used even when people meet at eight in the evening. "Ni hao (Hi)" isused instead at all times of day except in the early morning.

At a dinner party in a banquet hall, a Chinese lady, an important figure on that occasion, tried to practise English after she was introduced by the interpreter to an American guest. The following interaction took place:

A: Good night, Mr. X.

B: Good night, Mrs. Y. (Very much puzzled, as the dinner had
     not started yet. Was she going to leave?)

A: (In Chinese and through the interpreter) Shall we go over there
     and have a cup of tea first?

B: Yes, thank you. (More puzzled. Was she going to stay? Why
     did she say "good night" then?)

Chinese English learners have to guard against the mistake of
confusing "good night" with "good evening" in English, because
they are both translated as "wan an" in Chinese and can be taken
as the same meaning. "Night" is later than "evening" to Chinese
English learners. So they often wonder what to say when they
meet an English speaker at ten o'clock in the evening, and they
would never say "good night" when they part with an English
speaker at five in the afternoon. On the other hand, for English
speakers, "good evening" is used when people meet in the late after-
noon, in the evening, or at night no matter how late it is, while
"good night" is an expression to bid farewell to people at those
times.

Another area of confusion involves the American expression
"How are you doing?" which can be used as a greeting between
familiar friends, acquaintances, and even nodding acquaintances.
There does not seem to be too much difference between "How are
you doing? " and "Hi" in American use. In Chinese, "Ni hao (Hi)"
is used with all people while "Ni hao ma? (How are you doing?)"
is only used between familiar friends. Very often it is used as an
opening remark to begin a short chat when two Chinese come
across each other. The following is how two teachers interacted
when they ran into each other at the school gate, both riding
bicycles:

A: Ni hao. (Hi.)

B: Ni hao. Ni hao ma? (How are you doing?)

A: Hen hao, ni ne? (Very well, and you?)

B: Oh, mang de bu de liao. (Oh, I'm swamped.)

A last area of confusion regarding greetings is examplified by
the reaction of an American teacher working at a university in
Shanghai who complained that she was often asked where she was
going by many people she met in passing. She was very upset about

this kind of interference with her personal activities. In fact, "Where are you going?" in Chinese is also a kind of greeting at any time of day. In addition, "Have you eaten?" or "Have you had lunch (supper)?" are also mere greetings during meal hours instead of real questions. The questioner is not interested in any answer at all. The following interaction is one of the most common ones heard on the campus of a Chinese university:

    A: Where are you going?
    B: To the library.
    A: All right. See you.
    B: See you.

But for people of different cultures, these kinds of greetings may very likely be taken as an invasion of privacy.

Farewells also constitute a kind of "ritual display" as greetings do (Goffman 1971). Data show that there are certain patterns of wishes used at the time of parting in American English. Out of 107 farewells collected, 34 were "Have a nice day," 28 were "Have a nice weekend," and four were "Have a nice meeting." The usual response to the wishes is "Thank you. You, too." Similarly "Nice meeting you" and "Nice to have talked to you" is a form commonly used when one leaves a newly introduced acquaintance. The response is "Me, too." But none of these expressions are used by Chinese speakers. They simply say "Good-bye" or "See you (later)" when leaving each other. If they were given such wishes or treated with this kind of politeness, they would not know how to respond. For example, for a long time after he came to the United States, a Chinese visiting scholar was embarrassed and did not know what to say except "Thank you" each time when the bank teller said "Have a nice day" to him as he was leaving the bank.

As another example of a confusing pattern, in the United States, a guest might say, "I enjoyed the dinner," "I really enjoyed the evening," or "I enjoyed the talk very much" besides expressing thanks at the end of a party or a dinner, and the host (hostess) responds with, "Thank you for coming" or "We are glad to have had you." This kind of interaction sounds funny to Chinese speakers. From an American's perspective, the guest has given the host pleasure by coming and being with him. So the pleasure is on both sides. But a Chinese host would only think that he has entertained the guest and given the guest pleasure. That is why "Thank you for

coming" would sound very strange to both Chinese hosts and guests. The following is a typical example of parting between Chinese hosts and guests:

> A: Thank you very much. We are sorry to have bothered you for so long.
> B: You are welcome. We are sorry that nothing special has been served. (Actually a big dinner has been served.)
> A: How could you say nothing special! The food was wonderful.
> B: Watch your step, please. Drop in again when you have time.
> A: You stop by our home when you are free.
> B: I will, thank you. Watch your step, please.
> A: Don't bother to see me out any further. Please go back into the house.

It is a usual practice for a Chinese host to see the guest out of the house and walk him for some distance. At least, the host would stand by the door until the guest is out of sight. In contrast, American hosts, after exchanging remarks and wishes for parting, close the door behind the guest.

From the following research data, it can be seen that there are even bigger differences between Chinese and American speech behaviour in making a telephone call. As American speech behaviour on phone calls might irritate, insult, or amuse French speakers (Godard 1977), it has shocked many Chinese speakers in the United States. In Chinese, the opening remark on a phone call is "Ni nar?" (Where is your place?" or "Ni shi X ma? (Is your place X?)." Only when the caller gets a positive reply, will he ask for the expected addressee. But this is not the case with American phone callers. Twenty-one (21) calls from the data made by Americans all began with "Is X there?" or "May I speak to X?" So in the United States, wrong number phone calls are often very striking (Godard 1977), as the callers do not check the place on the other end, or the number, but just say, "Is X there?" The names they refer to are often total strangers to the answerers. It might be because in the United States there is a telephone in almost every house, apartment, and office, and it is taken for granted that the person you want to reach is right round the phone, and there is no need to check the place at all. After hearing "May I speak to X?" an English speaking answerer would say, "This is X," "This is she (he)," "This is X speaking," or just "speaking." To Chinese native speakers, the first two responding remarks sound as if the answerer

were introducing someone else instead of identifying himself. In response to the caller's request "I want to speak to X," a Chinese answerer would identify himself directly by saying, "I am X. Who are you?" instead of "This is X. Who is calling?" in English. The latter two response patterns are even more confusing to Chinese. One example from the data is as follows: A Chinese speaker began a telephone call to her friend, a Chinese American, by asking in Chinese, "X zai ma?" (Is X around?)." The answer was also in Chinese, "Zai shuo hua (Speaking)." Instead of going on talking, the caller asked, "Ta shenme shihou keyi shuo wan? (When can he finish speaking?)." As incredible as the story sounds, it is, nevertheless, a true one. Six of the phone calls in the data to the researcher from her Chinese friend proceeded in exactly the same way. The phone call began in English:

A: May I speak to X?
B: Speaking.
A: (A short silence, then switched to speaking Chinese) X zai ma? (Is X there?)
B: (In Chinese) Wo shi X. (I am X.) (Then the phone talk went to smoothly.)

Before ending a call, there usually are some pre-closing hints in English as exit cues in leave-taking (Goffman 1963), such as, "Nice to have talked to you" or "Thank you for calling." But Chinese callers do not interpret these expressions as closing hints and might try to continue the conversation. They need to hear a more explicit message, such as, "Let's leave it at that" or "Shall we stop here?" as a directive for ending the phone call. The following is the closing part of a phone talk between an American and a Chinese native speaker:

A: When are you leaving?
B: Tomorrow.
A: Wish you a good journey.
B: Thank you. I'll call you when I'm back. Thank you for calling.
A: You are welcome. Do you need any help? I think that . . .
B: No, thank you. I'm sorry I have to run. Talk to you in two weeks. Bye-bye.

Obviously the hint "Thank you for calling" did not work. A did not take it. As B was in a big hurry, he had no choice but to use a more explicit expression "I have to run" to end the conversation.

Compliments and Response to Compliments

As was shown by Wolfson (1983) and Manes (1983), the idea of compliments is closely connected with values. The study of 39 examples collected among Chinese students, teachers, and American teachers working at a university in Shanghai, and 28 examples gathered in the United States at dinner parties, on the campus, and at conferences has led to very interesting findings. "If there are important differences in the way compliments work within and between ethnic groups who speak different varieties of the same language, we must expect to find much [greater] difference across speech communities where totally different languages are spoken" (Wolfson 1983). This can also be verified when comparing the use of compliments in the United States and China.

For example, in China, being plump connotes happiness, fortune, and no worry. Based on this value, it is taken as a compliment to remark that someone has gained weight. Nineteen (19) examples of the data show how Chinese students and teachers offended American teachers while complimenting them on their gaining weight. The second story at the beginning of the paper is one of them. On the other hand, when Chinese remarked that an American had lost weight just to show their concern, the listener turned out to be extremely delighted. The following is one typical example:

Chinese teacher: Hello, Ms. Jefferson. How have you been? (Concerned) You seem to have lost weight. Are you fine?

American teacher: Really? Are you trying to make me happy? I hope I have lost some weight. But I'm not sure.

Chinese teacher: (Puzzled and did not know what to say.)

For Americans, especially for American women, being thin has great value. They often spend considerable money on diet and exercise to keep themselves at a certain weight. Therefore, the remark that an American has gained weight is perceived as an insult instead of a compliment. Even the word "plump," which implies a good sense of "nicely rounded" or "pleasantly fat," is not favoured by Americans while the word "skinny," which, in fact, has a negative meaning among Chinese of "too thin, underweight" is often well-received by Americans. In one of the examples in the data, an American saw a picture of the daughter of a Chinese scholar

and remarked, "She is skinny." The scholar was a little unhappy, for her daughter was very pretty. Why did the American friend make such a remark? But then she was surprised to hear the American's reference to her daughter as "your beautiful daughter" in the following conversation. The same word "skinny," if used to describe a Chinese person, would imply the sense of sympathy with someone who might have had some misfortune or who might not have enough food to eat. It would never be taken as a positive word.

Because more emphasis is placed on the virtues of people and qualities of individuals in China, the Chinese people do not consider good-looks as a great value. Too much attention to one's appearance would mean less attention to his work or study. With this kind of public concept of values, people seldom give compliments on each other's appearance. However, remarks, such as "You look pretty in this sweater," "You look very nice today," and "What a beautiful coat," which were common in Wolfson's research on compliments, are heard very often in the United States. Eleven (11) examples of this kind of compliment were collected in two weeks between friends, between colleagues, and between parents and children on the campus of an American school and in the American family the researcher lived with. As this kind of compliment is considered embarrassing to Chinese, they are seldom heard in China. However, similar compliments on performance are heard in both cultures since both the United States and China value good performance. As Manes put it, "Outside of compliments on personal appearance, by far the most frequent type of compliments are those on the quality of something produced through the addressee's skill or effort" (Manes 1983). Such compliments as "You did a good job," "You speak good English," and "Your talk was very impressive" are popular in China as well as in the United States. Nevertheless, Wolfson's discovery, "Speech acts differ cross-culturally not only in the way they are realized but also in their distribution, their frequency of occurrence and in the functions they serve" also conforms to the data found in this research. Twenty-one (21) examples were gathered in one month in America, but only four were observed in the same length of time in China. So one of the differences between Chinese and American speech acts in terms of giving compliments on performance could be that the Chinese, who are characterized as reserved people, give fewer compliments

than Americans do. Only when one has done an extremely good job will he or she win a compliment. Similarly, an American guest often pays compliments again and again to the hostess on the food at dinner, even if the food is not to his liking. Chinese guests seldom do so, even if they, in fact, are very fond of the food and appreciate the host's and hostess's hospitality greatly.

As Chinese people are known for their modesty, their way of responding to compliments seems unusual to Americans and often puzzles people of other cultures. All of the 17 data collected had the same response "No, no, no" to compliments "You did a good job," "You speak good English," and "How could you speak English so well?" Does it mean they did not accept the compliments or they thought they were not good in that respect? No. It is just a form to show one's modesty. To say "Thank you" to respond to a compliment as Americans do would be considered arrogant. No matter how pleased Chinese people may feel upon hearing a compliment, they must withhold any expression of gratitude or delight.

Another manifestation of this is shown by nine examples of Americans who felt upset with their Chinese friends or interpreters because when they expressed their gratitude to their Chinese friends for their help, the response was all the same "No, it's my duty." This kind of reaction made the Chinese seem unappreciative to Americans. The response is interpreted to mean that they help only because it is their duty. In other words, they have to do so even though they might not like it. This is also a misunderstanding arising from different societal values. When Americans respond to being thanked, they seem to place great value on "pleasing" the person who thanked them. This is shown by their response "You are welcome" or "It's my pleasure," meaning "I am pleased to do that, so you don't need to thank me." From a Chinese perspective, however, "duty" and "responsibility" are even higher values. Thus, the response "It's my duty" means "I'm happy that I can do my duty" and "I have not done anything special or extra for you, so you don't have to thank me."

Implications for Teachers

The above examination of Chinese and American forms of address, greetings, farewells, and compliments provides insight into the differences between Chinese and American cultures from a

sociolinguistic perspective. Considering the differences between these cultures in terms of rules of speaking, it should be clear that non-native speakers of English and Chinese need specific instruction in the appropriate ways to use many of these linguistic forms. For example, when an English as a second or foreign language teacher is introducing greetings or compliments, it is not enough to teach the correct forms. Students need information and practice on greetings and compliments that are appropriate (and inappropriate) in various situations. Native Chinese speakers (and by extension speakers of other Asian languages) need to be taught to say "How are you?" not "Where are you going?" as a usual greeting and have to be informed that "You've gained weight" is an insult to most Americans. They need instruction in proper salutation in letters (Dear _____) and use of first names in addressing peers, even with members of the opposite sex. In addition, students should be informed about the high frequency of compliments, acceptable (and unacceptable) responses to compliments, and appropriate subjects for compliments in English. For instance, American English speakers frequently give compliments on attractive clothing or jewelry and admirable performance, but not on weight gain. Incorporating practice with this kind of information, beginning in elementary level classes, should help students overcome some of the confusion and inadvertent miscommunication resulting from differences in rules of speaking.

This paper is only a beginning. As there are, no doubt, many additional aspects of communication in which these two cultures have different rules for social interaction, further research is needed in order to promote mutual understanding and appreciation of Chinese and American cultures as well as facilitate and make more meaningful the experience of learning and using the two languages.

REFERENCES

Applegate, R.B. 1975. The language teacher and the rules of speaking. *TESOL Quarterly* 9(3): 271–278.

Ervin-Tripp, S. 1976. Is Sybil there? The structure of American English directive. *Language in Society* 5(1):25–26.

Godard, D. 1977. Same setting, different norms: phone call beginning in France and the United States. *Language in Society* 6(2):209–219.

Goffman, E. 1963. Behavior in public places. London: Collier-Macmillan.

——————. 1971. Relations in public. New York: Harper Torch.

Holmes, J., and D.F. Brown. 1976. Developing sociolinguistic competence in second
    language. *TESOL Quarterly* 10(4):423–431.
Hymes, D. 1962. The enthnography of speaking. In *Anthropology and human behavior,*
    T. Gladwin and W.C. Sturtevant (Eds.). Washington D.C.: Anthropological Society of
    Washington.
_____. 1972. On communicative competence. In *Sociolinguistics,* J.B. Pride and J.
    Holmes (Eds.). Harmondsworth, England: Penguin Books.
Irvine, J. 1974. Strategies of manipulation in the Wolof greeting. In *Exploration in the
    ethnography of speaking,* R. Bauman and J. Sherzer (Eds.). Cambridge: Cambridge
    University Press.
Manes, J. 1983. Compliments: a mirror of cultural values. In *Sociolinguistics and language
    behavior,* N. Wolfson and E. Judd (Eds.). Rowley, Massachusetts: Newbury House.
Sullivan, P. 1979. Conversation: saying hello and goodbye. *TESOL Newsletter* 12(1):29.
Wolfson, N. 1983. Compliments in cross-cultural perspective. *TESOL Quarterly* 15(2).
_____. 1983. Rules of speaking. In *Language and Communication,* J.C. Richards and
    R.W. Schmidt (Eds.). Longman House.
_____. 1983. An empirically based analysis of complimenting in American English.
    In *Sociolinguistics and language acquistion,* N. Wolfson and E. Judd (Eds.). Rowley,
    Massachusetts: Newbury House.
_____. 1983. Introduction. In *Sociolinguistics and language acquistion,* N. Wolfson
    and E. Judd (Eds.). Rowley, Massachusetts: Newbury House.

Taking Second Language Learners Beyond the Classroom: Gathering Natural Speech Samples

Patrick Blanche

It is common knowledge that many people who have studied a language for several years in the classroom are uncomfortable in situations where they must interact with native speakers. They are often at a distinct disadvantage when it comes to using this language assertively, which involves a mastery of the rules of speaking, not just the rules of grammar. For instance, they might not know exactly how to introduce themselves under different circumstances, how to get the floor, how to interrupt, or how to establish intimacy or maintain social distance. They are usually limited to only one conversational style. In order to learn these and other rules of speaking, language learners must be provided with opportunities to interact in an authentic and unpredictable manner with a wide range of native speakers.

This article presents a pedagogical adaptation of sociolinguistic field-work techniques as an activity that does this and unites the world outside the classroom with the more structured environment of the school.

Sociolinguistic Fieldwork Techniques

Before assessing the educational value of sociolinguistic field-work techniques, it would be helpful to consider the methodological approaches of linguists studying speech in a social context.

Patrick Blanche has a B.S. in International Affairs from Ecole Supérieure de Commerce de Paris, an M.A. in French and Spanish from West Virginia University, and an M.A. in Foreign Language Education from the University of California at Davis. He taught French in the United States and Canada for six years and has taught English in Japan, Mexico, and France. He is currently on leave from the United States Department of Defense Language Institute in Monterey, California and working as a special projects team instructor for the Tokyo Center for Language and Culture in Tokyo, Japan.

The first step for all such research is the identification of the language community to be surveyed. This is followed by a preliminary observation of the places of local interaction in the neighborhood: the schools, stores, bars, playgrounds, and so on.

Prior to making any direct contacts with local residents, sociolinguists must establish a reason for their presence in the area. In many developed countries, people are naturally suspicious of strangers who try to start a conversation with them, more so if they carry a visible tape recorder. It is therefore imperative that fieldworkers prepare a careful explanation for their investigative effort, including reasons for their interest in the locality. But the stated topic of interest must never be language itself. The surest way to obtain unnatural, formal, corrected speech is to say that language is the subject under study. Thus, some genuine—while perhaps general—purpose for the researchers' endeavors must be adduced. This enables fieldworkers to interact with community members as participants and observers, conversing with them on topics of authentic interest, while directly observing (and tape-recording) their speech.

In addition to pinpointing a specific geographical area and preparing an explanation for the work being carried out, investigators must devise interview forms to guide them as they engage their subjects in conversation. Because standard survey questionnaires often call for only the most formal language registers, sociolinguists have developed "interview schedules," which consist of a series of modules that are based on topics related to the expressed subject of their research. These modules incorporate a range of questions purposely designed to elicit both general information, which tends to be more formal in style, and personal experiences, which are ordinarily conveyed in a more casual and spontaneous fashion. Such modules produce a continuum of conversation styles from the most careful to the most colloquial.

Among the topical features included in all interview schedules are some questions that have been shown to elicit spontaneous, uncorrected, natural speech. When properly introduced in the course of a conversational exchange, these questions create a context that encourages the retelling of personal stories and the reliving of past experiences. They direct the speaker's attention away from the interviewer and away from language and involve them in the communication of their own feelings, which inevitably generate sponta-

neous utterances. Topics that invite such speech are childhood games and rhymes, fight stories, premonitions, luck, and situations of danger (Labov 1966). The corresponding queries are inconspicuously integrated into the total interview sequence with the knowledge that most people will eagerly relate an incident in which they believe they almost died in a style that bears little resemblance to the polite ways in which they reply to direct inquiries.

In actual sociolinguistic fieldwork, it takes the investigator several visits and a comparatively long period of time to get to know the informants, their families, and friends. Toward the end of these many sessions, the most formal elicitation techniques are introduced: minimal-pair word lists, specially written passages, and subjective reaction tests. The linguist then has a whole array of contextual styles at his or her disposal for future analysis.

For the purpose of second language teaching, the question becomes how to help students gain the fine-tuned competencies that are automatic and can only be described in abstract terms among native speakers. There is reason to believe that the methodological procedures utilized for gathering sociolinguistic data may be an end in themselves in helping students achieve these goals. For the second language learner, the entire fieldwork experience is valuable, beginning with the determination of how to get in touch with representatives of the speech community, as the actual involvement with native speakers will develop the abilities needed to analyze tape-recorded material under the instructor's guidance in the classroom.

Applications to Second Language Teaching

The following adaptation of sociolinguistic fieldwork techniques is intended for intermediate and advanced learners who need motivation and encouragement to interact with representatives of a particular language community. It is designed to give them a measure of confidence as they become aware that they can overcome their inhibitions toward talking to native speakers other than their friends and teachers.

In this procedure, the methods previously described are suited to the needs of the school. Students, acting as fieldworkers, are sent out of the classroom to collect material, i.e., natural speech, that later serves as a basis for both linguistic and cultural analysis. It is a two-step process: the actual data collection from native informants

constitutes the first step, and the second one is the analysis of tape-recorded speech for comparison and contrast of various patterns and styles of speaking. As a result, a learning situation is created that employs real conversation to help students gain communicative abilities. It brings the classroom and the outside world into a meaningful educational unity. Through a systematic progression of activities, students are motivated to communicate with native speakers in contexts where both grammatical correctness and pragmatic relevance may be called for. Practice of this type helps increase the learners' fluency as well as their understanding of the varieties, uses, and cultural aspects of the language.

Data Collection

Before beginning fieldwork with native informants, learners should be prepared to conduct interviews by means of exercises designed to build up their confidence. Depending on their ability levels, the teacher should plan lessons that impel them to seek information from other students in class, for instance, through role-playing situations. These may be followed by questions on personal values and attitudes. Obviously, exercises of this kind are an integral part of many second language courses. Yet, the fact that they are an indispensable prelude to face-to-face interviews with representatives of the speech community must be stressed. Later on, students should be given short assignments that compel them to get small bits of information from native speakers. For example, they could be required to select a place they wish to visit and find out from a foreigner the approximate cost of the trip and details about the place itself, or they may have to poll their foreign friends whose views on an issue of current interest are to be summarized. The information obtained can then be brought back to class for discussion, but first, students should be trained to ask questions, understand responses, and impart the knowledge they have gained to others.

Once the learners have participated in a sufficient number of prefieldwork activities, preparation for the full-scale project may begin. The first step is to discuss the entire procedure with the class. This involves a description of interview situations with examples of the range of speech styles that emerges from each (e.g., medical histories can be contrasted with TV talk show interviews). It will illustrate the variety of samples that may be gathered and give the learners an idea of what they will be looking and listening for.

After this structured introduction, an appropriate topic must be selected. It should be of plausible interest (anything that relates to people and their lives would probably meet this requirement) and compatible with the sociolinguistic research methodology described above. Possible topics might include life in big cities and small towns, environmental concerns, foreign travel, living and working in Japan, contrasts between lifestyles, and so forth.

Once a topic has been agreed upon, the teacher and class together prepare the interview schedule. As in actual sociolinguistic fieldwork, the schedule should consist of a module or modules with a series of questions to serve as guidelines for the interview. It should be constructed along a continuum, weaving the questions known to produce casual narratives in between formal inquiries.

After the activity has been fully explained, examples given, and a framework designed, the language of the questionnaire is reviewed. Pronunciation, intonation, new structures, and vocabulary should be practiced. Particular attention should be given to the students' introductory remarks, and since some of their requests for interviews may be denied, they should be alerted to that possibility as well.

When the participants are fully prepared, they are given a battery-powered cassette tape recorder and blank tapes. Each person should conduct a trial interview, first in class and then with an outside friend. It is important to be able to operate the tape recorder with ease—blank or distorted tapes could be a great disappointment. Learners are instructed to approach native speakers in pairs, introduce themselves, and ask if the informant has a few minutes to discuss a particular subject. Using their interview framework as a guide, they are expected to carry on two to four conversations, preferably with people of various ages, sexes, and socioeconomic standings. They might need several days to complete this part of the project.

Presented below is a sample module that the author's graduate students utilized in November 1985. These students were Canadian anglophones and prospective French immersion teachers who had been admitted into a special training program at the University of Victoria (UVic) in British Columbia.[1] They were given a list of the

---

[1] The UVic Teacher Retraining Program (TRP), which was financed jointly by the University, the Federal Government, and the Provincial Government through a program arranged by the Provincial Ministry of Education and British Columbia's three public universities.

members of the Victoria-based "French-speaking Society"[2] who lived nearby and would probably be available for interviews. The students used this list to make appointments with their informants by telephone. Most of the subsequent meetings took place in the French speakers' homes.

Life on Vancouver Island

Self-Introduction

Je m'appelle........et je suis des cours de français à un niveau avancé à
/My name is........I am a graduate student of French at the University of

l'université de Victoria. Je vous téléphone parce que vous faites partie de la
Victoria. I am calling you because you are a member of the French-speaking

Société Francophone et que vous pourrez peut-être m'aider à faire une enquête
Society. In fact, the President of the French-speaking Society herself gave

sur le mode de vie des personnes d'expression française dans l'Ile de Vancouver.
your name and telephone number to one of my instructors, as you might be

Cette enquête est un travail pratique qui se rapporte à mes études. C'est
able to give me some information I could use for a class project. The aim of

d'ailleurs la Présidente de la Société Francophone qui a donné votre nom et
this project is to find out what life is like for French-speaking people on

votre numéro de téléphone à un de mes professeurs. Est-ce que je pourrais
Vancouver Island. Do you think we could meet somewhere and have a twenty-

parler en français avec vous pendant une vingtaine de minutes à un endroit et
minute conversation in French at your convenience? Could you possibly see

à une heure qui vous conviennent? Est-ce qu'il vous serait possible de me
me this week or next week? Where do you think you would feel most com-

rencontrer cette semaine ou la semaine prochaine? Où est-ce que vous vous
fortable for the purpose of answering my questions? What day and what time

sentiriez le plus à l'aise pour répondre à mes questions? Quel jour et quelle
would be most convenient for you?/

heure vous conviendraient le mieux?

---

[2] La Société Francophone de Victoria.

Questions to be aked

1. Depuis combien de temps êtes-vous à. . . . .?
   /How long have you been living in. . . . .?/

2. Est-ce que vous êtes d'origine canadienne? (Si oui:) De quelle province
   /Are you a native-born Canadian?(If so:) Which province did you come

   étes-vous originaire? (Si non:) Quelle est votre nationalité d'origine?
   from? (If not:) Where are you from originally?/

3. Quel a été votre premier contact avec un milieu anglophone?
   /What was your first experience in a community of English speakers?/

4. Est-ce que certains membres de votre famille vous manquent?
   /Do you miss any of your relatives?/

*5. Qu'est-ce qui vous manque le plus ici?
   /What do you miss the most here?/

6. Est-ce que vous avez des enfants dans la région? (Ou:) Si j'ai bien compris
   /Do you have any children living in this area? (Or:) If I understand what

   ce que vous m'avez did tout à l'heure, vous n'avez pas d'enfants dans la
   you told me a little while ago, you don't have any children living in this

   région?
   area?/

*7. Quel est le souvenir le plus vif de votre enfance?
   /What is your most vivid childhood memory?/

8. Est-ce que vous participez à des activités organisées pour des francophones
   /Do you take part in activities planned for French-speaking people or by

   ou par des francophones?
   French-speaking people?/

9. Dans quelle mesure est-ce que vous pouvez utiliser votre français dans
   /To what extent is your ability to speak French useful in your work?/

   votre travail?

*10. Est-ce que vous vous êtes jamais trouvé(e) dans une situation de discrimi-
   /Have you ever felt discriminated against as a speaker of French?/

   nation en tant que francophone?

---

*Crucial question; must be asked verbatim.

11. Quelles sont les émissions de télévision françaises que vous préférez?
    /What are your favorite French television programs?/

12. Est-ce que vous croyez qu'il y a plus de scènes de violence dans les émis-
    /Do you think there are more violent scenes in the English programs?/

    sions anglaises?

*13. Est-ce que vous avez jamais assisté à une vraie scène de violence au cours
    /Have you ever witnessed a violent incident in real life?/

    de votre existence?

14. Est-ce que vous êtes bien ici? Autrement dit, est-ce que vous êtes
    /Do you feel comfortable here? In other words, are you satisfied with

    satisfaite(e) de votre sort?
    your present situation?/

*15. Qu'est-ce qui vous déplaît le plus ici?
    /What do you most dislike in this area?/

Closing Statement

Je vous remercie infiniment de votre aide. Les renseignements que vous venez
/Thank you very much for your cooperation. The information you have

de me donner vont être très utiles.
just given me will be most helpful./

In the above example, the first few queries are more structured than those toward the middle and the end. This initial probing was intended to establish contact and produce somewhat abbreviated and formal responses. The latter inquiries were quite naturally integrated into the module with the knowledge that most people will eagerly talk about a childhood memory or an incident where they feel someone did not treat them fairly (Labov 1966, 1972). It was hoped that these questions (particularly the "crucial" ones: Nos. 5, 7, 10, 13 and 15) would, with some luck, elicit more spontaneous speech.

---

*Crucial question; must be asked verbatim.

Overall, the results which were obtained met the interviewers' expectations. Question No. 7 ("What is your most vivid childhood memory?") functioned as had been anticipated 85% of the time. Question No. 5 ("What do you miss the most here?") worked out well 43% of the time. Questions No. 10 ("Have you ever felt discriminated against as a speaker of French?") and 15 ("What do you most dislike here?") were only 14% successful, and question No. 13 ("Did you ever witness a violent incident in real life?") was ineffectual. But then, all that was actually needed from each informant was one fairly long sample of casual discourse. Moreover, questions No. 4 ("Do you miss any of your relatives?") and No. 8 ("Do you take part in activities planned for French-speaking people or by French-speaking people?"), which were not supposed to be crucial ones, proved very effective 30% of the time.

The interviews encompassed a wealth of interesting, varying, and natural utterances. They reflected different dialect pronunciations (both social and regional), basic everyday expressions, and cultural references that are commonly made, though often taken for granted by native speakers. In addition, students benefited from the field-work experience and contact with their informants. Their active involvement in producing the tape recordings built up their interest and motivation for all the exercises that followed. Self-made tapes of this kind appear to provide a stimulus for classroom work which goes far beyond that of packaged materials or simulated role-plays.

Data analysis

The material collected from the fieldwork lends itself to a wide variety of classroom activities. These range from basic comprehension of language in context to analyses of subtle linguistic variations. The following are suggestions for such activities. Depending on their ability level as a group, the learners might be asked to do some or all of them.

a. Basic comprehension and study of the cultural content of the taped conversations.

b. Vocabulary development exercises.

c. Examination of particular grammatical structures.

d. Analysis of discourse features such as topic nomination, topic shift, interrupting, and turn-taking.

e. Review of the functions of certain structural units, e.g., questions which stand for indirect speech acts.

f.   Study of stylistic variation, e.g., instances of code-switching or phonological reductions brought about by shifts from formal to casual style.

g.   Identification and correction of the learners' own errors from any of the above areas.

h.   Final written exercises.

Whichever type of scrutiny is deemed appropriate, the activities should progress in the order outlined below.

1.   A general class discussion is held on the total fieldword experiment. Students are given the opportunity to express their reactions and attitudes toward the project and to recount their experiences.

2.   The participants might be asked first to provide a summary of information from their recorded conversations—comparing their linguistic features and noting any phrases or words they do not understand.

3.   Then, the instructor predetermines the kinds of analyses to be conducted and listens to the students' tapes to find specimens of the items to be studied. Segments that are especially interesting because of their cultural value and the language they contain are also selected.

4.   The instructor introduces each assignment to the class by explaining what is to be investigated, offering examples in isolation (either orally or orally and in writing), and going over parts of the recordings to further illustrate the point being made. One such assignment might be to have the project participants study the differing functions of a given set of structural units—for instance, questions. The instructor would explain that questioning may serve several purposes within context and would show how a question can be employed to establish a topic, keep a conversation going, request information, or even provide action directives. Then, she or he would play portions of the learners' tapes to give them concrete examples of inquiries used in such ways.

5.   The learners take their cassettes home or to the language laboratory and complete the work on their own or in small groups.

6.   Individual students or groups of students present their findings to the whole class. They are expected to play portions of their tapes to demonstrate the points they are making and to illus-

trate the differences between the speakers they have inter-
viewed.

7. The instructor prepares structured exercises to give the learners
a chance to improve their skills in language areas where they
appear to be weak both from the interview situation and from
the classroom presentations. These may be on strictly gram-
matical points or on more general rules of speaking.

8. Where appropriate, written assignments are given to individual
students. They might be asked to compare their own recordings
to those they have heard in class, to explain how their speakers
resemble or differ from others in attitudes or speech styles, to
criticize their own interview performance—and to make sugges-
tions for improvement.

9. The final stage of the follow-up procedure is the evaluation of
the entire process with the class and possibly the joint prepara-
tion of a new module for the next fieldwork assignment.

Conclusion

The experience provided by the preceding adaptation of socio-
linguistic fieldwork techniques has been found to have many
advantages. Perhaps of greatest significance are the sustained
interest, motivation, and enthusiasm that are generated even among
the shyer students. While commercially prepared audio and video
material can be captivating for some time, tapes produced by the
students themselves are likely to have more staying power. This
approach is useful for the following reasons as well:

In the field, project participants are forced to talk with native
speakers; they are not able to avoid such confrontations. They will
have to make themselves understood by utilizing whatever com-
municative devices they can muster to ask the required questions
and to react to the responses. In some cases, their prepared inter-
views may lead to prolonged conversations and further contacts
with a particular language community.

In the classroom, students will have an opportunity to examine
their own speech, to identify their own problem areas, and to see
what changes the careful forms they use in formal learning situa-
tions undergo when they are engaged in spontaneous discussions.
Thus the tapes they bring back give the teacher a chance to attend
to the students' individual problems in natural discourse. Moreover,
cultural values and attitudes will become far more apparent because

they are received directly rather than through the intermediary of a text, videotape, or instructor. Both in the field and in the classroom, learners are exposed to a variety of well-formed but casual utterances. They can listen to and analyze a broad spectrum of regional and social dialects as a result of dealing with a cross-section of informants of different ages, sexes, races, and socio-economic classes. By being introduced to the heterogeneity of a natural speech community, they are able to avoid the frequent limitations of being exposed only to the idiolects of their teachers and a few foreign friends. Finally, advanced learners might be able to develop the ability to consider stylistic variation on the part of any one speaker, and not just differences between several performers.

Those of use who would like to prepare our students to communicate in a second language have to recognize that there is no way we can duplicate the L2 community in our classrooms. In the "street" the opportunity for language experience is infinite, unlimited by the textbook, the knowledge of the teacher, or the time of day. We have to face this fact in reaching a decision on how best to spend the time and expertise we have available to us. Perhaps more importantly, we need to view the L2 acquisition process as one that takes learners from classroom to street and back again to classroom (Savignon 1983). Levels of competence wax and wane with changes in exposure and emphasis. We should perceive the occasions for L2 use in the learners' environment, and we should help them to successfully integrate those occasions into their language program.

APPENDIX

The methods described in this paper are applicable to a wide variety of settings around the world. This is true even in countries which do not have large L2 communities. For example, in countries like Japan, it might be necessary to seek L2 speakers around tourist spots during the summer months. Approaching these L2 speakers can in fact the easy. For instance, an enterprising English-speaking society in Kamakura offered free guide service for a walking tour of their city. They set up a large sign at the railroad and bus stations to attract the visitors who were not on a guided tour. This meant that usually one student ended up accompanying two foreigners (Via, 1976). Fieldworkers might simply follow this example or think of other ways to help prospective informants in exchange for taped interviews. L2 speakers can also be found around large hotels and convention centers, on the campuses of large universities, in the foreign language publications sections of large bookstores, and at L2 language films and plays. Following is a sample interview for Japan based on sociolinguistic fieldwork techniques. It is general enough to be adapted to many different situations.

A Suggested Fieldwork Module for Japanese Students: Life in Your Neighborhood

Self-introduction
Hi! Are you from a(n) /name of language/ -speaking country?. . . . .
I'm from /name of city, town, or village, /not too far from /name of a large city/. I'm a student, and I'm working on a project here in /name of the place/. I'm trying to find out how Western people feel about the area in which they live in their country. Would you have some time to talk with me?

Questions to be asked
1. When did you come to Japan?
2. What do you think of your trip (stay) so far?
3. What has been the best (most interesting) part?
4. Do Japanese people seem pretty friendly to you?
5. Does life in Japan seem very different from where you (used to) live?
6. Do (did) you know most of the people who (used to) live near you in your country?
7. Are (were) there people you (used to) know well enough to just walk into their house?
8. Do (did) some people from your neighborhood just drop in to visit?
9. Are (were) the streets safe around there during the day?
10. And at night? Are (were) you afraid to walk around by yourself? What makes (made) you afraid?

*11. Are (were) there places you would not go by yourself? Where?
 12. Did you ever hear of anything really bad happening to anyone in your neighborhood?
*13. How about you? Have you ever been in a situation where you said to yourself: "This is it, I have had it"—at any time in your life?
*14. You never called the police?
 15. What would you do if anything bad happened to you in Japan?

Closing statement
Thanks for taking the time to talk. The information you have just given me will be most helpful. Enjoy the rest of your trip (stay).

REFERENCES

Fishman, Joshua A. 1977. The social science perspective. *Bilingual Education: Current Perspectives* 1. Arlington, Virginia: Center for Applied Linguistics.

Krashen, Stephen D., and Tracy D. Terrell. 1983. *The natural approach: language acquisition in the classroom.* Oxford, England: Oxford University Press.

Labov, William. 1966. *The social stratification of English in New York City.* Washington, District of Columbia: Center for Applied Linguistics.

——————. 1972. *Sociolinguistic patterns.* Philadelphia: University of Pennsylvania Press.

Savignon, Sandra J. 1972. *Communicative competence: an experiment in foreign language teaching.* Philadelphia, Pennsylvania: The Center for Curriculum Development.

——————. 1983. *Communicative competence: theory and classroom practice: texts and contexts in second language learning.* Reading, Massachusetts: Addison-Wesley Publishing Company.

Trueba, Henry T., Grace Pung Guthrie, and Kathryn Hu-Pei Au (Eds.). 1981. *Culture and the bilingual classroom: studies in classroom ethnography.* Rowley, Massachusetts: Newbury House Publishers.

Via, Richard A. 1976. *English in three acts.* East-West Center, Honolulu: University Press of Hawaii.

Short-Term Study Trips for Young Beginners: Pitfalls and Remedies

Emiko Yukawa

Introduction

Today, English education in Japan differs greatly from what it was fifteen years ago. One factor which has contributed to this change is the fact that short-term study programs in English speaking countries for learners of different levels of ability are now available. Such programs have two major goals—English study and cultural learning. They offer learners opportunities to hear and speak English for communication in settings other than the class-room and also to experience the culture of the country where English is spoken. The short-term study trip provides learners with one of the best environments in which to learn a foreign language and experience another culture.

Oftentimes, however, such programs do not achieve as much as they should, especially in the case of young beginners. Many participants go, for example, to the United States but speak English only in the formal classrooms. They step into big cities and hurriedly leave them, coming back with no memories of culturally and linguistically awakening experiences but holding a huge Mickey Mouse doll from Disneyland.

While organizing and preparing a short-term study trip for a high school English Speaking Society Club (ESS) in 1984, many of the problems which weaken the educational experiences to be gained in such programs became evident. In this article, these

problems and the solutions which I chose will be outlined and discussed.

The Situation

The twenty-seven ESS club members of Hikone Nishi High School, 1983–84, were not a group of exceptional teenagers as is sometimes characteristic of private high school ESS groups in big cities. Although their motivation was high, the English proficiency of the members varied greatly, ranging from the top five per cent to just the middle of the same age group. Anyone with an interest in English was welcome to join the club—not only high achievers.

The members met five days a week with me. In these meetings, club activities involved games, tapes and videos, and an occasional visit by guest English speakers. Besides this daily practice, the members made 8mm films and videos in English for school festivals and other events. In the year preceding the study trip, they had five intensive English camps, where they enjoyed making films and videos and practicing their English.

Going abroad as an official activity of a public high school ESS club was an unprecedented project in Shiga prefecture. The school authorities, concerned about liability in the event of an accident, did not approve of the trip as an extra-curricular activity or support it in any way. Through several discussions with the students and their parents, we decided to carry out the program as a private group trip.

Without any official support, I was not willing to take responsibility for members I did not know well. I encouraged twelve of the ESS club members to join the group trip. Nine of the twelve decided to join the twenty-one day study trip in the summer of 1984.

The site chosen was Lancaster, Pennsylvania, United States, where I had studied as a graduate student for a year and a half at the local state university. I was lucky to still have many contacts who were able to find homestay families and make arrangements for group activities, including short sightseeing tours and English lessons.

Organization—Avoiding the Pitfalls

Inherent problems in short-term study programs for young beginners are limitations of time, linguistic ability, and maturity.

Hence, the role of the organizer is very important in order to foresee these problems and to compensate for them. In only a few weeks, neither English improvement nor cultural learning can be easily attained unless the organizer exercises some means to accelerate the process and intensify the encounters between the students and native speakers. Regarding the linguistic aspect of such programs, whereas intermediate and advanced students are able to change their outside environment (for example, English on radio, television, and streetsigns) into learning materials, beginning students are not able to do this. Hence, the organizer must take care to sort these encounters and organize them into manageable learning situations for beginners. Concerning maturity, beginning students who are young (teens and early twenties) need more attention than older students. The older we become, the more life experience we usually have—including skills we use in meeting new people and experiencing and adapting to a new environment. Young people who lack these skills have to be provided with some arrangements to make up for them.

In designing our short-term study trip, these limitations of time, linguistic ability, and maturity were kept in mind. Four features of the program were designed to compensate for these limitations: the students participated in the planning; special care was taken in arranging the homestays; the students were given a task to be accomplished on the trip; and a counseling retreat was held during the trip.

Students' Participation in the Planning Process

Even if we exclude the fun-seeking participants who do not care to improve their linguistic skills, few students seem to know what elements of a study trip will enable them to improve their English. Many students seem to think that being on the soil of an English-speaking country is enough. The truth is, students must force themselves to use English if they want to improve, no matter where they may be. This simple principle is quickly forgotten when they find themselves in the foreign country. Once outside the formal classroom, they often lapse into speaking Japanese with their friends for shopping and sightseeing.

Hence, as advisor, I had the students participate in the planning process in order to heighten their awareness of program goals. They discussed the purpose of the trip and their goals. They agreed that

they wanted to practice English and learn about American culture. They then discussed which activities would help them meet these goals.

In addition to the scheduled fifteen hours of formal English lessons, the students realized in planning their trip that another good opportunity to improve their English would be interaction with their homestay families. They realized that these families, who volunteered to host them, were the best Americans they could hope to interact with (the families were interested in them, otherwise they would not have volunteered). The students resolved to practice their English with the homestay families and to join the family activities as much as possible. Such contact would also help them meet their second goal: cultural learning.

As the students planned their trip to meet these goals, they realized that in order to meet their goals they would be unable to go on as many sightseeing trips as they would have liked. Of the choices I offered them, they chose a two-day trip to Washington D.C., thus giving up opportunities to see New York, San Francisco, and Disneyland, all of which they had wanted to visit prior to our planning discussions.

One activity which was initiated by the students in this planning stage was a picnic with a church youth group. The students requested an opportunity to interact with American youth of their age—to get to know how they differ from and are the same as Japanese youth. With the help of one of my contacts in Lancaster, we were able to arrange the picnic.

After the planning discussions, the itinerary was made final. The activities to be shared by the group during the twenty-one day stay were:

> English lessons—five days, three hours per day
> Opera—one evening
> Amish Village Tour (Lancaster local attraction)—one day
> Picnic with Youth Group—half day
> Mountain Cabin Retreat—two days, two nights
> Washington D.C.—two days, one night
> Hershey Amusement Park—one day
> Farewell Party—one evening

The planning discussions were necessary not so much for the making of plans as for heightening the students' awareness of the

goals of the trip and how each activity would help them meet these goals. The students then had a better idea of how to prepare themselves for the trip. In addition, the value of each activity was better understood.

Arranging the Homestays

In a short-term study trip for young beginners, the homestay experience is significant because it offers the students the chance to interact with native speakers of English in ways which are rarely available to students of low proficiency. In organizing the homestays then, several measures were taken to ensure that each provided quality learning experiences.

The first measure taken was to assign only one student per family. In homestay programs where more than one student is assigned to a family, the student who speaks English best tends to monopolize all the talk. Hence, the goal of the homestay—interaction with a family—is attained by only a few and not all of the students. By assigning only one student per family, we hoped to avoid this kind of situation.

In addition, it was also important that the students stay with their homestay families throughout their entire stay in the country —not just for a few days or a weekend. In terms of linguistic and social interactions, being with a family for a few days is totally different from being with it for several weeks. A few days is just enough time for self-introductions and basic questions and answers, which even beginners have already practiced many times in class. A longer homestay, however, gives the students opportunities to interact much more and learn such culture-dependent aspects of communication as 'appropriateness,' for example, when and how to give and respond to compliments.

Another measure taken to ensure a successful homestay experience was a careful matching of students with families. Japanese youth rarely have an opportunity to mix with different age groups until after high school. Real socialization practice usually begins in the university or on the job. Therefore, we tried to make up for this lack of social experience by matching the students with families so that they would have something in common. The matching began when a photo and profile of each student was sent with information on their family, personality, hobbies, future goals, likes, dislikes, and what they expected to do and see during the twenty-one days

in the United States. The American families then got together and examined the profiles to see which combinations would be the most enjoyable for everyone; for example, a student who was a pianist was matched with a very musical family. To ensure a smooth first encounter between the students and their families, they exchanged letters before they met. Each student received a letter from their homestay family after the matching was complete. The students then wrote back to their American families giving further infomation on themselves and inquiring about what the Americans expected to know about Japan. This letter exchange served to lessen the anxiety of the first meeting and to speed up the establishment of relationships.

A final aspect of the homestay experience was a farewell party and slide show given by the students for their families. The members had prepared slides on the theme "Introduction to Japan" before leaving for the United States. These slides, accompanied by music and explanations, were not only of the big cities and famous sites like Mt. Fuji, but also included scenes of their daily lives at school and in their neighborhoods. By showing these slides and explaining them to the families, the students were able to express with the help of pictures and music much of what they had tried to explain on their own. This experience eased their frustration and gave them a sense of achievement in English which could serve them in their future studies. In addition, the slides provided topics for discussions with their families, as the Americans inquired about things of interest in the pictures.

The Assigned Task

While the homestay experience increases the number and frequency of interactions between students and native speakers, the different kinds of interactions must be recognized as limited. Greetings at morning, night, when leaving and coming home, statements of preference to such questions as "would you like to go to the beach tomorrow?" and small talks on such topics as family and Japan represent the bulk of interactions available through the homestay experience.

In an effort to increase the kinds of communication acts the students might practice, I decided to assign a task which they would have to accomplish while in the United States. This task would involve Americans and would require that the students communicate

in English in order to complete it. As the EES club was planning to make an 8mm film for the school festival in September, we decided to require a part of the production to be done on location in Lancaster.

The movie was a nonsense comedy about a miracle pill, which, when taken, would allow a person to speak fluent English. The pill is stolen, and the thief has fled to a small town in the United States. Nine detectives are sent to catch the thief. In the movie, each detective (played by ESS students) had to visit such places as the police station, neighborhoods, churches, and supermarkets in search of the thief.

Helpful in understanding the kinds of interactions in English which the film project required and how these differ from those required in the homestay is the following classification of communication acts:

Controlling: acts in which the speaker's dominant purpose is to control behavior.

Feeling: acts in which the speaker's dominant purpose is to express feelings and attachments as an affective response.

Informing: acts in which the speaker's purpose is to offer or seek information.

Ritualizing: acts that serve primarily to maintain social relationships and to facilitate interaction.

Imagining: acts which cast the speaker in imaginary situations.[1]

In studying these categories, it is obvious that whereas the homestay experience offers the students practice primarily in ritualizing and informing, the filmmaking task would require the students to practice in these categories as well as in the other three: controlling, feeling, and imagining.

Indeed, the filmmaking task required the students to take more active roles in communicating with native speakers. Although, as their advisor, I had sent a letter to the host families explaining the project and asking for their cooperation, the students were still responsible for specific communication acts to complete such tasks as: finding actors and actresses to play roles in the film, borrowing a tape recorder and microphone, arranging transportation to and from filming sites, setting schedules, explaining what each role

[1] National Project on Speech Communication Competence. Synthesis Conference.

required, arranging for second takes of scenes which were not satisfactory to them, and explaining why they were not satisfactory. Therefore, the filmmaking task forced the students to take active roles when communicating in English: to control others' behavior, to express their feelings, to inform and to explain, and to imagine.

The Retreat and Counseling Sessions

During any intensive language study program, participants will feel psychological tension and fatigue. In a program involving high school students who are beginners in a language, the frustration can be intense.

In programs where the students are not isolated from each other by the homestay experience, this frustration often causes them to run away from English interactions. They are able to release their tension by being with each other and speaking Japanese on sightseeing trips or while shopping. In this program, however, such opportunities were rare. So, in planning the trip, I thought it important to schedule a break from the interactions with Americans after the first week. I was able to arrange a two-night retreat at a mountain cabin for this purpose.

It was through a long discussion with them the first evening and through individual sessions the next day that I realized how important the retreat was for them, especially at that point in the trip. Each member talked about their first week—their daily life with their host family and their feelings about it. Half of them were dying to release their frustrations and fatigue. Some cried to express their disappointment in themselves. Others had adjusted quite well to the new environment but could easily recall difficult moments and could empathize with those less successful.

The students' experiences and feelings varied. One student blamed herself, to the point of denying her own validity as a person, for the fact that she was more introverted than the other students and thus not engaging in as many interactions with Americans as she had hoped. Another shy student, afraid of interacting with her American family but wishing to learn English, had been staying in her room and spending hours of her free time browsing an English-English dictionary. Other students had trouble refusing anything the host family offered them because nicely refusing something requires more communication skills than accepting.

The retreat allowed the students to release their frustrations and express their fears and disappointment in themselves. It was also helpful in another way. The students realized several important things about the process of language learning and about inter-cultural experiences. Each student learned that she was not the only one going through this frustrating stage and that these feelings are normal for any language learner. They also came to understand that it was not lack of English language ability alone that caused such frustration but also their lack of an understanding of certain culture-specific communication patterns. For example, they were not sure of how much initiative to take in a conversation or of how frank one could be without showing disrespect to the host family. A third important revelation was that language learning is different from learning sports and other skills because language is inseparable from thinking, and one's identity is intimately linked to one's culture. Hence, the inability to fully function in a foreign language and culture could influence their self-perception and shake their self-identities.

We discussed many issues and problems related to cross-cultural experiences and language learning during the retreat. In the weeks that followed, it seemed that the students were better at protecting their egos and were more energetic at seeking out more and more interactions with native speakers. Thus, such a retreat, offered after the students are on their own for a while, can be very beneficial to young beginners on a short-term study trip.

I have here discussed the three major limitations of time, lingu-istic ability, and maturity on short-term study trips for young beginners and have offered several remedies. The remedies offered to compensate for these limitations on the three-week study trip of the Hikone Nishi ESS Club in the summer of 1984 may not be applicable to other programs because the group size might be larger and the participants may not be as close to each other. However, since the problems of young beginners are generally similar, I hope what is described here can provide solutions to whatever problems organizers of future programs may encounter.

THE LANGUAGE INSTITUTE OF JAPAN
ANNOUNCES
The 19th Annual Summer Workshop
for
Japanese Teachers of English

A week-long residential workshop which includes language study, special lectures and programs, and seminars on a variety of teaching methods and techniques. The workshop is conducted by the LIOJ faculty and invited lecturers.

Past presentations have included:

★ CLL Theory and Practice
  ★ Silent Way Theory and Practice
    ★ Student Created Media
      ★ Drama Techniques
        ★ Culture Topics
          ★ Dyad Activities
            ★ Macro-English
              ★ Story Squares
              ★ Writing
                ★ Discourse Analysis
                ★ Cue Cards

DATE: August 9 – 14, 1987

Tuition includes participation in the workshop, room and board at Odawara, Asia Center.

For further information contact:

Language Institute of Japan
4-14-1, Shiroyama, Odawara,
Kanagawa 250, Japan
Telephone: **0465-23-1677**

Teaching in Developing Countries: a Series of Sketches

Living and Teaching in a Political Culture

Stephen Ziolkowski

Are all cultures equally political? This question and its ramifications took on new relevancy and meaning for me when I worked for a year in Taiwan, the Republic of China, in 1983. There, I had to come to terms with politics every day, inside the classroom and out, and I learned that in Taiwan, unlike my country, Canada, politics is not merely the fodder of dinner-time discussion or news commentary but a fundamental fact of life and culture. Moreover, my experiences in Taiwan led me to examine in depth the relationship between politics and culture for the first time, and, in doing so, I began to see my own and other cultures from a new perspective.

The communist revolution on the Chinese mainland in 1949 altered the political map of the world forever, but nowhere are the reverberations more poignant than in Taiwan, refuge of the defeated nationalists of Chiang Kai-shek. The echoes of the revolution reach deeply into the infrastructure of the culture. The racial and linguistic makeup has been radically changed, the internal political situation has undergone a massive transformation, and Taiwan's role in the international political arena has taken on an importance far beyond its size or economy as various countries line up along the 'Two Chinas' issue. Both Taiwanese and resident foreigner alike hear and feel those echoes, though perhaps to differing degrees, and to me they were shocking in their frequency and range.

My first encounter with the political came even before entering Taiwan. Before starting work as department head of a Taiwanese

---

Stephen Ziolkowski has a B.A. in English Language and Literature from the University of Guelph and a certificate in Teaching ESL from the government of Ontario. He is currently assistant director of the Alec School of Languages in Tokyo; he is also completing his M.A.T. at the School for International Training and teaching at Aoyama Gakuin University. He has taught ESL and designed materials in Canada and trained teachers and taught EFL in Taiwan and Japan.

language school, I was required to obtain a visa. Since many countries had severed diplomatic relations with Taiwan in order to recognize post-Mao China, at that time Taiwan had diplomatic relations with only 24 countries. Due to a policy of reciprocity, only two-month visas were being issued to anyone not related to a large foreign business venture. These visas, which could be extended twice at central police stations, were a means of keeping close tabs on foreign visitors. After six months, it was necessary to leave the country to reapply. The reapplication was by no means a rubber stamp affair and offered the government a secondary screening process. Visa problems were a fact of life for foreign teachers, and visa status was a factor in hiring new teachers, particularly after a strict crackdown by immigration officials in the latter half of 1983. Although the reported purpose was to seek out Filipino entertainers taking jobs that could be filled by Taiwanese, many language schools were investigated and there was widespread nervousness, even among those with valid visas.

Visa problems existed for Taiwanese as well. One of my students, a wealthy businessman, was jailed in India for three days when trying to change planes. Since India did not recognize Taiwanese passports, he had been unable to obtain a transit visa and was thus breaking Indian law. Also, all Taiwanese citizens must attend a day of politically accented lectures before obtaining a first passport. Applicants are taught how to respond to questions of a political nature concerning Taiwan and communism, among others, and patriotism is stressed.

My teaching experience at several government-sponsored youth centers, at my language school, at Chung San National University, and at the Japanese School of Kaohsiung pointed out explicitly that a political element was omnipresent and impossible to ignore. The most visible manifestation was the number of soldiers present in class. Uniforms and military haircuts are not surprising in a country with conscription, I suppose, but it was a new classroom experience for me.

The soldiers' presence was not solely visual, however. For example, a colleague of mine began a new class by using a world map—until a certain corporal told him the map was unacceptable: certain boundaries on it differed from the official government view. The topic was changed and the teacher shaken. Politics, for almost all teachers, was not a subject for classroom discussion.

On a less obvious level, the presence of soldiers affected the dynamics of my classes in different ways, both positive and negative. Almost without exception, the young men in uniform were polite, hard-working, disciplined, and helpful. On the other hand, there were problems of rank-consciousness, the formation of cliques which other students did not want to—or could not—enter, and a strong sense of pride and face which required them to act in a consistently serious manner and precluded any kind of playful response.

Although most soldiers studied to help obtain promotion or re-postings, other students studied for different yet still politically-motivated reasons. Older men, women, and children who could afford the expense of private teachers or language schools were often studying with emmigration in mind. These students considered Taiwan too politically unstable for either investment or long term economic growth. The substantial Taiwanese populations in the United States and Canada, to name two popular destinations, provided models for the potential expatriate, and these students were generally highly motivated with specific and detailed needs.

Through my teaching at the Japanese School and the language school, where many of my students were Japanese, I was exposed to yet another side of the political coin, a side which showed how the political relationship between two countries affects their citizens. The principal of the Japanese School related to me in rather hushed tones the fire bombing of two classrooms after the much publicized 'textbook incident' in 1982. The incident revolved specifically around the Japanese Ministry of Education's decision to delete the word 'invade' from history books describing the Japanese military occupation of Manchuria during the Second World War but more generally reflected the antipathy of much of Asia toward the current trade imbalance, the legacy of the war, and Japanese colonialism. Many of my adult Japanese students mentioned unpleasant incidents directed not so much toward them as toward their nationality.

After some reflection, I began to realize that these and other kinds of political exposure I faced in Taiwan contributed substantially to my initial and quite prolonged culture shock. This observation not only helped me to accept and adapt to my new situation, but also caused me to reflect: are culture and politics divisible and, deep down, is my own country any different?

Certainly, when I returned to Canada for a brief period after leaving Taiwan, I saw not only Canada but Taiwan in an entirely new light. I saw how the two countries were similar in that culture and politics are mutually interdependent but different in how the relationship is outwardly manifested in language and customs. And I saw how ignorance can be both blinding and enlightening, depending on whether the vacuum is filled with opinion or with experience and whether the differences or similarities are stressed.

Stepping into a new political domain helped me to reevaluate the old, what I had previously taken for granted. Politics, if viewed as how the individual interacts within society, are everywhere. The differences lie merely in the variations and degree.

Responsibilities of EFL Teachers Working in the Third World

Michael Lazarin

Every act of education is a communication of an enthusiasm—for a discipline, a word, or an idea. Enthusiasms are manifold. The original meaning of enthusiasm is to be possessed by a god (*entheos*). Later, this term provided a basis for the explanation of inspired utterances by a prophet or a poet (Plato, *Phaedrus* 244 b-c).[1] Both religion and literature rightfully claim the communication of enthusiasm as their own. Nevertheless, I would like to discuss enthusiasm as it was taken up by a third discipline, philosophy, for it is with the practice of this discipline that an important ideal of education was established. This ideal runs throughout western history, and though it suffers the danger of being forgotten, it yet remains important to every act of education.

In antiquity, religious practice induced enthusiasm by means of a material instrument (*pharmakon*), e.g., viewing holy inscriptions (Eleusis), following dietary regimes (Orphics), or burning sacred plants (Delphi). Poetry required bodily movement, e.g., the incantations of heroic names in epic (movement of the tongue), the processional dances of odes (movement of the foot), or the spectacle of tragedy (movement of the eye). For both these disciplines, proximity to the inspired one, the prophet or the poet, was essential for communication to occur. Properly speaking, Greek poetry cannot be read. It must be sung, danced, or played; heard, felt, and witnessed. At the same time, communication itself was not essential to the inspiration. It was merely one means, and not especially the best means, by which enthusiasm could be made known.[2] There was no necessity that the inspiration experienced by the prophet or the poet be imparted to the audience.[3]

This obligation that the communication of the enthusiasm be educational was first accepted by philosophy, and with this decision, the systematic dissemination of enthusiasm through educational institutions began. In the *Republic*, Socrates argues that the truth and reality of his vision of the best city depends on whether he can instruct Glaucon, one of the young men listening to his

Michael Lazarin has a Ph.D. in Philosophy from Duquesne University. He has taught English and Western Culture in Europe, China, and Japan and has published several ESL texts and articles.

arguments. This instruction was unique to the extent that it
(1) required an explanation which could be understood by anyone,
(2) consisted of an exchange of questions and answers, and (3) was
creative in that the very act of communication constituted the
kernel of a society established on the principles which Socrates
proposed. In other words, it was necessarily simultaneously educa-
tional, communicative, and enthusiastic.[4] An academic tradition,
which can be traced down to the present day, begins with this
decision. The extent to which we participate in this tradition is
measured by the enthusiasm with which we teach and which our
teaching communicates.

Greek philosophy conceived enthusiasm as *thauma*, wonder.
For both Plato and Aristotle, wonder is the beginning of philo-
sophical thinking (Plato, *Theatetus* 155d; Aristotle, *Metaphysics*
982 b12). They also use this word to describe the state of mind of
the audience subsequent to the *katharsis*, purification, of emo-
tions produced by a good tragedy (*Poetics* 1460 b25). However,
philosophy differs from religion and literature in that its program
for the dissemination of enthusiasm belongs to practical science:
ethics and politics. A good life and a good society result from a
good educational system, and language training is the core of this
system.

The system consists of two stages: (1) a propaedeutic (pre-
educational) stage, wherein students are instructed in literature,
and (2) a properly educational stage, wherein students are in-
structed in dialectic, rational argument by means of asking ques-
tions and giving answers.[5,6] Under the guidance of a good teacher,
this exchange of questions and answers produces a change of
character in the student. Enthusiasm as potential (i.e., wonder)
becomes actual enthusiasm (i.e., knowledge). In particular, this
knowledge is knowledge of the good, where knowing the good
means consistently doing good. To consistently do good produces
happiness (*eudaimonia*, to be possessed by a good demon).

When Plato, Aristotle, and the subsequent Alexandrian school
first isolated the parts of speech, described their relationships,
and so initiated the tradition of grammatical analysis, they had
a twofold purpose corresponding to the two stages of education.
The first was etymological: to provide a means for the verifica-
tion and elucidation of the received texts of Homer.[7] The second
was to explain how names teach us about the nature (*ousia*) of a

thing and enable us to distinguish it from other things (*Cratylus* 388b-c). Grammar, together with rhetoric, poetics, and logic, constituted a practical program for the generation of a good society.

In our time, education has become a rather theoretical business. When language is conceived as an instrument of information processing and ESL theoreticians speak of language acquisition in terms which seem more appropriate to a discussion of electronic apparatus, it is easy to see how the language teaching classroom has been stripped of enthusiasm for learning.[8] An alternative approach talks about communicative competence, but little is said about what should be communicated. As teachers, we still parade in the costume of a great intellectual tradition, but our real task has become a kind of obedience training. Today, students are better versed in the ability to sit at a desk for long hours—the essential skill of corporate life—than the texts which they are required to read. Given this state of affairs, it is not so strange that many Americans and Europeans have to travel to undeveloped countries, scarcely touched by our cultural institutions, to rediscover that fundamental enthusiasm which lies at the basis of our own culture.

From 1982 to 1984, I taught at a foreign language institute in the People's Republic of China. In many cases, American teachers arrived with a great deal of confidence in their own educational methods. In most cases, we enjoyed more respect than we had ever received at our home institutions. The traditional language teaching methods used by the Chinese were easy targets for the sophisticated techniques developed in American research laboratories. As in all aspects of Chinese society, there were so many problems that rather simple solutions could effect sweeping reforms. For example, my school did not even have filing cabinets. Great leaps forward were envisioned. However, the situation proved rather more intractable to our designs than had been anticipated. At the time, many of us blamed the Chinese. Now, I hope we have learned that our own failure to appreciate the material problems which everywhere undermine progress in the third world was itself an important problem.

At the same time, some of the problems we faced in the United States were absent there. The logic of American education—study the text to get a good grade to get a good job to be able to buy

prestige items—had not yet occurred to most Chinese students. Rather, they came to class well-prepared in order to learn. Not all of the Chinese students were so idealistic, but the consensus among foreign teachers, American, French, German, and Japanese, was that a much higher percentage of Chinese students were genuinely interested in learning than their counterparts in industrialized countries. Thus, despite the frustrations that were experienced in arguing the merits of recent ESL/EFL methodologies with the Chinese administration and coping with difficult physical conditions, most teachers responded to the idealism and enthusiasm of their students by spending many extra hours working with them. The students were eager to listen to anything we had to say about our own cultures, and we were just as eager to provide as much information as possible. The students were very grateful for our efforts.

In any society, student life is somewhat substandard in comparison to the general population. Money is scarce, living conditions are cramped, and the constant pressure of being judged by one's teachers gnaws the heart of leisure hours. In undeveloped countries, daily existence is hard, and student existence can be brutally hard. At my school, eight to ten students were packed into a dormitory room just large enough to contain a sufficient number of bunks and a shared desk. The food served at the student cafeteria was so foul and void of nutritional value, even by the poorest Chinese standards, that influenzas ripped through the student population with regularity. The radiators leaked tepid water for fifteen minutes in the morning and the evening. In order to conserve electricity, the students were not permitted to use electric light bulbs after nine o'clock in the evening. Yet, despite these material hardships, most of the students studied long hours, often by the light of street lamps, retained a rather joyful optimism, and made good progress. In short, they had enthusiasm for learning and communicated it to those around them.

As time passed, we began to learn as much, if not more, from our students. What I learned was a rediscovery of the process of learning. More than an accumulation of information about Chinese culture, I regained an enthusiasm for words, ideas, and discipline which had been suffocated by American academic life. I think this was true for many of the teachers in China. We became better teachers and in many ways were happier.

In time, this revitalization of the spirit, initiated by the Chinese students, became a mutual, self-generating exchange. A bad mood caused by a two-day shortage of some cherished commodity could be erased by a student's urgent desire to understand a passage from Eliot's *The Waste Land*. At the same time, I know we also had the same therapeutic value for them. However, there is a danger in all of this. The danger is that we might default on our moral obligation to the students. Such exchanges require a great commitment to and continuing responsibility for their educational welfare after one has left the host country. This danger is especially pernicious for ESL/EFL teachers, since so many of our human relationships are defined as brief encounters. After several short-term posts, perhaps on different continents, one becomes rather skilled at initiating, developing, and abandoning relationships.

One day, a Chinese student told me that he was afraid to form friendships with Americans. This had nothing to do with political pressures. Rather, it had to do with sincerity. He feared that we would soon forget our Chinese friendships after returning to the United States. We had introduced him to literature, linguistics, and life in the western world. After graduation, he would be assigned to teach at a school where it would be unlikely for him ever again to become friends with a foreigner, though it might be possible to meet one on occasion. How was he to sustain the interests which he had cultivated under our guidence? Perhaps, it would have been better never to have become interested in these things in the first place.

The kind of follow-up commitment that I have in mind cannot be satisfied by a regular program of chatty correspondence. Rather, I want to encourage teachers to engage in real material and spiritual support. Though our incomes are usually somewhat less than other academics, the occasional gift of a book or payment of the TOEFL fee is no hardship for us and can be a great benefit for our third world students. It is also important to support one's third world host institution to whatever extent possible, for example, by organizing book donation drives. Finally, it is most important to continue to read former students' compositions, recommend texts, discuss ideas, and in general, continue the communication which has been begun. We have no greater responsibility than to nurture and sustain that which we have set in motion. This is especially true given the small services which we can provide in return for the gift of knowing ourselves, our culture, and our world better.

NOTES

¹ Note that "inspiration" is the Latinized form of the Greek-based word "enthusiasm."

² For religious practice, a less idiosyncratic method was the "reading" of various natural phenomena such as the habits of birds (augury) or the entrails of various sacrificial animals (haruspicy).

³ The pronouncements of the Delphic oracle are a good example of a case in which an enthusiasm is shaped in the form of a communication, but the intent of the communication seems more to baffle and perplex than to genuinely convey the enthusiam. In terms of literature, though one purpose of the tragedies was to influence the political opinions of the Athenian population, there was never a requirement that they successfully communicate a specific idea in order to exist. Rather, their existence as tragedies consisted more in the fact that they were performed in the competition at the Athenian spring festival. Only philosophy disclaimed its existence as philosophy if it failed to be a didactic communication of an enthusiasm.

⁴ Certainly, instructional training programs ranging from agronomy to geometry existed prior to this event, but the essence of education had not yet been thought. As late as Aeschylus, the Greek word for education, *paideia*, still meant simply the rearing of children. Plato and Aristotle used this word to mean both the act of teaching and its results: culture, learning, and accomplishments. The academic tradition, which receives its name from Plato's school, the Academy, begins in clear opposition to the then prevailing network of peripatetic teachers, i.e., the Sophists. This tradition henceforth describes a clear boundary between teachers who genuinely communicate an enthusiasm for knowledge and teachers who disseminate information, usually for a fee.

⁵ The literature itself consisted of two types: (1) kathartic literature, which would purify the soul of particular emotions (e.g., pity and fear), and (2) harmonic literature, which would bring the various parts of the soul (i.e., reason, spiritedness, and the appetites) into a harmonic tension.

⁶ These stages were supplemented by instruction in gymnastics and natural sciences, but the core of the program consisted of language education.

⁷ The Alexandrian grammarians borrowed the word *etymos*, an adjective meaning "true", from Homer and substantivized it into *etymon*, the true sense of a word, to describe their method of verifying an authentic text of Homer.

⁸ Even a casual survey of the literature will discover frequent occurrences of terms such as input, monitoring, and feedback.

Teaching in Indonesia

Tom Cope

The consequences of the Vietnam War linger on. Refugees are still fleeing Vietnam, Cambodia, and Laos in search of safe havens. Decisions of the past, made by nearsighted political and military representatives from several near and distant lands, gave rise to this situation, a situation that was perhaps unanticipated by all involved. The wars created shattered lives from shattered countries and changed the lives of millions of people who are still struggling to survive in ways previously unknown to them. They are looking for and hoping to find a place to pursue a new life and perhaps raise a family in peace. From 1983 to 1984, I was employed by the Experiment in International Living (EIL) to teach United States Cultural Orientation in the Refugee Processing Center at Galang, Indonesia. What follows is an overview of the situation and a brief discussion of the need for compassion when teaching in such an environment.

Galang: The Refugee Processing Center

Galang is no-man's land, a small isolated island in the Riau island chain of Indonesia, located a short distance from Singapore. To the refugees, it was a half-way point, a place where many would learn to hope again and prepare for a later journey to a new life. They had chosen, for various reasons, to leave their homelands and were now 'in transit' to other countries. They were shedding old ways, old lifestyles, and old habits. Most had left behind family, friends, and a land they knew and loved. Most knew that perhaps they would never return, and indeed if they did, life as they knew it would never be the same.

The refugee camp at Galang had two main sites with a total population of between six and nine thousand at any given time in 1983 and 1984. Site 1 housed new arrivals and refugees who were bound for France, Canada, Australia, and countries other

---

Tom Cope received a B.A. in Sociology from Oregon State University and is working on an M.A. in International Technology Analysis/Comparative Politics at the University of Denver's Graduate School of International Studies. He has taught ESL in the U.S.; was a Cultural Orientation/Video Supervisor in the Galang, Indonesia, Refugee Processing Center; and is currently teaching at the Language Institute of Japan.

than the United States. Site 2 housed mainly refugees who had
been accepted for entry by the United States Immigration and
Naturalization Service (INS) and were on their way to the United
States. Often after waiting in Site 1 for several months, they were
relocated to Site 2 and awaited their turn to enter the Intensive
English as a Second Language Program, Cultural Orientation,
and Pre-Employment Programs administered by EIL.

The conditions in Galang were not good. The refugees in Site 1
lived in communal buildings often with only sarongs or carboard
separating families from one another.[1] In site 2, the refugees lived
in small apartment-like structures made of wood with at least 4
people to a room. The rooms were approximately 1.2 by 2 meters.
All refugees shared taps for water and bathrooms.

Illness and diseases such as malaria and tuberculosis were
common, though various international and indigenous medical
personnel managed to keep potential epidemics of any given disease
under control. Water shortages were common, and most food was
shipped in. The refugees were supplied seeds at times, and industri-
ous ones tilled the soil and nurtured small gardens to supplement
their weekly food allotment. The camp had a few small shops
offering various services and commodities, and these were patron-
ized by those fortunate enough to have money.

The lessons the refugees received in Galang were most often
provided by Indonesian teachers who had been trained as profes-
sional ESL teachers in their home country. Many of the Indonesian
teachers in Site 2 had never been outside of Indonesia, let alone to
the United States. Yet, they worked hard to compensate for this,
especially when teaching the culture of the United States. Thus,
though our situation in Galang was, unfortunately, not unique in
today's world, we truly were a multi-lingual and multi-cultural
community. Indonesians, Americans, and representatives from a
multitude of nations lived and worked together towards the com-
mon goal of preparing these newest Americans for what lay ahead.
Many different qualities were needed in this situation: being able to
work together despite cultural and linguistic differences, working
under pressure in adverse conditions, and, perhaps most important-
ly, possessing or developing compassion.

When referring to a teacher's need for compassion in this
environment, an environment which in many ways represents

---

[1] Sarongs are pieces of cloth approximately 1 meter by 2 meters.

much of the third world, I do not advocate or mean that one should feel pity for the students, but rather empathy. In the past, I have encountered teachers of English as a second language who treat and teach their students as children, pitying them with little or no attempt at understanding. I disagree with this not only because it undermines our goals as teachers, but also because it gives little credit to competent, intelligent adults who by choice, consequence, or fate have landed in our classrooms. Compassion in this situation, to me, means and mandates that the teacher put extra effort into trying to understand the student and his or her situation. This might mean trying to understand some reasons for existing economic disparities in our world today, cultural attributes, or some of the history that has led to the student now being labeled as a representative member of the third world. I would like to give an example of what I mean.

The Need for Compassion: Team Sokha

Team Sokha is Cambodian. Her family was torn apart during the terror preceding and following the collapse of the United States supported Cambodian government in April, 1975. Her husband and other family members were killed or lost in Cambodia between 1972 and 1982. After spending several months in the camps of Thailand, she and her one accompanying son were in Galang Site 1, awaiting departure for France.

I met Team because she was a relative of a former student of mine in the United States. Prior to my departure for Indonesia, I was asked by this student to try to locate her and give her a little money, a twenty-dollar bill. A few weeks after my arrival in the camp, I found Sokha and gave her the money; we became friends of circumstance. I felt terribly sorry for her and her situation, and I fear this was the basis of our early friendship, at least on my part. She spoke very little English and I even less Khmer, so our early communications were difficult and only occasionally assisted by a translator.

I asked her about her life before the war, and she described it as best she could. I asked and learned about some of her experiences during the war and the reign of Pol Pot. We talked about her journey from Cambodia to Thailand and eventually Indonesia. She often lapsed into silence with tears filling her eyes. Yet, on many Saturdays, she and her son would walk the two miles be-

tween Site 1 and Site 2, usually with some food, to talk and
visit some more. One day, Sokha sent notice to me that she was
leaving in a few days, off to begin a new life in France. After
spending several months in Galang, she had grown accustomed to
the camp as best she could. Now, her fears surfaced again, for she
wondered what lay ahead. Thanks to Sokha and many other
refugees, my sorrow gave way to compassion and a need to know
and understand how she and the thousands like her had become the
refugees they were.

Compassion Redirected

I believe that this change of attitude took place because I
began to see Team and others like her not as "poor" refugees but
as people like myself. Although the situation for Team and most
others in the third world differs from that in the industrialized
world in many ways—family relationships, the physical and social
environment, horrors that may have occurred in the past—there are
also many similarities. Parents most often want and try to obtain
the best for their children, desire secure and fulfilling employment,
appreciate a regular supply of food that can be purchased within
budgets, hope for good medical and educational facilities, and
so on. Although these general desires are perhaps common among
all people, our present day political and economic systems see
to it that realities are not. It was understanding Team's situation
and seeing her in this aspect that began to change my feelings
from pity to compassion.

When teaching in the third world, we should remember this
need to understand and focus on not only differences but similari-
ties as well. Very often we see only the obvious difference, that
physically it is a much harsher and less abundant environment.
For the teacher, however, this does have direct implications. Facili-
ties, materials, and equipment which a teacher in a developed coun-
try may take for granted are often in short supply or totally un-
available. Innovation for materials creation, for example, is a
definite asset for teaching in the third world. There is a strong
need for creativity, for the ability to make use of what is available.
A teacher needs to know, or be willing to learn, how to manipulate
what resources are available to help achieve a lesson's goal.

The social environment is also very different in many respects.
National political and economic goals and their realities often
determine such things as a student's ability to attend classes on

a regular basis or might limit any previous experience with an educational institution at all. Problems also arise due to family economics, which might influence, for example, the student's ability to concentrate in the classroom.

Despite these types of problems, we should remember the desires we share and do our best to gain understanding and develop compassion in these situations. In the refugee camp, as in many third world countries where a teacher might find him- or herself, compassion is essential. As described, our students had often undergone extreme physical and mental hardship to arrive at the half-way point. Most carried within their minds and hearts hopeful dreams and desires for their own and their family's future, though their dreams were often couched in fears of the unknown, the uncertainties of tomorrow influenced by memories of the not too distant past.

One way to discover similarities, as well as differences, is to gain an understanding not only of the students' situation but also of their history and culture. When teaching culture, we in Galang would often elicit and supply information in a linear and sequential fashion. For example, when presenting information and teaching a lesson on the roles of men and women in the United States, we would first elicit information about the roles of men and women in our students' native countries. Second, we would elicit information about present circumstances in the camp. And third, we would teach, as best we could, about the roles of men and women in the United States today. I should note that for most of the refugees this information was received from the teacher (most often Indonesian) through a translator. Various hands-on and functional activities, such as shopping practice in simulated stores, were also explained by the teacher passing information through the translator. This model was applicable and applied to a wide variety of lessons, and in the process, non-third world representatives such as myself learned a great deal.

Compassion, as I have tried to explain and describe it, was essential for successful teaching in Galang. It is also essential for teachers in most third world countries today. Difficulties in the classroom can often stem from a lack of understanding on the part of the teacher. Having a sense of compassion for the student and his or her environment can help to contribute to overcoming these difficulties and enable us to better achieve our goals as teachers.

Jane Eyre Finds a Place in the Sudan

Theresa H. Molyneux

On my way to the intermediate school for girls, the local *walids* ran and tagged after me.[1] They would only come close enough to touch me, shriek, and dissolve into giggles as they scattered into the wide dusty lanes that divided up the village of Tokar in the Sudan.

That day I was too distracted to notice them. It was just over a kilometer from the health clinic to the school, a vigorous twenty minute walk. Without looking, I could see the men in the marketplace shaking their heads over the white woman always in a hurry. It was not their way and seemed an intrusion to the slow-paced desert environment.

As I entered the school building, the other teachers motioned for me to come and join them. The old woman slipped out to bring tea, Raga nursed her son between classes, and Nadia tried to smooth my fallen hair. Sunlight streamed through the two small windows. The shiny turquoise blue shutters framed the mosque against the low mud buildings. It felt good to rest, to be sitting among them laughing and practicing my Arabic. Finally I was feeling as though I belonged.

The bell rang. I finished tea and walked to the advanced class in English Literature. "Good morning teacher," loudly chorused thirty-eight girls.

"Good morning students; please sit down and turn to chapter twenty-seven of *Jane Eyre*."

An air of anticipation filled the room. After six weeks, I had finally gained their interest, enthusiasm, and involvement with the character of Jane Eyre. In my first lessons, I had dutifully read through each chapter, carefully enunciating each word and writing the difficult ones on the blackboard for review. Learning by rote was a colonial tradition upheld as the model of a classical education. The senior teacher informed me that any student speaking out of turn or misbehaving would be punished and sent home—to the

---

[1] *Walid* is the Arabic word for boy.

Theresa H. Molyneux has worked in the Sudan and is currently living in Edmonds, Washington.

disgrace of her family. It was my duty as a teacher to keep everyone in strictist form.

I remember thinking, "Yes, of course. I am a guest in this country. I will set a good example by respecting and adhering to their customs, their outdated version of teaching language and literature." It was not my place to question or introduce change. After all, had I not come here to experience the differences from my own country?

As each lesson progressed, I became painfully aware that the majority of the students did not and could not comprehend the complex, but rich, usage of the English language that made *Jane Eyre* a classic novel. How could I help them to appreciate, understand, and enjoy the drama and beauty of *Jane Eyre*? I remembered my own unfolding enjoyment when I had first read *Jane Eyre* at thirteen years of age—how I grew to love and admire the orphan who rose above her circumstances.

In my other work at the health clinic as a health educator I found my mind constantly going back to the confused and disinterested faces of my students. True, there were many differences that separated their lives from an understanding of *Jane Eyre,* but there were also many commonalities in the individual and human struggle to master one's life. I wanted them to love and feel for *Jane Eyre* as I did. I posed myself the challenge. I would find a way to help them master the language, to really know and understand *Jane Eyre.* After all, I reasoned, reading should be a pleasure, a world to discover.

We started by recreating the England Jane Eyre lived in. I assigned individual groups to draw and cut out pictures from magazines to depict scenes from each chapter. I assigned the advanced students to the different characters through pantomime and role-playing. Gradually, the other girls asked to participate; their initial reluctance gave way to the novelty and break in routine. Every Friday we would discuss how the characters felt and his or her motives. I tried to draw analogies to their lives and culture.

As we progressed through each chapter—more slowly now—I noticed a gradual absorption and comprehension building up. Even the girls who never spoke up and were too shy to look me in the eye were asking questions and participating in class discussions. Secure in my satisfaction, I thought, "This proves it. Learning a language can be fun and not an arduous, tedious task."

True, my method did not fit in with the traditional manner of teaching, but the students were learning, they understood, and they wanted to learn more. I could hardly wait before the other teachers began to notice.

Several weeks later, the senior teacher, Saaida, who had assigned me to my class, stopped me and asked to see me after class—probably, I thought, to arrange another women's party. I was starting to feel quite comfortable socially in the segregated Muslim society.

"Theresa," Saaida said quietly, then hesitated, "The girls in your class are very noisy. They do not sit and listen to you."

I interrupted, "But the girls are really learning their English. It is much better, and they like the lessons when we all participate."

"Theresa," Saadia continued with a tone of exasperation in her voice, "this is not the way we teach. The students are to sit and pay attention as you read to them. The girls are having too much fun! The classroom is not a place to have fun. It is a place to learn. How can we teach them to respect their teachers when you allow this?"

I started to say, "Don't you realize. . ." then stopped. I knew what she was saying. Even though the girls were doing well and advancing in their English, I had gone beyond the boundaries of what was considered acceptable in their school, their society. I paused in my reflection. I should have given more thought to what I was doing and the consequences. What could I say to the girls? How would they finish reading *Jane Eyre*?

Saadia said, "Theresa, please do not feel bad; we would still like you to continue teaching, but in the way we ask." I nodded my head and said I would be in class the next day. As I slowly walked home, a sadness welled up inside of me. I thought of all the times I had sat in a classroom bored, frustrated, and not understanding the subject before me. What opportunities had I missed to know and look at something in a different way and with insight? When had I come to realize what is meant by the love of learning?

In class, I returned to reading and reviewing each lesson. No one mentioned the return to the old format. Everyone knew what had happened and wanted to spare me any further embarrassment. It was nearing the end of the term. A party for the whole school was to be held the following Friday after class. I, as the only foreign teacher, would be their guest.

Friday arrived. Amazingly, the run-down school building came alive with color as the girls in their best *tobes* ran about getting organized.[2] As I sat with the other teachers, I was awestruck by the events before me: the traditional music, poetry, and dance and the beauty and composure the girls displayed as they performed. A hush fell over the outdoor stage. A play was about to begin.

I found myself engrossed, trying to figure out the characters and the plot. My Arabic was not advanced enough to pick up everything they were saying. I began to notice the students looking toward me and smiling. One of my best pupils, Buthina, walked out on stage dressed in a man's white shirt, brown pants, and a felt hat. Beside her was Amani, in a long white lace dress with a veil covering her braids, clutching flowers. The cast of characters—Mrs. Fairfax, the minister, the lawyer, and the witness—took their places. The ceremony was about to begin. Jane Eyre was going to marry Mr. Rochester! My surprised look spread into a smile. My fifteen advanced students were performing an Arabic version of *Jane Eyre*, complete with costumes. The play progressed at a high pitch as the witness, dressed in black, angrily stormed into the ceremony declaring, "Mr. Rochester cannot marry Jane Eyre, for he already has a wife!"

The audience gasped—poor Jane Eyre!—and the curtain fell. My eyes filled with tears as I thought of all the preparation and work my students had put into the play. It was their way of saying "thank you" and that they would always remember the teacher who helped them to know and love *Jane Eyre*.

---

[2] *Tobes* are the traditional dress of Sudanese women.

One Year in Bangkok: An American Teacher's Experiences in a Thai University

Keith Maurice

If, as the recent song goes, one night in Bangkok makes a hard man humble, then what will a year do? Tourists often come into the city, look for the quick moments of fun, and then go back to their regular lives back home with lots of instant impressions of one corner of Thai culture. Those who live and work here have greater opportunities to see more of the society, to experience its patterns and processes, and to come face to face with their own problems in dealing with it. This article focuses on one teacher's insights about university life in Bangkok. While the experiences may seem similar to other foreign teachers in the city, perceptions and conditions vary considerably from individual to individual and from institution to institution.

Context

Mahidol University is a scientifically and medically oriented institution with a very good reputation in Thailand. In the Department of Foreign Languages, there are usually about 20 Thai teachers and four or five foreign teachers. Most of the teachers have M.A. degrees from the United States or the United Kingdom. The situation would seem, on the surface at least, to be a good one for cross-cultural communication. That is to say, the people are highly educated, and most have experienced life abroad.

There are, however, certain factors which complicate the matter. For example, 95% of the Thai teachers are women while 100% of the foreign teachers are men. Culturally different communication patterns, such as directness versus indirectness, may be even more distinct due to culturally different sexual roles. The fact that most Thai teachers are government officials with lifetime employment, and foreign teachers are tied to yearly contracts, though with considerably higher salaries, can also cause conflicting concerns and perceptions about various matters. Some Thais may

Keith Maurice has an M.A. in TESL and a Certificate in Adult Education from Florida State University. He presently coordinates the M.A. program in Applied Linguistics (ESP) at Mahidol University in Thailand and edits the new journal, *Studies in Language and Language Teaching*. He has taught English in Japan and the United States and has led business and culture study tours of the United States for Japanese businessmen.

feel an undercurrent of envy and resentment toward the foreigners, especially when the foreigners do not live up to their billing as 'experts' with all the answers. Some foreigners, on the other hand, may feel irritation with the easy going attitudes of some of the Thais, who do not seem to take the work seriously or who seem to work only for selfish reasons. "Some" is the key word here, since it is easy to find very committed and competent teachers; the tendencies of some cannot be used to describe everyone in the department.

Positive Experiences

In connection with my first job assignment, I was able to interview all of the teachers in the department by the end of my third month. Most of them appeared to be both thoughtful and articulate about departmental matters, for example, curriculum, materials, and staff development. In addition, I was allowed to observe the teaching of almost half of them, which gave me a more in-depth view of the university situation.

Another positive experience has come from joining and participating in Thai TESOL, the professional teachers' organization in Thailand. Through that participation, I have been able to meet other professionals who are committed to improving language teaching and the opportunities for language teachers. The organization is large, with about 1000 members, and well-organized. It has monthly seminars or workshops and a convention once a year; it also publishes its convention papers as well as other collections of special interest. Like any professional organization, it offers the opportunity to keep growing on a continuing basis in a variety of ways, such as listening to the work of others, sharing our own work, serving on committees to improve the profession, and so on. Where the world of work can sometimes wear us down, professional organizations can keep pushing us toward our full potential.

Finally, I have been given such interesting challenges at work as evaluating, teaching in, and coordinating the graduate program; editing a new scholarly journal; leading a curriculum task force; and I have been given freedom in doing that work. Whatever else we say about our surroundings, if we are given opportunities to do interesting tasks and freedom to carry them out, we should appreciate our good fortune.

Cross-Cultural Problems

Having said all of that, there are cultural patterns that cause problems for me and for other Westerners I have talked to here. Major ones include:

Lack of orientation and introductions

As an American, I am used to some sort of orientation and introduction to colleagues in the first few days of work. During the first few days at work in Bangkok, I was left alone with hardly any orientation, only one introduction, and very little to do. Having heard previously of similar experiences of teachers in other countries and having seen the same thing happen to new teachers in a language teaching company in Japan, I intellectually understood what was happening—that there was not much work or formalized interaction for new people—but was still very frustrated by what seemed to be a lack of concern for my existence. The frustration continued after the first departmental meeting I attended when various people looked at the new foreigner, but no introductions were made, and very little personal interaction occurred for me, except with the other foreigners. My expectation of some sort of introduction kept me from initiating conversations with strangers, and, for the most part, they did not initiate any with me. Over the next several months, I did get to meet everyone else and slowly learned, bit-by-bit, how things operate, but not without what seems wasted time and effort to someone used to American behavior.

Lack of greetings

Many Thais at my institution, including some of the ranking teachers, do not greet foreigners (and perhaps each other) in the morning, a custom which seems trivial but which is sometimes perceived by new Americans, and I suspect other Westerners, as a sign that they are invisible and perhaps not "human" to the Thais. Given the facts that foreigners are on year-to-year contracts and one foreigner recently did not receive a renewed contract, such absence of expected social discourse casts a shadow over other interaction and leaves newcomers with a feeling that the ground beneath is always moving. Because of my own culturally-bound (but still firm) values from small-town USA, which tell me that friends, acquaintances, and colleagues say something like "Hi, how ya doin'?" when they see each other, I still find the lack

of such greetings irritating and disconcerting at a basic level, though I understand it better now. The understanding relates to the distinctive patterns of various individuals in the department; I can now predict who will and who will not greet me, which reduces the cultural concern to an individual one. In addition, since I work closely with some of the teachers on several projects, there is now a core of people with whom friendly repartee and meaningful interaction is a regular occurrence.

Lack of information exchange

Learning what is going on in the department is difficult. Some of the reasons are as follows: 1) communication is often carried out indirectly, 2) much of the communication of relevance to foreigners is transmitted in Thai and is not translated or told to the foreigners (except perhaps at the last minute), and 3) there is a tendency for many Thais to keep things to themselves.

In the case of the foreigner whose contract was not renewed, he was asked whether he was leaving by two teachers, one foreign and one Thai, who had talked with his boss. After talking with them, he checked officially and learned the distressing news. As for departmental meetings, often nothing is told to foreigners until right before the meeting.

In terms of what people do with information or opinions, there is a very clear contrast between the American pattern of speaking up and speaking out on various issues of concern and the Thai pattern of keeping one's true feelings quiet. If knowledge is power, it would seem that Americans use it publicly while Thais use it privately and indirectly. Frankness, that great American virtue, somehow loses its luster when transferred overseas. Some Thais seem to value the thoughts of their foreign counterparts; on the other hand, words uttered in public seem to thrust through the hearts of many others. Words, especially if they carry any critical meaning, tend to be seen as swords from an enemy, and rational discussion between Thais may rapidly sink into emotional outbursts. The reasons may stem, in part, from a concern over "loss of face" and the clannishness of some people.

In discussions with foreigners in meetings, many of the Thais at work become quiet when foreigners speak and do not venture comments or opinions. After one year of experiencing this, I am trying harder to muzzle my 'good' American communication and

make it smoother and more indirect to blend in with 'good' Thai
communication. This is a difficult task, because I still do not under-
stand what 'good' communication in the Thai context is, though
I do know that it is less direct than American. I have been told by
several people, for example, that some foreigners are too direct
and critical, and that foreigners should be more indirect with
Thais. In my own communication within the department, I have
found that very innocent remarks have occasionally been per-
ceived as insults. However, in later attempts to be more careful
about my wording, several people have told me that I am too
sensitive about such matters. Presently, I am trying to be very
conscious of how I speak, softly to the easily disturbed teachers
and frankly to those I know better. However, some people seem
to change day to day, from telling me that I worry too much over
what others think on one day to shunning all interaction the next.
This may relate more to personality than to culture, but for new
foreigners, it takes much time to differentiate and in that time the
difficulties can be substantial.

Using others' work and words without giving credit
      Teaching Thai graduate students and editing a journal have
made me aware of the totally different perceptions professionals
in Thailand have about plagiarism and taking credit for others'
work compared to professionals in the United States. As an
educator trained to see such actions as equivalent to theft, it
seems appalling; but the Thais who do it seem utterly confused
and surprised by Western views. I have not yet found the reasons
for these differences, but over half of my graduate students and
at least three teachers have attempted to use the words or ideas of
others without giving credit to them. When checked, various people
have said that they did not plagiarize because they did not take
paragraphs but just chunks of sentences. Anybody may uninten-
tionally take a chunk or two from another's writing, but when
those chunks, taken together, add up to 10–15 lines of a one page
paper, it seems a bit much.

Cross-Cultural Growth
      I am afraid much of the above sounds negative. It is meant,
however, as an honest assessment of conditions that I hope may be
useful to others. Living overseas is often a roller-coaster ride, full

of ups and downs. Before I first went overseas to Japan, I told friends, "It probably won't be a pleasurable experience, but it should be a growth experience." During my time there, the growth melted into pleasure and a deep respect for the culture. In Thailand, the growth has come more quickly, presumably due to my previous experience, though I still need to learn more about how things are, why they are the way they are, and what I can do about them.

It is a cliché to say that life is like an onion, but in many ways the more we interact cross-culturally, the more the layers of ignorance and innocence are peeled away. My experiences in Thailand have helped me to understand a little more of another pattern of doing things; from that, I hope, will come greater wisdom to tolerate differences and find the subtle ways to make the cultural differences complement rather than conflict with each other.

"Are you with the piss corpse?"

Joseph T. Gallagher

My experience as a teacher of writing began far away in East Africa, 1964. It was September, and I had just been posted to a secondary school in southwestern Tanzania as a History/English teacher. I had no qualifications as an English teacher, at least not by American standards. My only English courses had been those mandated writing classes in the first and second year of college. Academically, I had not "touched the stuff" in eight years prior to my arrival in Africa. My field was History, and I had just completed the preliminary exams for the Ph.D. in African History.

Why then was I assigned to teach English? It probably had something to do with the fact that English was my mother tongue, while for other teachers and students it was a second 'or third language, ranking in use behind Swahili and their ethnic tongue. Thus, I was automatically defined as being more "knowledgeable" and more qualified to teach. The fact that the school was in extreme need of an English teacher was also certainly a key factor.

In any case, there I stood before a class of about thirty African students in Form I (9th grade) at Songea Secondary School on that bright September morning in 1964, with the sun warming up the room as it heated up the corrugated iron roof above us. Being the new teacher on the school compound, I was the center of attention, especially for those students to whom I would be teaching English for the next four years. As I introduced myself, one student sprung from his seat and queried, "Are you with the piss corpse?" Not sure of what I heard, I asked the student if he would repeat the question. Only then did it dawn on me that he had meant Peace Corps. Thus was my introduction to teaching English as a foreign language. It turned out to be a much better experience than I could have foreseen at the time, and in the process, I did learn a lot about writing.

Tanzania had inherited a British educational system when it became one of the newly independent nations in 1961, and as a result of the early post-colonial framework, the pupils were

---

Joseph T. Gallagher taught in Tanzania in 1964, returned to East Africa to study the Maasai in 1975–76, and received a Fulbright-Hays grant to study in Egypt in 1981. He is currently an Associate Professor at the State University of New York, Fredonia College.

required to take the Cambridge Overseas Examinations at the end of their fourth year in secondary school. The exams were demanding, and only one out of every four would pass them. If a pass was not secured on the English language section, a candidate was not granted the highly valued secondary school certificate and was automatically excluded from the list of those who might be chosen to go on for further education.

Because of this, I found myself compelled to become an adequate teacher of English, and the eagerness of the students added to my motivation. In the last three months of my first academic year there, the pupils in Form IV, the graduating class, petitioned for extra help from the English teachers. So I found myself assisting the Form IV English master by taking on extra classes that began at 6:00 a.m. each morning excluding Sundays. Such additional hours of instruction were facilitated by the fact that this was a boarding school and the teachers and students lived on the school compound, but it never completely eased matters.

It took several months for the exam results to be returned from England and the outcome was that only 27% had passed in English. The students were angry, and their anger at such a low success rate soon became involved with a matter of nationality. There was no British teacher of English at the school, and it was felt that the American teachers were not as well prepared to teach the English language. This was important to me since I had been designated as the Form IV English master for the next year. Being an optimist, I hoped that the Ministry of Education would quickly post a properly qualified English teacher in response to a long-neglected request by our headmaster. There was no immediate response and locally it was felt that the Ministry of Education was dominated by an ethnic group that favored its own area and did not treat fairly this remote section of the country where I was teaching.

I soon discovered that teaching was geared toward passing an exam drawn up by a body of examiners thousands of miles away. Fortunately, the teachers had copies of the old exams, and I looked through these eagerly. I remember as if it were yesterday one of the general types of essay questions on those exams. They usually consisted of one word, for example, "games". I thought the best thing to do was to show the students how to attack such a question. I can recall telling them to avoid writing in generalities and

to break down the question into a series of paragraphs by making use of topic sentences. Thus, they were instructed to begin the first paragraph with these words: "One game that children play in my village is _____." This was to be followed by another paragraph which could begin: "Another game played in my village is _____." The final paragraph might start with: "But the most popular game children play in my village is _____." I can also recall telling them: "If you know the techniques, it is easy." They liked the saying. I did too. I remember passing a group of students one day and overhearing them mimicking my voice and repeating that saying. Teaching can be heady stuff.

There was, of course, a lot of work. There is no way to convey how much I hated correcting those students' essays. I instituted an essay-a-week program and found my desk piled high with composition books I did not even like seeing. I still have a great deal of difficulty coping with grading essays or term papers. So deeply did I dislike correcting that I came to have feelings of resentment toward math teachers whom I viewed as having an easy day of it as I struggled with trying to come up with astute and kind observations on student papers. When one math teacher told me of the novels he had read in a month, I was really peeved.

But the year passed. The exams were taken, and we waited for the scores. We achieved a 64% pass in English, and I became a local hero. It was my first and only time to be a hero. For one brief moment, far, far away, in a different time and on another continent, I was superman.

I have often wondered how we were able to achieve so much that year. I was not really a great teacher of English, nor was I very knowledgeable about writing. I was, however, closer to the students' level than my predecessor had been and perhaps, then, was better able to understand their writing problems and assist them. I think youthful enthusiasm and fear of failure covered a lot of gaping holes in my performance that year. Perhaps this, along with the motivation to help my students, was enough.

Teaching in Yemen

Carol Rinnert

My teaching situation at Sana'a University in Sana'a, the capital of the Yemen Arab Republic (also known as North Yemen), resembled that at my home university in the United States in unexpected ways. In both universities, I was teaching in an English Department with a strong literature curriculum emphasizing British literature. Both departments had recently been strengthening their writing and English as a Second or Foreign Language programs. All my students at Sana'a University were non-native speakers of English, while over half the total number of students in my English as a second language, English composition, and linguistics classes in the United States were foreign students or immigrants with varying amounts of English language training and experience. In both universities, the generally highly motivated students worked hard to gain more knowledge of the subtleties of the English language and grow as sensitive readers and writers. However, I soon discovered that the surface similarities hid some underlying social differences which required careful handling on my part as an English teacher.

First, no public education had existed in North Yemen prior to the democratic revolution that deposed the Imam (the political and spiritual ruler) in 1962. Up until that time, the only possible avenues for education consisted of the Koranic schools, based on study and memorization of Islamic scriptures, and study abroad, which very few families had the vision to encourage or the resources to afford. Thus, a tradition of general education was missing, which meant that students had much to learn. Many common, everyday bits of knowledge for people in literate societies had not yet been assimilated by the general population in Yemen. Reading a map, understanding how an earthquake occurs, and donating blood were all new for most of my university students, and a few had never used a telephone. In order to succed in their university program, a majority of them had to stretch their minds far beyond the educa-

Carol Rinnert has a Ph.D. in Linguistics from SUNY/Buffalo. She has taught English and Linguistics at Boise State University in Idaho, U.S.A., since 1974. From 1982 to 1984, she taught English at Sana'a University, North Yemen, on a Fulbright Lectureship. She is currently teaching at the Language Institute of Japan.

tion level of their families and overcome superstition and fear in the society around them. For example, when the first earthquake in over fifty years struck in Dhamar, about fifty miles south of Sana'a, killing and injuring thousands of people, the rumor immediately circulated that the destruction had been Allah's punishment for men and women being together in university classes and that the women should immediately be removed.

Second, although both men and women attended my classes together, they had been educated separately through elementary and secondary school, so men and women shared the same learning environment for the first time in university classes. Because of the strict separation in the lives of women and men in Yemeni society, this intermixing was more unsettling and difficult for them to handle than it would be in less segregated societies. The inter-mixture of men and women in the university resulted in half of the women coming to classes veiled in the traditional black *sharshef*.[1] These were women who had grown up in the capital city of Sana'a; with few exceptions, the other half of the women wore trench coats and covered their hair with scarves. The veils seldom caused any problems in teaching English, although I found it hard to check mouth positions for pronunciation of certain sounds, and veiled students seemed to have more difficulty aspirating the [p] sound at the beginning of words. In fact, despite my initial feelings of uneasiness, the veils did allow the women wearing them to interact more comfortably with the men in the class, since any contact between them had previously been forbidden.

Third, I discovered early that at least one national security (secret police) member would be participating as a student in each of my classes in order to observe and report on student and teacher activities. During the two years I was there, the only difficulty resulting from the observation occurred when a female student was reprimanded by the school administration for taking a photograph of one of her male professors, an American. But the potential for trouble lurked constantly, and I had to tread lightly over subjects that are common topics in Western universities, such as dating

---

[1] The *sharshef*, which resembles a nun's habit, includes a cloth wrapped tightly around the face, so that when the black veil hanging over the face is folded back in class, only the eyes of the wearer can be seen. I found it amazing how quickly I learned to recognize people by their eyes alone and even more amazing how difficult it was at a women-only party to recognize the same person's whole face after seeing only her eyes for a year.

customs or methods of population control. Writing, the main subject I taught, is a process of self-discovery: exploring ideas necessarily involves questioning values and "truths" taught. For example, questioning limitations in choices for women in Yemeni society, as some students were· beginning to do, could have led to their being branded radicals or trouble-makers and perhaps dismissed from school.

The "solutions" to all these possible difficulties required flexibility on the part of the teacher. In order to encourage students to think about and question ideas, I often used reading passages about cultural practices in countries as different as India, Japan, Mexico, and the United States and required the students to compare these beliefs with their own society's teachings. I learned that I had to present detailed explanations of the conventions of map-reading before students could carry out exercises in giving directions. After the earthquake, I developed lessons using materials on plate tectonics in order to acquaint the students with scientific explanations for the occurrence of earthquakes. Informal discussions on the procedure for donating blood helped students overcome some of their nervousness about giving blood for the first time, at their government's request, to help the earthquake victims.

In pair and group work, I first tried putting men and women together in order to get them used to working together, probably because of my own culture's assumption that men and women should regularly interact with each other. But I soon realized that a more flexible approach led to more productive interaction and more progress in English. I started letting the students choose their own groups, especially when sharing their writing in a workshop format. After a few months, they naturally began to work more comfortably with members of the opposite sex in role playing or discussing reading passages. However, with more personal writing on culturally sensitive topics like men's and women's roles in society and marriage customs, they usually chose to work in same-sex groups.

Looking back, I now realize that the students probably knew which among them were members of national security and by choosing their own groups, they could also choose how much to reveal of their own opinions and to whom. Trying to provide the same kind of flexibility in writing assignments, I learned to give

students more choice in topics, which they helped to suggest. Given a choice, some students selected potentially sensitive topics like the advantages and disadvantages of the veil or the arranged marriage system, while others preferred less controversial topics such as comparing city vs. rural life or high school vs. university. In order to help students develop as thinkers and writers, I encouraged them to question, not just parrot, ideas and to think about what they read and heard.

Like serious students everywhere, the Yemeni university students I taught wanted to become wiser, more responsible members of a world community. They were concerned with the universal questions of the purpose of life, the relation of human beings to their environment, and ways to achieve understanding among individuals and nations. With some guidance and encouragement, most of them could develop and present their ideas in clear, well-supported, thoughtful arguments in English. As long as the teacher provided a flexible, supportive learning environment, the differences in their cultural heritage created no insurmountable barriers for them to communicate with other speakers of English.

As a teacher in the Middle East, I learned to question some of my own unspoken assumptions and began to realize how easily I unconsciously tried to impose my own values on my students. After having lived two years there, I no longer believe that the veil functions solely to oppress or that men and women in all cultures need to interact in all spheres of life in order to live fully as human beings. I also learned that it takes a long time to understand the values and assumptions of a new culture. Therefore, I am convinced that teachers in an unfamiliar culture have to be both sensitive and flexible in order to meet students' needs and to grow as individuals themselves.

Bright Ideas

Writing Like an Author

Curtis W. Hayes, Carolyn Kessler, and Robert Bahruth

In teaching writing in the past, we have had difficulty in bringing content together with structure. Many of our students either wrote with interesting content but inappropriate expression or with appropriate expression but uninteresting content. We want students to write with linguistic precision, to emulate native-like discourse structures, as well as to write with meaning and purpose. We would like to present a technique that gives the student the opportunity to write with acceptable structure and interesting content. This strategy is a variation on an old technique—sentence combining—but with modifications.

Our modification takes the following form: first, we take a passage of published prose from one of the content areas—social sciences, sciences, or humanities—and write it out into its propositional statements in the order in which they appear in the original. We then have students rewrite or combine the statements as though (and we tell them this) they were the author and had the responsibility for combining the propositions into the discourse which originally appeared in print. One of the first passages we employ is the opening paragraph from James Clavel's *The Children's Story* (1981). The propositions are clear, the passage is from the humanities (narrative fiction), and it is easy for students to handle:

> The teacher was afraid.
> The children were afraid.
> Johnny wasn't afraid.
> He watched the classroom door with hate.

Curtis W. Hayes is Professor of English as a Second Language and Linguistics at the University of Texas at San Antonio, where he directs the TESL program for teachers. He has spent two years in Japan, first as a Fulbright Professor at Kumamoto University in 1967–68. He returned to Japan in 1971 and remained at Kumamoto University, where he was involved in ESL teacher preparation.

Carolyn Kessler is Professor of English as a Second Language and Linguistics at the University of Texas at San Antonio. She has taught in Taiwan.

Robert Bahruth is an ESL teacher at Austin Community College in Texas and a Ph.D. candidate in Applied Linguistics and Bilingual Education at the University of Texas at Austin.

He felt the hatred deep within his stomach.
The hatred gave him strength.
It was two minutes to nine.

We ask our students to rewrite the passage but to adhere to the relative order in which the statements appear (for instance, "It was two minutes to nine" could not appear first in any re-write: it had to occur last, the reason for which we address below). After they have completed the exercise, they compare results to determine if what they have rewritten is structurally acceptable. While we found that only a few students approximated Clavel's original passage (proving that art is truly difficult to imitate), most did not. Yet our students rendered acceptable approximations. One wrote:

> The teacher and children were afraid but not Johnny. He watched the classroom with hate, a hatred from deep within his stomach. It gave him strength. It was two minutes to nine.

while another wrote,

> The teacher and the children were afraid, with the exception of Johnny. As he watched the classroom door, he felt deep hatred within his stomach, giving him strength. It was two minutes to nine.

We then looked at the original (which acted as a model of effective narrative writing), and once shown this, students, with our aid, could judge how closely their rewrites parallelled Clavell's original, and how far they were off. This model is employed to get students to concentrate upon grammatical forms in discourse in a broader context, beyond the sentence. The decision to employ various grammatical structures depends upon the function or purpose of the discourse. Grammar clothes these functions.

We have employed this extended version of sentence-combining to teach our students the characteristics of other kinds of discourse, different from the narrative. Scientific writing, for example, reflects an expository mode of writing, and it is the kind of writing that students must learn in order to write reports based upon observation. We follow the same procedures: we first reduce a report to its propositions and then have students rewrite them into what they believe could be the original. The following is an exercise that we use. In this exercise we give our students the number of

sentences which they will construct from the propositional statements. The first and second paragraphs are to have three sentences, and the concluding paragraph just one:

What is a Laser?

1. Lasers are the world's most brilliant sources of light.
2. Some laser light is brighter than the sun.
3. Laser beams are powered by supercharged atoms.
4. Laser beams can cut materials.
5. Laser beams can drill materials.
6. The materials are as hard as diamonds.
7. Laser beams can be used in delicate eye surgery.
8. Laser beams can measure the distance from the earth to the moon.
9. Laser beams can measure the thickness of a human hair.
10. Laser beams are used in making things as different as burglar alarms and baby-bottle nipples.
11. Laser beams can carry radio signals.
12. Laser beams can carry television signals.
13. You <u>sometimes</u> see "laserphoto" on a newspaper photograph.
14. You know then that a laser helped make the picture clear.
15. You know then that a laser helped make the picture sharp before it was sent to the newspaper.　　　(Lewis 1979:78)
    (We instruct our students to replace the underlined *sometimes* with *When* and employ it in sentence-initial position.)

We suggest that such exercises will lead students to become more aware of their own writing as well as the writing of published authors, and they will strive not only for meaning but also for accuracy and variety. While our extended model will not cure all grammatical infelicities, it will aid students in "re-seeing" their own efforts in their attempts to write with appropriate form.

We would now like to discuss the additional strengths of our modified form of sentence combining:

1. Teachers are sometimes constrained by the writing materials they use; now they can prepare and teach their own writing exercises. The modifications we have suggested in this paper can make it easier for the teacher to bridge the gap between good content and appropriate grammar.

2. Students can demonstrate their knowledge of grammatical structures and can teach themselves the characteristics of appro-

priate discourse in any of the academic content areas. Different "genres" reflect different ways of structuring content (see Lackstrom, Selinker, and Trimble 1973; Goodman and Burke 1980; and Carrol 1984). Students using our modified version of sentence-combining move beyond the sentence level to the discourse level and have greater opportunities to see how grammatical structures operate at the discourse level. They not only have the opportunity to learn grammatical structures but also how they are used appropriately within sentences and across sentence boundaries.

Students will also be exposed to different rhetorical styles within this format. For instance, why is the statement "It was two minutes to nine" more effective, more necessary, and stronger at the end of the paragraph than at the head of it (what is a possible purpose)?; and why does "It was two minutes to nine" tell the reader much more than the time?

3. Students are provided opportunities to compare their versions with utterances that have already been judged effective models of extended discourse. Such activities transcend the mere ability to manipulate structures or even sentences. Students may learn the rules of combining, but how do they learn to attend to accuracy, content, and purpose? One way, we suggest, is by working with real texts. Students who attempt and are encouraged "to write like an author" are provided, in Smith's words (1981a: 635), a "demonstration" of what good writing is. "Learning," submits Smith, "never takes place in the absence of demonstrations, and what is demonstrated is always likely to be learned." And a rich source of such demonstrations is published texts.

4. Students who use this modified approach are involved in a cognitive exercise, a thinking enterprise, attempting to match their perceptions with those of the author. As one student related, it is a cognitive guessing game.

5. Such exercises are "communicative" in nature: they involve a series of sentences in an extended piece of discourse, the materials are authentic, and they involve students with integrative and motivating content (Celce-Murcia 1985).

6. Students are also provided a reading lesson. As Smith (1981b:795) argues, along with Gorman (1979) and Krashen (1985), we do not learn to write by merely writing: "The only source of knowledge sufficiently rich and reliable for learning about written language is the writing already done by others. In other words, one learns to write by reading."

In summary, as our students encounter difficulty in writing with accuracy, we must teach them to use appropriate grammatical structures for connecting meaning into language (Higgs 1985). The extended model we have described can point the student in the direction of controlling the grammatical resources of the language that he or she is learning.

BIBLIOGRAPHY

Allen, Robert S., Rita Pompian, and Doris Allen. 1975. *Working sentences.* New York: Thomas Y. Crowell.

Burt, Marina K. 1975. Error analysis in the adult ESL classroom. *TESOL Quarterly* 9(1): 53-63.

Carrell, Patricia L. 1984. The effects of rhetorical organization on ESL readers. *TESOL Quarterly* 18(3):441-469.

Celce-Murcia, Marianne. 1985. Making informed decisions about the role of grammar in language teaching. *TESOL Newsletter* 19(1):1,4-5.

Clavell, James. 1981. *The children's story.* New York: Delacorte Press/Eleanor Friede.

Eskey, David E. 1983. Meanwhile, back in the real world. . .: accuracy and fluency in second language teaching. *TESOL Quarterly* 17(2):315-323.

Felix, Sascha W. 1983. More evidence on competing cognitive structures. Manuscript 28.

Gaies, Stephen J. 1980. T-unit analysis in second language research: applications, problems, limitations. *TESOL Quarterly* 14(1):53-60.

Goodman, Yetta, and Carolyn Burke. 1980. *Reading strategies: focus on comprehension.* New York: Holt, Rinehart and Winston.

Gorman, Thomas P. 1979. The teaching of composition. In *Teaching English as a second or foreign language,* Marianne Celce-Murcia and Lois McIntosh (Eds.). Rowley, Massachusetts: Newbury House.

Graves, Donald. 1983. *Writing: teachers and children at work.* Exeter, New Hampshire: Heinemann Educational Books.

Higgs, Theodore. 1985. Teaching grammar for proficiency. *Foreign Language Annals.* 18(4):289-296.

Johnson, Patricia. 1982. Sentence combining, a summary and bibliography. *ERIC/CLL News Bulletin* 5(2):3-4.

Krashen, Stephen D. 1985. The power of reading. Plenary address presented to 19th Annual Convention of Teachers of English to Speakers of Other Languages. New York.

Krashen, Stephen D., and Tracy D. Terrell. 1983. *The natural approach.* Hayward, California: The Alemany Press.

Lackstrom, John, Larry Selinker, and Louis Trimble. 1973. Technical rhetorical principles and grammatical choice. *TESOL Quarterly* 7(2):127-136.

Lewis, Bruce. 1979. *What is a laser?* New York: Dodd.

Mellon, John C. 1967. Transformational sentence combining: a method for enhancing the development of syntactic fluency. In *English composition.* Urbana, Illinois National Council of Teachers of English. Ed 018 405.

Pack, Alice C., and Lynn Henrichsen. 1980. *Sentence combination:* books I and II. Rowley, Massachusetts: Newbury House.

Pearson, Sheryle. 1983. The challenge of Mai Chung: teaching technical writing to the foreign-born professional in industry. *TESOL Quarterly* 17(3): 383–399.

Raimes, Ann. 1983. Anguish as a second language? Remedies for composition teachers. In *Learning to write: first language/second language,* Aviva Freedman, Ian Pringle, and Janice Yalden (Eds.). 258–272. New York: Longman.

Smith, Frank. 1981a. Demonstrations, engagement and sensitivity: the choice between people and programs. *Language Arts* 58(6):634–642.

———. 1981b. Myths of writing. *Language arts* 58(7):792–798.

Zamel, Vivian. 1980. Re-evaluating sentence-combining practice. *TESOL Quarterly* 14(1):81–90.

Blackjack

David O'Reilly and Steve Mierzejewski

The accurate use of modals in English is one of the most diffi-
cult aspects of English to teach. It often takes many class-hours of
structured practice and drill before students finally acquire this
skill. We have found that the card game "Blackjack" can be used
successfully to practice the use of modals in an interesting and
communicative way. The game helps to make students aware that
modals have a logical probability value as well as a social interac-
tional value, and it is helpful in clearly distinguishing these two
functions.[1] The activity can be divided into three to five 40-minute
lesson periods, depending on the level of the students. Before
actually playing blackjack, the language used for probability and
suggestions is introduced in the following way:

Day 1: Logical Probability Modals

Students are asked to predict some event such as weather con-
ditions or the outcome of a baseball game. The majority of the
answers usually contain "might," "may," or "will/will not." The
next step is to ask students to give their opinions of the percentage
chance of occurence for the same event. These numerical predic-
tions are written on the board beside their verbal predictions. Here
are some common answers:

Verbal Prediction	Numerical Prediction
The Giants might win the pennant.	60%
It might rain tomorrow.	30%
The Carp will win.	90%
It may be sunny tomorrow.	40%
Maybe it will snow on Christmas day.	I don't know.

---

[1] The terms "logical probability value" (inference or prediction) and "social interac-
tional value" (requests and advice) were coined by Diane Larsen-Freeman and Marianne
Celce-Murcia in *The Grammar Book* (1983).

David O'Reilly is currently teaching at the Language Institute of Japan. He has a
Bachelor's degree in commerce from University College Dublin. Work experience includes
retail management, training, and market analysis in British Columbia.

Steve Mierzejewski received a B.A. in Geology from Oregon State University and an
M.A. in English (TESOL) from Portland State University. He has taught ESL in the U.S.
at all levels. He is currently an instructor at ISST in Fujinomiya, Japan.

The list is used to point out the misconceptions that many students have regarding the strength of their predictions and to explain the importance of being precise. Using "maybe" is too vague; many Japanese students use it when they really mean "I have no idea" or "I don't know." On the other hand, one will rarely have enough information to make a prediction with certainty, so, "It will" or "It will not" is usually inappropriate.

At this point a scale is drawn on the blackboard to demonstrate the nuances associated with probability modals[2] :

Degree of Certainty		Modal of Probability
definitely	100%	Will
probably	80%	Should
I think so	50%	May
quite possible	40%	Might
possible	20%	Could
I don't know		Neutral
possibly not	20%	Might not
I don't think so	50%	May not
probably not	80%	Should not
definitely not	100%	Will not

Students are then given a new list of questions to answer in order to practice the new information. If the questions are more personal in content, the students show more enthusiasm in their efforts. Peer error correction is also very effective at this stage.

> Will Katsumi find a date this weekend?
> Will Terumi win ¥10,000 playing Pachinko tonight?
> What will Nobu do if he doesn't go to Roppongi next weekend?

Day 2: Social Interactional Modals

The next day the lesson focuses on using modals for giving advice and suggestions. Students are presented with a variety of situations and are asked to give advice. For example:

> Your employee (friend) is late to work (class) very often. Advise him to come on time.

---

[2] The percentages indicated on the scale are arbitrary and are designed to facilitate betting and help the students recognize the difference between modals. Opinions may differ concerning the relative probability of "might," "could," and "may." The distinctions shown reflect the authors' choice.

As with the previous logical probability lesson, their responses are written on the board and they are asked what the "feeling" is for each suggestion. Here are some sample responses:

Response	Intended feeling
You had better be early tomorrow.	It is better to be early than late.
You should come to work earlier.	It's a good idea to come to work on time.

It is then pointed out that some suggestion language is inappropriate in many situations. This is demonstrated by drawing a barometer on the board showing a progression from "Weak Suggestion" to "Strong Suggestion" and explaining that the most commonly used forms are "could," "should," and "might."[3]

Strong Suggestion	WILL	(no choice)
	HAD BETTER	(threat)
	MUST	(obligation)
	SHOULD	(recommendation)
	MIGHT	(one of
	COULD	many options)
Weak Suggestion	CAN	(many options)

Because Japanese students often use "had better" incorrectly and miscommunicate their intentions, we advise them that "had better" usually carries with it an implied "or else" and to use this form with extreme caution. The students then practice giving advice in the same situations as above (and any others that the students can create), and the teacher corrects for inappropriate use of modals.

The Game

On the following day, students and teacher each bring twenty 10-yen coins to class. Students sit in a semi-circle around a table and the teacher sits behind the table and acts as banker/dealer. The object of the game is for students to play against the banker/ dealer. The banker/dealer covers all bets. Students accumulate cards so that the total numerical value of the cards held is less than or equal to 21. Cards are given the following values: ace—1 or 11; face cards (K,Q,J)—10; all other cards—their numerical value.

---

[3] Inspired by Larsen-Freeman/Celce-Murcia in *The Grammar Book*.

Here is a modified version of the real game: all cards are dealt face-down, and the teacher deals one card to each person, from left to right, dealing to himself last. Each student places a bet according to the worth of the card (see chart below), and the teacher then deals one more card to each person. The first student to the left of the teacher can now "buy" more cards by placing more bets. When a student decides to "stay" (i.e., to buy no more cards), the play moves on to the next student, and so on. Play also moves on if a student goes "bust" (i.e., if the added value of their cards exceeds 21). When all players stay, the teacher must complete his or her hand. She or he draws cards until she or he also decides to stay. If the teacher's score is greater than or equal to the students' scores (and less than 21), then the teacher wins. If a player is bust, the teacher also wins. Players win if the teacher scores lower or goes bust. (At this stage process language could also be introduced to describe how to play the game: First, the dealer...; next, the players...; before the player bets, he must...; then the dealer deals another card...; finally,....)

Students are encouraged to ask questions to clarify the rules. Higher students usually ask many "what if" questions and begin using modals of condition. For example:

> What if I get an ace, can I use it as 1 or 11?
> What do I do if I have 16?
> Can I stay if I have 15?

This is a good review for them to practice previously learned structures.

Betting 1 : Probability Modals

Students are told that their bet must reflect their chances of winning. The probability scale is drawn on the board again and they are asked to predict their chances of success based upon the card(s) that they hold. This time a yen value is placed beside each modal:

¥10 × 10	Will	(definitely)
¥10 × 8	Should	(probably)
¥10 × 5	May	(I think so)
¥10 × 4	Might	(quite possible)
¥10 × 2	Could	(possible)
¥10 × 1	I don't know	

When each student has been dealt the first card, they are asked to predict their chances of winning. If they do not have any idea, they bet only ¥10; if they say "I'll probably win," they must bet ¥80, and so on. They may then add a qualifying clause either to change the force of their prediction or to explain it: "I could win, but I don't think I will" or "I should win because these are good cards." This procedure is followed until the first game is over.

Betting 2: Asking/Giving Advice

Players work in pairs. One player makes the betting decision but must seek advice from a partner. (It is useful here to discuss whether "had better" is appropriate.) The following structures give the students an opportunity to practice different forms of asking for and giving advice:

> What can I do?
> What would you do (bet)?
> What should I do (bet)?
>
> You could take another card.
> You should bet a lot.
> I think you should stay.
> If you take another card, you might go bust.

When the second game is over, the players analyze each other's performance and comment on the wisdom of their decisions. This is an attempt to get them to use modal perfects. The teacher elicits such language as:

> What could I have done?
> What should I have done?
> What would you have done (bet)?
> Should I have taken another card?
>
> I think you should have stayed.
> You should have bet more.
> You could have taken another card.
> If you had taken another card, you would/might have won.

At the end of this game, students usually begin to use modals more confidently and accurately.

Betting 3: Conditionals

During the third game, students are encouraged to use the if-structure when making observations about their performance or when giving advice:

Future (Real)	If I get a King, I will win. If I lose, I will have no money left. If I get higher than a 9, I will be bust.
Present (Unreal)	If I had more money(now), I would bet ¥50(now). If I were you(now), I would take another card(now). If you were me(now), what would you do(now)?
Past (Unreal)	If I had had more money(then), I would have bet ¥50 (then). If I had been you(then), I would have taken another card(then). If you had been me (then), what would you have done(then)?

It is difficult for students to realize that the second group of sentences above refers to the present and not to the past. So when eliciting the conditional, the teacher can attach the tag "now" to denote present and "then" to denote past. This seems to help the students to understand the distinction.

Betting 4 : Free Play

Finally, the students play a free game without interruption or correction. This gives them a chance to relax, talk freely, and to really play the game. Their interaction is recorded on an audio tape, and this serves as a quick review of modals in the next day's lesson. Afterwards, we suggest buying coffee for the students from the winnings (the dealer usually wins) and having an informal chat.

Blackjack has been used with students at all levels of English speaking ability. However, it is advisable to be selective with what you introduce. Obviously, if you try to introduce too much too soon, students will soon lose interest in the game. You may wish to leave out perfect modals and conditionals with lower level classes and introduce these structures in yet another lesson. However, if your sense of timing is good and you are very familiar with each individual student's ability, with proper preparation and sequencing, this lesson plan can be followed even with low-level students.

Make sure that your students have no moral objections to gambling. One of my Thai students was a Buddhist and was opposed to gambling; however, she was reluctant to voice her objection in class and face the possibility of ridicule from other students. So, it is a good idea to do some research beforehand.

REFERENCES

Celce-Murcia, Marianne, and Diane Larsen-Freeman. 1983. *The Grammar Book*. Rowley, Massachusetts: Newbury House.

Book Reviews

APPROACHES AND METHODS IN LANGUAGE TEACHING: A DESCRIPTION AND ANALYSIS. Jack C. Richards and Theodore S. Rogers. Cambridge: Cambridge University Press, 1986. Pp.171.

The language teaching profession seems to have reached a hiatus. Instead of books on new methods or exotic teaching techniques, we are seeing an increasing number of books which seem to be more interested in finding out where we are than in where we should be going. A perhaps justified trend towards caution seems evident. It is in this climate that we have recently witnessed the publication of a work on the history of language teaching by Howatt (1984), three works describing the current state of second language acquisition (Ellis 1985; Klein 1985; Beebe (forthcoming)), and two nearly simultaneously published works on methods (Larsen-Freeman 1986; Richards and Rogers 1986).

In *Approaches and Methods in Language Teaching: A Description and Analysis,* Richards and Rogers seem to encourage a more cautious view of the new theories and methods which they present. This is not done directly, but through implication, as the authors review the Oral Approach and Situational Language Teaching, the Audio-Lingual Method, Communicative Language Teaching, Total Physical Response, the Silent Way, Community Language Learning, the Natural Approach, and Suggestopedia.

On the whole, these methods are fairly presented. It would have been easy for the authors to take some shots at the traditional methodological whipping boys like the Audio-Lingual Method, TPR, and Suggestopedia, but to their credit they do not (even thought some proponents of these methods may disagree). Instead, they produce one of the most objective accounts of these methods that one is likely to find anywhere, accounts that are valuable to any professional in the language teaching field.

Two things become evident to those who read their book: 1) Ideas about language teaching have not really changed that much over the years, and 2) Methods that may look radically different on the surface may be very much the same at base. These inescapable

conclusions are reached via the authors' framework for analyzing methods.

It is, then, necessary to delineate the authors' framework of analysis. Most importantly, the authors want to remain as objective as possible; they have "avoided personal evaluation, preferring to let the method speak for itself and allow readers to make their own appraisals" (p.viii). In addition, "the book is not intended to popularize or promote particular approaches or methods" (viii). Ideally, these are the guidelines one would like to see in such a work; practically, one wonders whether they can truly be attained. Can the authors maintain pure objectivity in reviewing such diverse methods as the Audio-Lingual Method, Suggestopedia, TPR, and Communicative Language Teaching?

Within the major framework of objectivity, the authors devise a more detailed framework of analysis based on Anthony's (1963) approach, method, and technique distinction. Generally speaking, these are simply the steps one takes from theory to practice. Richards and Rodgers find Anthony's distinctions lacking, especially in the differentiation of method and technique. They therefore rename and redefine the categories as Approach, Design, and Procedure, all of which are organized under method. Thus, approach refers to theories of the nature of language and theories of the nature of language learning. Design refers to the method's objectives, how the language content is selected and organized (syllabus), types of learning tasks and teaching activities, and roles of learners, teachers, and instructional material. Procedure represents "the actual moment-to-moment techniques, practices, and behaviors that operate in teaching a language according to a particular method" (p.26). Some will no doubt argue that this is not a significant change from the old categories or that the categories are no more distinct than they were before. Such criticism is beside the point, for whatever the criticism may be, it is still necessary for readers to understand this framework in order to see how each method is treated within it.

The framework above is not delineated, however, until the second chapter. Chapter one gives a brief history of language teaching and the ideas which generated various teaching strategies. This is the chapter that quite clearly points out that, at base, nothing much has changed in the field for well over a hundred years. For example, with the decline of Grammar-Translation, many ideas

arose which would not sound outdated today, such as the ideas that 1) methods should be based on how children learn to use their first language, 2) meaning (context) is important in learning, 3) speech is the most important aspect of language, 4) grammar should be learned inductively, and 5) one should teach as much in the target language as possible. Such ideas were eventually organized in the 1860's as the Natural Method ("natural" referring to how it was believed children "naturally" learned their own language). Eventually the Natural Method evolved into the Direct Method. This method reached its heyday in the early part of this century after which, attacked by the structuralists, it declined in popularity. This does not imply that it disappeared anymore than Grammar-Translation has disappeared.

Richards and Rodgers seem to take a few swings at the Direct Method in this chapter, seemingly forgetting their recently stated dedication to objectivity. In fact, the Direct Method (and by association its most noteworthy present day proponent, the Berlitz Schools) is quite soundly criticized. No matter how true, to call the Direct Method "the product of enlightened amateurism" (p.10) seems like criticism. Certainly one would be surprised to see the Berlitz Schools adopt the slogan "The Center of Enlightened Amateurism." In addition, this method is said to have "overemphasized and distorted the similarities between naturalistic first language learning and classroom foreign language learning and failed to consider the practical realities of the classroom" (p.10).

Since it is the authors' intention to show that little has really changed in the domain of language teaching, one wonders whether criticisms that applied to the past were equally meant to apply to the present. That is, is such a criticism intended to cast its shadow forward onto those current methods which also hypothesize a connection to first language learning, (e.g., the Natural Approach, TPR)? If objectivity is the goal, it would perhaps be necessary for the authors to say whether or not modern methods have answered these historical criticisms. Not doing so may leave the authors open to criticism from proponents of such methods who may suggest that the authors are, in fact, evaluating through innuendo. This reviewer does not feel that Richards and Rodgers were using such tactics but would understand such criticisms.

Let us look at one instance in which the authors may be so accused, the chapter on the Natural Approach. I am not a pro-

ponent of the Natural Approach myself, but I believe its propo-
nents may feel some sentences are more critical than they need be.
Here are some sentences from that chapter:

> "We are left with a view of language that consists of lexical
> items, structures, and messages. Obviously, there is no particular
> novelty in this view as such, except that messages are considered of
> primary importance in the Natural Approach."   (p.130)

> "We assume that Krashen means by *structures* something at
> least in the tradition of what such linguists as Leonard Bloomfield
> and Charles Fries meant by *structures.*"   (p.130)

> "There is nothing novel about the procedures and techniques
> advocated for use with the Natural Approach."   (p.136)

The insinuation here seems to be that there is nothing particularly
unique about the Natural Approach, but it is not necessary to
use such tactics to show this. In fact, the authors do a good job
in showing this by carefully dissecting the Natural Approach in
accordance with their previously established framework. Again,
having a section devoted to criticism would have avoided such
problems.

On the whole, Richards and Rodgers do an admirable job
in this book. Their presentation of methods is clear and informa-
tive. The division of a particular method into the categories of
Approach, Design, and Procedure allows the reader to more clearly
see the method's inner workings. This enables one to compare
more readily various methods or parts of various methods. Where
methods are camouflaged by what may be called exotic techniques,
the authors point out their not-so-radical theoretical bases. For
example, TPR, the Silent Way, and the Natural Approach are simi-
lar in the belief that second language learning should approximate
first language learning. Suggestopedia, the Audio-Lingual Method,
the Natural Approach, and Community Language Learning are
similar in that they all view language learning as a progressive
mastery of increasingly complex structures. Thus, one draws the
implication from the authors that methods may not be so different
as they initially seem.

Other methods are shown to share similar procedures. Commu-
nicative Language Teaching (CLT), for example, shares procedures
with some methods (e.g., dialogues, pattern practice, use of realia)
but is theoretically similar to methods that do not advocate such

procedures. This seemingly inexplicable state of affairs in fact stems from a theoretical difference between the CLT advocate's view and the Chomskian view of competence. Whereas Chomsky promoted the importance of linguistic competence, CLT proponents such as Hymes advocated the idea of communicative competence. Though Richards and Rodgers discuss the evolution of the idea of communicative competence, they do not spend much time on the implications of the theoretical debate. Perhaps this is because such a presentation would lead them into presenting the pros and cons of the argument, which is not their real intent. Yet, there are times when one wishes they would do just that, for there are pedagogical implications which cannot otherwise be seen. The linguistic versus communicative competence debate has, for instance, led many of the advocates of communicative competence to promote what is termed a notional-functional syllabus. This assumes that certain communicative situations will produce certain types of language. But this view does not allow its advocates to escape from the Chomskian view that language is creative. No situation can be 100% delineated in advance as to the linguistic forms it will produce. The demise of the old Situational Approach (out of whose roots sprang the modern CLT) was caused precisely by its inability to answer this criticism. It is also not clear how CLT advocates who deny a structural view of language plan to teach structures well above the learner's current level of linguistic competence. If a learner cannot on his own produce certain complex structures, is he reduced to simply memorizing various formulae? If so, how is this so different from what the audio-linguists proposed? On the other hand, a grammatically based communicative syllabus may not generate the grammar necessary for a particular communicative situation. Many of these issues are mentioned by Richards and Rodgers, but they are not really elaborated upon. Perhaps space restrictions prohibited them from going into much detail on such issues. Perhaps they felt that objectivity would be sacrificed. But whatever the reason, it is certain that some readers would like to see a more detailed exploration into the theoretical realm of methods, with perhaps the authors even giving some of the empirical evidence for and against each method. Admittedly, this would expand the book into a major work, but this book has a strong enough base to support such additional material.

The book's final chapter, "Comparing and Evaluating Methods: Some Suggestions," does that and a bit more. A good deal of this

chapter deals with curriculum design. The authors readily admit
that one method will rarely apply to every teaching stituation;
practical considerations often override theoretical purity. This
does not mean that theory has no place in curriculum design. If,
for example, it is determined that the learner's goals are to use
the language communicatively, then clearly one should design a
curriculum in accordance with a method that has a theoretical base
in language as communication.

    The authors point out that it would be easier to choose
methods or procedures if there were empirical data that showed
some methods to be superior to others. But as Richards and
Rodgers point out:

> "Unfortunately, evaluation data of any kind are all too rare in the
> vast promotional literature on methods. Too often, techniques and
> instructional philosophies are advocated from a philosophical or
> theoretical stance rather than on the basis of any form of evidence.
> Hence, despite the amount that has been written about methods
> and teaching techniques, serious study of methods, either in terms
> of curriculum development, practice, or classroom processes has
> hardly begun."   (p.166)

    And so we have arrived at the position of caution, if not cyni-
cism, with regard to new methods or exotic techniques. Instead of
advancing new theories, Richards and Rodgers suggest we assess the
old. We should look more closely at how learning takes place and
seek proof in the claim that one learning situation is better than
another. Otherwise we can never escape from the haunting possi-
bility that a choice of methods makes no difference in a student's
language learning. What's more, we can never know if our students
are learning because of what we do or in spite of what we do. It is
perhaps this growing insecurity that has led to the current climate
of caution that is becoming more and more evident in the field of
language teaching.

Steve Mierzejewski

    Steve Mierzejewski received a B.A. in Geology from Oregon State University and an
M.A. in English (TESOL) from Portland State University. He has taught ESL in the U.S.
at all levels. He is currently an instructor at ISST in Fujinomiya, Japan.

TECHNIQUES AND PRINCIPLES IN LANGUAGE TEACHING.
Diane Larsen-Freeman. Oxford: Oxford University Press, 1986. Pp.
142.

   One of the questions that I asked myself upon seeing this book
was why Ms. Larsen-Freeman chose to write it. On the surface, it
appears to be no more than a compilation of 8 methods that are
well known in the ESL/EFL profession. That Jack Richards and
Theodore Rogers came out with a similar book at the same time
as well is curious. Why are these ESL luminaries spending time on
what seems to be a survey of methods? Isn't an overview of these
methods generally part of any graduate course in the field?
   Further thought, however, reveals a reason why. In EFL/ESL
today, there is considerable debate concerning the merits of various
methods. After several years of continual innovation and "new"
methods, we seem to have reached a point where some reflection
is needed, to step away from everything that has been produced
in the last few years, and look it all over. This is what Ms. Larsen-
Freeman's book does.[1]
   Eight methods of teaching foreign languages are presented in
this book. These are the Grammar-Translation Method, the Direct
Method, the Audio-Lingual Method, the Silent Way, Suggestopedia,
Community Language Learning, Total Physical Response, and the
Communicative Approach. This covers most of the methods cur-
rently being used today; one may wonder why, however, the
Natural Approach is not included.
   Larsen-Freeman states in her introduction that the purpose of
the book is to provide teachers and teacher trainees with "an under-
standing of the principles on which these methods are based and of
the techniques associated with each method" (p.1). Another goal
is to generate discussion on why teachers choose a certain method
or technique. Larsen-Freeman has chosen a unique format for
achieving these goals (the format of the book is one of the strong
points); rather than the usual dry commentary of what a teacher
does, she takes us into the classroom to observe a sample lesson.
Everything the teacher and students say and do is detailed; this
"observation" initially functions to give the reader a very good
idea of how a certain method actually works in the classroom.

---

   [1] It should be mentioned that this is one of the Oxford University Press series of books
for teachers (the others being concerned with vocabulary, writing, and techniques in
testing).

This is something which is definitely lacking in much EFL/ESL literature.

But the observation serves much more than this purpose. In the section following the observation (entitled 'Thinking about the Experience'), certain points of the observation are spotlighted and a principle is drawn from it. This and other principles give the reader a general idea of the language and learning theory underlying the technique.[2] For example, in chapters discussing the Audio-Lingual and the Communicative Methods:

> Observation: The students stumble over one of the lines of the dialogue. The teacher uses a backward build-up drill with this line. (Audio-Lingual)
>
> Principle: It is important to prevent learners from making errors. Errors lead to the formation of bad habits. When errors do occur, they should be immediately corrected by the teacher.   (p.40)
>
> Observation: The students try to state the reporter's predictions in different ways. (Communicative)
>
> Principle: . One function can have many different linguistic forms. Since the focus of the course is on real language use, a variety of linguistic forms are presented together.   (p.128)

These are, of course, part of the theories underlying the Audio-Lingual and Communicative Methods. The principles drawn from other observations of these methods give the reader a good general idea of the theories underlying them. Larsen-Freeman shows us some common techniques of each method and relates them to an underlying language or learning theory. By first showing us the techniques and then relating them to theory, Larsen-Freeman gives the teacher perhaps a better idea of how specific techniques relate to a theoretical view of language theories than many EFL/ESL books which, although going into detail about language and learning theory, provide at best only sketchy ideas for the application of this into practical techniques. By doing it this way, Larsen-Freeman also

---

[2] In this book, Larsen-Freeman defines a principle as involving: the teacher, the learner, the teaching process, the learning process, and the target language and culture. These principles "represent the theoretical framework of the method" (xi). A technique is defined as "the classroom activities and procedures derived from an application of the principles" (xi).

illustrates how certain techniques can be used with more than one method.

A more detailed review of the principles follows this section. Once again, Larsen-Freeman uses something other than the usual academic formula for this. Instead, she asks and answers ten questions which teachers may, and should, ask themselves. These ten questions cover the goals of a method, teacher-student roles and affective interaction, the characteristics of the teaching and learning process, the view of language and culture, what areas and skills of language are emphasized, the role of L1, evaluation, and error correction. The answers to these questions give the reader a very good overview of the method in a way that is both interesting and informative. For example (from chapters on the Audio-Lingual and Communicative Methods):

> What is the nature of student-teacher interaction? What is the nature of student-student interaction? (Audio-Lingual)
>
> > There is student-to-student interaction in chain drills or when students take different roles in dialogs, but this interaction is teacher-directed. Most of the interaction is between teacher and students and initiated by the teacher. (p.43)
>
> What is the nature of student-teacher interaction? What is the nature of student-student interaction? (Communicative Method)
>
> > The teacher is the initiator of the activities, but he does not always himself interact with the students. Sometimes he is co-communicator, but more often he establishes situations that prompt communication between and among students.
> >
> > Students interact a great deal with one another. They do this in various configurations: pairs, triads, small groups, and whole groups. (p.133)

This also provides the reader with an easy way to see contrast between the different methods.

The final section of each chapter is entitled "Activities" and is divided into two parts. The first part consists of a few questions designed to test the readers' understanding of the chapter. The second part asks the reader to apply what has been learned. Here, the readers are asked to develop their own exercises based on the principles of the method (in this case The Silent Way):

> Choose a grammar structure. It is probably better at first to choose something elementary like the demonstrative adjectives ("this,"

"that," "these," "those" in English) or the possessive adjectives ("my," "your," "his," "her," "its," "our," "their" in English). Plan a lesson to teach the structures where:

    a) You will remain silent and interfere as little as possible.
    b) The meaning will be clear to the students.
    c) They will receive a good deal of practice without repetition.

                      (p.70)

These brief additions to each chapter make the book much more than a review of the methods. By doing this, Larsen-Freeman motivates readers to try and develop their own lesson plans for the method. If this is done, a reader might gain a better understanding of how a method can be suited (or ill-suited) to their individual situation. In this way the book interacts with the reader, rather than just lecturing to him or her.

Each chapter also contains a brief summary of what the teacher will do to follow up the lesson observed, a review of the various techniques used in the lesson, a conclusion which serves to ask the reader how she or he feels about the method, and a short bibliography for further reading.

Critics of the book will no doubt point out some obvious weaknesses. One of these is that theories of language and learning are very superficially developed. The principles Larsen-Freeman draws from the observations do serve to give the reader a basic knowledge of the theory behind a method, but for anyone who is reasonably knowledgeable about them, nothing new will be gained. Each method is also shown in its best light. An "ideal" lesson is seen (although Larsen-Freeman comments on this in her preface), and usually at a level which may be considered best suited for that particular method. TPR, the Silent Way, Counseling-Learning, and Suggestopedia are all observed in beginning classes; and although Larsen-Freeman states that "...once the principles are clear, they can be applied to any other level class in any other situation" (p.2), any teacher wondering what to do with these methods beyond the oft-presented initial stage will be let down. As well, absolutely no criticism is given. The fact that a few of these methods are generally seen as out-dated and "reactionary" is not mentioned (although Larsen-Freeman does state in her preface (p.xii) that "not all of the methods to be presented have been adequately tested..."). Finally, by presenting the reader with so many complimentary and contrasting techniques, the book could

be promoting a sort of unprincipled eclecticism: using techniques and activities from different methods with little or no regard to the theories underlying the techniques nor how they fit into a school's objectives.

Despite these criticisms, however, the book is worthwhile. There are many EFL/ESL teachers who do not have the background (or perhaps the interest) to easily digest a detailed overview of language and learning theories. This book gives a good general view of these theories in an easily understandable way. It also provides the teacher with a good overview of what goes on in each method and, perhaps most useful for the classroom teacher, introduces many different techniques which could be useful in the classroom. As well, having the various methods standing side by side cannot but help generate discussion of strengths and weaknesses, and perhaps lead to a rethinking of a teaching strategy.

As for promoting "unprincipled eclecticism," Larsen-Freeman assumes that the reader is discriminating and will both consider a method's principles carefully before using any techniques and modify them to fit a particular situation. She gives the reader the responsibility to make the decision, and refuses to push him or her in one direction or another. In this way both the many different situations a teacher may encounter and a teacher's individual style are respected. As Larsen-Freeman says, "It is you, after all, who have to make the connection to your own teaching situation. It is you who have to make the informed choice" (p.142). This book provides a basis for the teacher to begin doing this.

Paul Lehnert

Paul Lehnert has a B.A. in English from the University of Nebraska and a M.A. in ESL/ EFL from Southern Illinois University. He has taught EFL in Côte d'Ivoire and the U.S. He is currently an instructor in the Community Program at the Language Institute of Japan and a co-editor of *Cross Currents*.

Publications Received

Ackert, Patricia. 1987. *Cause and Effect*. Students' book and teacher's manual. Cambridge, Massachusetts: Newbury House.

Aitken, Rosemary. 1986. *Play It By Ear*. Students' book and teacher's manual. Walton-on-Thames: Thomas Nelson and Sons.

Baddock, Barry. 1983. *Press Ahead*. Oxford: Pergamon Press.

Beaumont, Digby, and Colin Granger. 1986. *New Generation*. Students' book 1, students' workbooks 1 and 1A, and teacher's manual 1. London: Heinemann Educational Books.

Black, Vic, Maggy McNorton, Angi Malderez, and Sue Parker. 1986. *Fast Forward 1*. Class book, resource book, and teacher's book. Oxford: Oxford University Press.

Bolton, David, Mats Oscarson, and Lennart Peterson. 1986. *Basic Working Grammar*. Students' book. Walton-on-Thames: Thomas Nelson and Sons.

Bulletin CILA. Vol. 43–44. 1986. Neuchatel: Françoise Redard.

CTJ Journal. No. 13, 1986. Brasilia: Casa Thomas Jefferson.

Collins, Anne. 1986. *The Speckled Bird and Other Stories*. London: Heinemann Educational Books.

ELEC Bulletin. No. 86–87, 1985. Tokyo: The English Language Education Council, Inc.

ELT Journal. Vol. 40, No. 3–4, 1986. Oxford: Oxford University Press.

ELTIC Reporter. Vol. 11, No. 1–2, 1986. Johannesburg: English Language Teaching Information Centre.

ESP Journal. Vol. 4, No. 2–3, 1986. Oxford: Pergamon Press.

Eckstut, Samuela, and Tom Miller. 1986. *Interline*. Course books 1 and 2, cassettes 1 and 2, and teacher's book. Oxford: Pergamon Press.

Ellis, Mark, and Printha Ellis. 1986. *Counterpoint*. Pre-intermediate course book and elementary teacher's book. Walton-on-Thames: Thomas Nelson and Sons.

English Teacher's Journal (Israel). No. 33, 1986. Jerusalem, Israel: English Inspectorate, Ministry of Education and Culture.

English Teaching Forum. Vol. 24, No. 3–4, 1986. Washington, D.C.: United States Government.

Enright, D. Scott, and Pat Rigg (Eds.). 1986. *Children and ESL: Integrating Perspectives*. Washington D.C.: Teachers of English to Speakers of Other Languages.

Ferreira, Linda. 1986. *Transitions*. Students' book 1 and 2. Cambridge, Massachusetts: Newbury House.

Foll, David. 1986. *First Certificate Reading Skills*. Students' book. London: Bell and Hyman.

Fried-Booth, Diana. 1986. *Project Work.* Oxford: Oxford University Press.

Greenall, Simon. 1986. *Business Targets.* Students' book and teacher's manual. London: Heinemann Educational Books.

Gude, Kathy. 1986. *First Certificate Listening Skills.* Students' book. London: Bell and Hyman.

Guidelines. Vol. 8, No. 1, 1986. Republic of Singapore: SEAMEO Regional Language Centre.

Haines, Simon F.E. 1984. *Contemporary Themes.* Oxford: Pergamon Press.

Haines, Simon F.E. 1984. *Around Britain.* Oxford: Pergamon Press.

Hall, Diane. 1986. *Working with English Prepositions.* Walton-on-Thames: Thomas Nelson and Sons.

Harper, David (Ed.). 1986. *ESP for the University.* Oxford: Pergamon Press.

Harrison, Jeremy, and Peter Menzies. 1986. *Orbit 1.* Students' book, teacher's book, and workbook 1A. Oxford: Oxford University Press.

Hedge, Tricia. 1986. *Freestyle.* Students' book. Walton-on-Thames: Thomas Nelson and Sons.

Herd, Cynthia, and Deidre Howard-Williams. 1986. *Word Games With English.* Books 1, 2, and 3. London: Heinemann Educational Books.

IATEFL Newsletter. No. 91, 1986. London: Oxford University Press.

Jenkins, Mark. 1986. *Writing A Content Approach to ESL Composition.* Students' book. Englewood Cliffs, New Jersey: Prentice-Hall.

Jones, Keith (Ed.). 1986. *The Tell-Tale Heart and Other Stories.* London: Macmillan.

Jones, Keith (Ed.). 1986. *The Million Year Picnic and Other Stories.* London: Macmillan.

Jones-Parry, Mary (Ed.). 1986. *In the Teeth of the Evidence and Other Stories.* London: Macmillan.

The Journal of English Language Teaching (India). Vol. 21, Nos. 2, 3, and 4. Madras: The English Language Teachers' Association of India.

Journal of Human Sciences. Vol. 3, No. 1-2, 1984. Ankara, Turkey: Middle East Technical University.

The Journal of Language for International Business. Vol. II, No. 1. Glendale, Arizona: The Department of Modern Languages, American Graduate School of International Management.

Jupp, T.C. 1986. *Winning and Losing.* London: Heinemann Educational Books.

Kachru, Braj. B. 1986. *The Alchemy of English.* Oxford: Pergamon Press.

Kellerman, Eric, and Michael Sharwood Smith. 1986. *Crosslinguistic Influence in Second Language Acquisition.* New York: Pergamon Institute of English.

Language Learning. Vol. 36, No. 2, 1986. Ann Arbor: University of Michigan.

The Language Teacher. Vol. 10, No. 8-12. Tokyo: Japan Association of Language Teachers.

Language Training. Vol. 7, No. 1-3, 1986. London: Language Training Service.

Larsen-Freeman, Diane. 1986. *Techniques and Principles in Language Teaching.* Oxford: Oxford University Press.

Lonergan, J., and K. Gordon. 1986. *New Dimensions.* Teacher's book 1. London: Macmillan.

Maingay, Susan. 1983. *Making Sense of Reading.* Students' book. London: Harrap.

Martin, Richard (Ed.). 1986. *The Man with the Scar and Other Stories.* London: Macmillan.

McCaig, Isabel, and Martin H. Manser. 1986. *A Learner's Dictionary of English Idioms.* Oxford: Oxford University Press.

McDowell, John, Peter James, and Pat Rich. 1984. *Basic Information.* Students' book. London: Edward Arnold.

Modern English Teacher. Vol. 13, No. 4; Vol. 14, No. 1, 1986. London: Modern English Publications.

The Modern Language Journal. Vol. 70, No. 1-3, 1985. Madison, Wisconsin: University of Wisconsin Press.

Morgan, John, and Mario Rinvolucri. 1986. *Vocabulary.* Oxford: Oxford University Press.

Mugglestone, Patricia, Hilary Rees-Parnall, and Jane Revell. *English in Sight.* Students' book and teacher's manual. Oxford: Pergamon Press.

NAFSA Newsletter. Vol. 37, No. 7-8, Vol. 38, No. 2, 1986. Washington, D.C.: National Association for Foreign Student Affairs.

Nilsen, Don L.F., and Alleen Pace Nilsen (Eds.). 1986. *Whimsy IV. Humor Across The Disciplines.* Tempe, Arizona: University of Arizona.

Norman, Susan, and Tony Hufton. 1986. *The Countrybar Story.* Course book 3 and cassette. Walton-on-Thames: Thomas Nelson and Sons.

Palstra, Rosemary. 1986. *Telephone English.* Students' book. Oxford: Pergamon Press.

Pickett, William. 1987. *Far From Home.* Cambridge, Massachusetts: Newbury House.

Pint, John (Adapter and Translator). 1986. *The Adventures of Lucky Luke: Stories and Exercises to Develop Comprehension and Vocabulary.* Students' book 2. New York: Pergamon Institute of English.

RELC Journal. Vol. 17, No. 1, 1985. Republic of Singapore: SEAMEO Regional Language Centre.

Richards, Jack C., and Theodore S. Rogers. 1986. *Approaches and Methods in Language Teaching.* Cambridge: Cambridge University Press.

Roberts, E.L. 1986. *Tactic 2.* Students' book, workbook, and teacher's book. London: Macmillan.

Room, Adrian. 1986. *Dictionary of Britain.* Oxford: Oxford University Press.

Russel, Michael. 1986. *Listen In Speak Out.* Students' book and teacher's manual. London: Heinemann Educational Books.

Schecter, Sandra. 1984. *Listening Tasks for Intermediate Students of English.* Students' book and teacher's manual. Cambridge: Cambridge University Press.

Soars, John, and Liz Soars. 1986. *Headway Intermediate.* Students' book, teacher's book, and workbook. Oxford: Oxford University Press.

Tarner, Margaret. 1986. *Frankenstein.* London: Heinemann Educational Books.

Taylor, James, Patrick Allen, John Shepherd, and Richard Rossner. 1986. *Ways to Reading.* London: Macmillan.

The Teacher Trainer. No. 0, 1986. Canterbury: Pilgrims Language Courses.

TESL Canada Journal. Vol. 3, No. 2, 1986. Montreal: The Canadian ESL Centre.

TESL Reporter. Vol. 18, No. 4, 1985. Laie, Hawaii: Brigham Young University.

Thomas, B.J. 1986. *Intermediate Vocabulary.* Students' book. London: Edward Arnold.

Thompson, A.J., and A.V. Martinet. 1986. *A Practical English Grammar.* 4th edition. Oxford: Oxford University Press.

Tomalin, Barry. 1986. *Video, TV, & Radio in the English Class.* London: Macmillan.

Vargas, Marjorie Fink. 1986. *Louder Than Words: An Introduction to Non-verbal Communication.* Ames, Iowa: The Iowa State University Press.

Wallace, Catherine. 1986. *Learning to Read in a Multicultural Society.* Oxford: Pergamon Press.

Wilson, Ken. 1984. *Something to Say.* Students' book. London: Edward Arnold.

Wright, Andrew. 1986. *Collins Picture Dictionary for Young Learners.* Students' book and activity book. London: Collins ELT.

Announcements

TESOL/IATEFL 1987 SUMMER INSTITUTE. Barcelona, Spain. TESOL and IATEFL are co-sponsoring a 1987 Summer Institute in collaboration with ESADE (Barcelona), Teachers College Columbia University, and the University of London Institute of Education. Course directors will be John Fanselow, Peter Strevens, and H.G. Widdowson. For more information, please contact: E.P. Mills, ESADE, Ave. de Pedralbes, 60, 08034 Barcelona.

SUMMER WORKSHOP ON INTERCULTURAL COURSEWORK. June 23–July 3, 1987; Honolulu, Hawaii. The Institute of Culture and Communication at the East-West Center will offer a workshop for college and university faculty on the Development of Intercultural Coursework. The general areas within which courses can be developed are the behavioral sciences, social sciences, and education. For further information please contact: Mr. Richard Brislin or Mr. Larry Smith, East-West Center, Institute of Culture and Communication, Honolulu, Hawaii 96848.

8th WORLD CONGRESS OF APPLIED LINGUISTICS. August 16–21, 1987; University of Sydney, Australia. For more information please write to: Department of Linguistics, University of Sydney, NSW Australia 2006.

JERUSALEM TEFL-TESOL. July 10–14, 1988; Jerusalem, Israel. The Second Jerusalem Conference of TEFL-TESOL will take place in Jerusalem. For more information, please contact: English Teachers' Association of Israel, P.O.B. 7663, Jerusalem 91076, Israel.

INTERNATIONAL HUMOR CONFERENCE. April 1–5, 1987; Arizona State University, Tempe, Arizona. The Sixth International Humor Conference will be held in Tempe Arizona with the theme of Humor—The World's Common Language. For further information, please contact Don Nilsen, English Department, Arizona State University, Tempe, Arizona 85287.

RELC SEMINAR. April 13–16, 1987; Singapore. The Southeast Asian Ministers of Education Organization (SEAMEO) Regional Language Center (RELC) will hold its 22nd regional seminar on The Role of Language Education in Human Resource Development. For further information and invitations to participate please write: Director: (Attention: Chairman Seminar Planning Committee), SEAMEO Regional Language Center, RELC Building, 30 Orange Grove Road, Singapore 1025, Republic of Singapore.

TESOL '87. April 22–25, 1987; Miami, Florida. The Twenty-First Annual TESOL Convention will be held at the Fontainebleau Hilton in Miami, Florida. For more information, please contact: Lydia Stack, TESOL Central Office, 1118–22nd Street, NW Suite 205, Washington, D.C. 20037.

Call for Papers: STUDIES IN LANGUAGE AND LANGUAGE TEACHING (SLLT). *SLLT,* a bi-annual journal based in Thailand, is now accepting articles concerned with the teaching of English as a Foreign Language and English for Specific Purposes. The focus is both practical and theoretical: the audience includes teachers, administrators, and researchers. Contributions for the July issue should be received by May 15th; for the January issue, the due date is November 15th. Articles should be in the range of 2000–5000 words. All submissions must be typed, double-spaced, and follow the guidelines of the *TESOL Quarterly.* Contributors will be notified of editorial decisions within 8–12 weeks. All inquiries and submissions should be sent to Keith Maurice, Editor, *SLLT,* Department of Foreign Languages, Faculty of Science, Mahidol University, Rama VI Road, Bangkok, 10400, Thailand.

Call for Papers: CROSS CURRENTS. *Cross Currents* welcomes manuscripts concerning all aspects of second language teaching and learning. We are particularly interested in articles on: 1) Language teaching and learning, especially regarding English as a Second/Foreign Language and English as an International Language; 2) Language teaching and learning as they apply to the situation in Japan; 3) Cross-cultural communication issues; 4) Teaching techniques ready for classroom use; and 5) book reviews. Please direct all manuscript correspondence to: General Editor, *Cross Currents,* 4-14-1 Shiroyama, Odawara, Kanagawa 250, Japan.

Call for Papers: MITESOL NEWSLETTER. The *MITESOL Newsletter* is now accepting articles which contribute to the field of foreign and second language teaching and learning in both theoretical and practical domains, especially in the following areas: 1) curriculum, methods, and techniques; 2) classroom observation; 3) teacher education and teacher training; 4) cross-cultural studies; 5) language learning and acquisition; 6) overviews of, or research in, related fields; 7) book reviews. Articles should be no longer than 1,200 words. All copy must be types and double-spaced. Please note that articles will not be returned. All articles and inquiries should be directed to: Donna Brigman, Editor, *MITESOL Newsletter,* 211 Oakwood, Ypsilanti, MI 48197, U.S.A.