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THE HOLISTIC PARADIGM IN THE FOREIGN LANGUAGE-CULTURE
CURRICULUM

The University of North Carolina at Greensboro

Ed.D. 1981

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THE HOLISTIC PARADIGM IN THE FOREIGN
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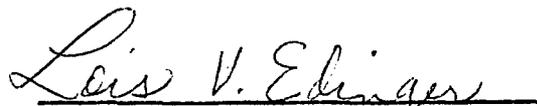
by

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Approved by


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APPROVAL PAGE

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There is a clear need in an interdependent world for competence in foreign languages and cross-cultural understanding, yet Americans manifest incompetence in both areas. An early conclusion in this study was that such incompetence is, to a considerable degree, the result of a linear curriculum. It was also concluded that there is a nascent reaction to linear tendencies, identified as a trend toward a holistic paradigm for foreign languages and culture studies. The purpose of this study was therefore to identify recent evidence of a nascent holistic paradigm and to develop an integrated proposal for holistic approaches to the teaching of foreign languages and culture.

The review of literature focused on curriculum theory, second language acquisition, and cross-cultural studies. In the area of curriculum theory, holism was evident in a growing emphasis on integration rather than on fragmentation of knowledge, in the concept of the whole person rather than the separate cognitive, affective, and physical dimensions, and in a new emphasis on competence over mere overt performance. In the area of second language acquisition, holism was evident in increased concern for the integration of form and meaning and for

emphasis on cognition rather than on mere performance. Finally, in the area of cross-cultural studies, a holistic paradigm was visible in the literature's frequent mention of new integrated definitions of culture and in recent emphases on second culture competence and/or cross-cultural empathy, as opposed to behavioral objectives.

The three major themes of holism, i.e., integration, competence, and whole personness, provided the unity of the paradigm, which was presented in terms of thirty-eight assumptions and four major goals, the latter including readiness for holicompetence, self-awareness and liberation, pluralism, and a holistic perspective.

The study concluded that a major problem in the past has been that of poorly conceived goals for both foreign language and cross-cultural studies, i.e., that goals have been performance-oriented and that they have failed to reflect the broader goals of education in general. The study also concluded that, even though there is evidence of nascent holism in the curriculum, such as a new emphasis on semiotics, a total departure from linear approaches is now nearly impossible to achieve.

The study recommended that a holistic paradigm provide direction for future curriculum design in foreign languages and cross-cultural studies and that new goals, new approaches, and new programs for teacher preparation be identified and implemented.

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To Ernie--

the best example I know
of a whole person

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CHAPTER I
INTRODUCTION

Background and Introduction

The ability to understand and to communicate with peoples of different linguistic and cultural backgrounds will be prerequisite to a nation's success in the interdependent world of the twenty-first century. The Report to the President of the President's Commission on Foreign Language and International Studies in 1979 states that "a nation's welfare depends in large measure on the intellectual and psychological strengths that are derived from perceptive visions of the world beyond its boundaries."¹ The Report summarizes the imperativeness of foreign language and cross-cultural competencies in the present "when an increasingly hazardous international military, political, and economic environment is making unprecedented demands on America's resources, intellectual capacity, and public sensitivity."² For the future, the Report warns that

If the 47 million children in our schools are to function successfully as adults in the next

¹Strength Through Wisdom, The Report of the President's Commission on Foreign Language and International Studies (1979), p. 5.

²Ibid.

century they must grow up with more knowledge about our interdependent world, keener awareness of other people, and greater sensitivity to those peoples' attitudes and customs.³

Ironically, although such needs are manifest, the Report points out that at present "Americans' incompetence in foreign languages is nothing short of scandalous," and their level of cross-cultural understanding "stops at the American shoreline," "is provincial," and is characterized by "astonishing misinformation."⁴

Essentially, America's present and future as a world leader are at stake. In the words of the President's Commission,

The inability of most Americans to speak or understand any language except English and to comprehend other cultures handicaps the United States seriously in the international arena.⁵

The present situation appears dismal in the light of the following figures:

(1) Only five percent of America's public school children continue language study beyond the second year with four years considered minimal competency.⁶

(2) Foreign affairs agencies of the United States government spent \$100 million in 1978 alone in order to provide language training for new recruits.⁷ That cost will continue to rise if foreign language enrollments in schools and colleges continue to decline.

³Ibid., p. 15.

⁴Ibid., p. 6.

⁵Ibid., p. 11.

⁶Ibid., p. 6.

⁷Ibid.

In addition to such statistics, the Report to the President provides the following descriptions of present language-culture programs in America's schools:

- (1) "the dull teacher . . . bored with his or her own teaching,"
- (2) "a shortage of well-conceived methodologies,"
- (3) "inadequate training of teachers at all levels,"
- (4) "A lack of imaginative curricula dealing with other countries and cultures," and
- (5) "a similar lack of imaginative language-training courses that touch, excite or motivate students."⁸

Such classes have not only failed to foster competence but also have failed to stir the interests of the majority of America's school children.

Essentially, how one becomes competent in a foreign language in particular has only recently become an issue in foreign language education. Rote-learning, as the sole approach to language instruction, has a history which dates back to the Middle Ages. At that time, the study of Latin was essential for entering the professions. Since such a practice was basic to perpetuating the social hierarchy, language instruction remained highly conservative and scholarly. Even today, foreign language on the secondary level, for example, is narrowly compartmentalized within the college preparatory program. As such, foreign

⁸Ibid., p. 11.

language is still considered to be a pursuit of an elite group, and in many schools, non-college-bound students are discouraged from taking such courses. In addition, as a component of the college preparatory program, the foreign language experience has continued in most schools to reflect an academic emphasis upon grammatical knowledge and reading rather than on any other ability to communicate.

With the success of the Soviets' Sputnik in 1957, the American government launched a campaign to improve foreign language study in the interest of science, technology, and national defense. Early structural linguistics provided the organization and sequence for language content, and behaviorism promised to be the theory for the quickest and most efficient acquisition of language competence. Obviously, the so-called factory model of curriculum theory was manifest in such an approach. Performance was equated to competence, and post-Sputnik NDEA monies produced a plethora of overt linguistic behavior and little competence. Performance alone did not meet new needs.

By the sixties, required foreign language was one of the objects of student dissent, and indeed foreign language merited the criticisms that it emanated from upper-class tradition and that it was relevant to very few, at least as it was being taught.

Since the sixties, foreign language teachers, fearful of declining enrollments, have attempted to color

old methods with new packaging. Foreign language departments are now the scenes of festivals, contests, diverse cultural activities, and games. However, little language or cultural competence has resulted from such approaches.

In addition to situations and events described heretofore, another major reason for present language incompetence is the pervasive ethnocentric belief on the part of a majority of Americans that the rest of the world will ultimately learn to speak English. This appears to be a remnant not only of nineteenth-century American nationalism and linguistic isolation but also of the common belief that "once a leader, always a leader" in world affairs. It is, therefore, not difficult to understand how Americans have adhered to "the fatuous notion that our competence in other languages is irrelevant."⁹ However, the reality of the situation is that "the overwhelming majority of the world's population neither understands nor speaks English."¹⁰ The latter situation is not likely to change in the near future given the present wave of nationalism throughout the world, accompanied, of course, by increasing pride in separate linguistic and cultural identity.

Competence in cross-cultural understanding in particular has also had little support, as in the case

⁹Ibid., p. 6.

¹⁰Ibid.

of languages. Although America was founded by individuals of many cultures, the vast majority were English and Protestant. Nineteenth-century immigration was responsible for the first major display of xenophobia in the United States. This emanated mainly from fears of religious and political change that might have come with increasing numbers of Catholics, in particular, and also with new voters to challenge the then present political balance. Xenophobia reared its head again during World War I as a number of states enacted legislation to require that the language of instruction in the school systems be English.¹¹ Nativism and a melting pot metaphor have therefore pervaded a great deal of America's history.

In the international arena, there is an apparent belief on the part of a majority of Americans that their country is a model for others and that other world societies wish ultimately to copy that model. Ironically, Americans so often fail to differentiate between that which is truly of American origin and that which they have borrowed themselves from other cultures. Furthermore, present anti-American sentiment and nationalism among diverse cultural and political groups throughout the

¹¹Arnold H. Leibowitz, "Language Policy in the United States," in Bilingual Education, eds. Hernan LaFontaine, Barry Persky, and Leonard H. Golubchick (Wayne, N. J.: Avery Publishing Group Inc., 1978), p. 6.

world should erode the belief that other cultures aspire to wholesale copying of the American lifestyle.

The issues of bilingual-bicultural education and civil rights in general have provided considerable dialogue with reference to America's narrow view of other cultures and languages. Sobering commentary is furnished by the attorney Arnold Leibowitz as follows:

Analysis of the record indicates that official acceptance or rejection of bilingualism in American schools is dependent upon whether the group involved is considered politically and socially acceptable. The decision to impose English as the exclusive language of instruction in the schools has reflected the popular attitudes toward the particular ethnic group and the degree of hostility evidenced toward that group's natural development. If the group is in some way (usually because of race, color, or religion) viewed as irreconcilably alien to the prevailing concept of American culture, the United States has imposed harsh restrictions on its language practices.¹²

Although both bilingual-bicultural education and civil rights are basically domestic issues, they do provide insight into America's concern or lack of concern for learning to live in a multicultural world.

Yet, these forces have also not acted alone to lead to present language-culture incompetence. One of the greatest single determining influences for curriculum in America is a product-oriented, industrial society. Coexisting with the assembly-line metaphor is a linear approach to knowledge itself, and this approach is

¹²Ibid., p. 4.

further complicated in education in general and specifically in foreign language education by the innate linearity of both spoken and written language.

Statement of the Problem

There is a clear need in an interdependent world for competence in foreign language and cross-cultural understanding, yet Americans manifest incompetence in both areas.

The position of this study is that the present state of incompetence vis-à-vis language and culture studies is, to a considerable degree, the result of a continued reliance on and implementation of linear rather than holistic curricula.

Purposes of the Study

The purposes of this study are twofold:

(1) to identify recent evidence of a nascent holistic paradigm in curriculum in general and specifically in second language pedagogy and cross-cultural studies; and

(2) to develop a proposal for a holistic approach to the teaching of foreign languages and culture.

Definitions

Prior usage and each individual discipline's differing interpretations of terms used in this study

create obstacles for uniform definitions. The following dialogue is an example of semantic difficulties which might be encountered if definitions were not clearly stipulated:

Writer: It is my goal to consider alternatives to the traditional linear framework in the foreign language-culture curriculum, as I believe that framework has not fostered competence.

Anthropologist: This will be extremely difficult as linearity is pervasive in our culture.

Curriculum Theorist: Education is also clearly based on the sequential aspects of linearity.

Linguist: It is possible that cognition itself is linear since language is linear.

Writer: Language is linear, but is thought linear? It is in this light that I would propose a holistic paradigm as an alternative to linearity.

Curriculum Theorist: I have difficulty with the term holistic, as it seems to refer to a defined whole, and parameters suggest linearity to me.

Anthropologist: I don't think that parameters are incorporated in an anthropological definition of holistic.

Writer: My greatest concern is that the curriculum be integrated in terms of the whole and in the interest of competencies, rather than in terms of predetermined performance objectives. Furthermore, competence itself

negates parameters which are fully deterministic, as the competent person has a potential for creating a whole which is continually and innately greater than the sum of its parts.

Linguist: That is your definition of competence?

Writer: Essentially, competence refers to knowing and being and is thus potential, as opposed to doing alone which is present performance.

Anthropologist: I see parallels in language-speech and culture-behavior comparisons. The latter in each case is a performance-based dimension, whereas the former is creative, or in anthropological terms, productive, thus greater than performance alone.

Curriculum theorist: Yes, but for educators in general and for the public, competence has come to mean proficiency, given the testing movement of recent years. The meaning of competence will be equated to performance by the reader.

Linguist: There appears also to be some diversity concerning the use of competence in linguistics and in foreign language education.

Writer: Ultimately, I wish to speak of a unified language-culture competence.

Linguist: Communicative competence is perhaps the only possibility, but the cultural component is not always clearly implied except perhaps by its use in bilingual-bicultural education or in sociolinguistics.

Writer: Aside from holistic and competence, are there other terms which create difficulties?

Linguist: Yes, there is some confusion concerning the term authentic.

Anthropologist: Authentic refers to speech or behavior that is attributed to a native of the culture, doesn't it?

Writer: No, for this study, authentic will mean communication that is unrehearsed and evolves naturally of its own volition.

Given such semantic divergence, it will be necessary to provide the following descriptive, and in some cases stipulative or programmatic, definitions for this study:¹³

- (1) authentic--unrehearsed, spontaneous, natural; speech, for example, that arises from the speaker's desire to communicate.
- (2) competent--an understanding of the integrated whole of a corpus of knowledge; having the capacity to manipulate components of that whole in order to generate novel phenomena which are comprehensible to others who are also competent; having the capacity to create a dynamic whole

¹³For the differences among stipulative, programmatic, and descriptive definitions, see Israel Scheffler, The Language of Education (Springfield, Illinois: Charles C. Thomas Publisher, 1960), pp. 11-35.

which is quantitatively and qualitatively greater than the sum of its parts.

- (3) holicompetent--competent in the integrated whole of both a culture and its related language.
- (4) holistic--that learning occurs from encounters with an integrated, organic whole corpus of knowledge; that constituent parts of the whole exist but are only of significance in simultaneous relationship to all other parts; that intellect, emotion, and actions are integrated within the learner; that competence entails more than overt behavior.
- (5) humanistic--that the major focal points of the curriculum are first the individual's self-awareness and second the fostering of mutual understanding among individuals.
- (6) linear--that learning results from a sequential mastery of the components of a corpus of knowledge, organized in the light of predetermined goals, increasing degrees of difficulty, order of application, etc.; that the sum of knowledge is equal to the sum of the component parts.

Design and Organization of the Study

The study is descriptive in nature and entails two major processes:

(1) A selected review of the literature is conducted drawing upon the following main areas: curriculum theory, linguistics, foreign language education, and anthropology.

(2) From this review are drawn assumptions and goals for a proposal for a holistic curriculum in foreign language and culture.

In the present chapter, the writer noted the need for competence in foreign language and cross-cultural understanding. It was noted also that Americans do not now reflect such competence. Background information was provided as explanation of present attitudes, and adherence to linear models was noted as a major obstacle to fostering competence in the foreign language curriculum. A statement of the problem and both the purpose and design of the study were also included in the present chapter.

A selected review of recent literature pertinent to the study is discussed in Chapter II, from which assumptions and goals were drawn to become the basis for the proposal.

The proposal in two parts, including assumptions and goals, is presented in Chapter III.

Chapter IV includes the summary, conclusions, and recommendations resulting from the study.

CHAPTER II
REVIEW OF THE LITERATURE

Linearity encompasses American life and is clearly evident in the American school curriculum. Yet, numerous sources of change have already introduced curricula that are alternatives to a linear rationale. One of these alternatives is the holistic paradigm.

The purpose of this chapter is to investigate evidence of a nascent holistic framework in foreign language education and in cross-cultural studies, the latter in the context of the foreign language curriculum. Such an investigation will then provide the bases for the description of a holistic paradigm for the foreign language-culture curriculum.

The review of literature requires some degree of selectivity due to the plethora of scholarship in the broad areas of curriculum, second language acquisition, and cross-cultural education. Relevant articles since 1970 were consulted in Foreign Language Annals, Modern Language Journal, and the ACTFL Review of Foreign Language Education. Books on culture and second language acquisition were selected on the basis of one or more of the following: (1) the most current publications, (2) those by leading authors, and (3) older sources most often cited

in more recent works. Books in the general area of curriculum were limited to those of leading nonlinear curriculumists. Trends and specifics drawn from the above were supplemented by readings in publications listed with ERIC documents under the descriptors of Cultural Awareness, Cultural Education, and Language Instruction. Given the incredible abundance of sources in ERIC and given that the aim of this study is to consider only recent or nascent trends, only the last five years of these documents were consulted. Finally, the review of literature includes also various miscellany as suggested within the texts or bibliographies of the above sources.

The review of literature is divided into four main sections. The first section provides both a brief overview of linearity as it is manifest in American culture, particularly in American schools, and also a commentary on the trend toward holism in recent years. The goal in section two is to examine major attributes of the holistic paradigm from a curricular point of view. Section three is a consideration of evidence of a holistic framework in the specific area of second language acquisition, and section four is similarly devoted to cross-cultural studies within the context of the foreign language curriculum.

Traditional Linearity and Nascent Holism
in American Society

Linearity is pervasive in American culture. Indeed, "the line is omnipresent and inescapable, and so we are incapable of questioning the reality of its presence."¹ What is the origin of this linearity? There are those who hold to the position that it was inherited from ancient Greek logic and that it has survived the ages.² Perhaps even more convincing is the argument that the origin of linearity is in printed language. Culkin states that

To communicate [an] experience through print means that it must first be broken down into parts and then mediated, eyedropper fashion, one thing at a time, in an abstract, linear, fragmented, sequential way. That is the essential structure of print. And once a culture uses such a medium for a few centuries, it begins to perceive the world in a one-thing-at-a-time, abstract, linear, fragmented, sequential way . . . thus the form of print has become the form of thought.³

In such a way, linearity perpetuates itself. It is therefore understandable that "for centuries now . . .

¹Dorothy Lee, "Codifications of Reality: Lineal and Nonlinear," in Every Man His Way, ed. Alan Dundes (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1968), p. 335.

²Edward T. Hall, Beyond Culture (Garden City, N. Y.: Anchor Press/Doubleday, 1976), p. 7.

³John M. Culkin, S. J., "A Schoolman's Guide to Marshall McLuhan," in Curriculum Planning, ed. Glen Hass (Boston: Allyn and Bacon, Inc., 1977), pp. 221-222.

the straight line has been the hidden metaphor of literate man."⁴

A classic essay by Dorothy Lee on the subject of linear versus nonlinear cognition points out the following:

In [American] culture, the line is so basic, that we take it for granted, as given in reality. We see it in visible nature, between material points, and we see it between metaphysical points such as days or acts. It underlies not only our thinking, but also our aesthetic apprehension of the given; it is basic to the emotional climax which has so much value for us, and, in fact, to the meaning of life itself.⁵

Given the nature of linearity, the end becomes a focal point, and ". . . all effective activity is certainly not a haphazard aggregate of acts, but a linearly planned series of acts leading to [that] envisioned end."⁶

In America, linearity is pervasive, for example, in language, in concepts of time, in industry and science, and certainly in education.

Elements of linearity in the English language are abundant. Dorothy Lee indicates the following examples:

When we see a line of trees, or a circle of stones, we assume the presence of a connecting line which is not actually visible. And we assume it metaphorically when we follow a line of thought, a course of action or the direction of an argument; when we bridge a gap in the conversation, or speak of the span of life or of teaching a course, or lament our interrupted career.⁷

Linear cognition is clearly manifest in America in an emphasis on chronological ordering and in an orientation

⁴Ibid., p. 222.

⁵Lee, "Codifications," p. 334.

⁶Ibid., p. 335.

⁷Ibid.

toward the future. The identification of life-stages and of corresponding goals, the practice of rites of passage, and the arrangement of "events and objects in a sequence which is climactic, in size and intensity, in emotional meaning," etc., are examples of an emphasis on chronology.⁸ The present is seen only as a means of reaching the future, thus realizing satisfaction and meaning.⁹ It is interesting to note that failure in a linear culture can be personally devastating, as it represents failure of the individual to progress as he should, whereas failure in other cultures might result only "in no cake for supper, or less money in the family budget."¹⁰

Industry and science are founded to a great extent on linearity. An emphasis on ends and means in society certainly resulted in part from the introduction of the assembly line in the first industrial revolution.¹¹ The assembly line itself became the symbol of linearity, later replaced by industrial efficiency. Doll contends that

Since Frederick Taylor introduced his concept of engineering-efficiency to Bethlehem Steel in the 1890's, America has adopted this model as a paradigm

⁸Ibid., p. 338.

⁹Ibid., pp. 340-341.

¹⁰Ibid., p. 342.

¹¹Herbert M. Kliebard, "Bureaucracy and Curriculum Theory," in Curriculum Theorizing, ed. William Pinar (Berkeley, California: McCutchan Publishing Corporation, 1975), p. 65.

for many, if not all, aspects of institutional organization.¹²

In science, induction and deduction are clearly based on a straight line concept.¹³ Zigler states that the effect of linearity in scientific inquiry is the present "abundance of piecemeal data" and a failure to synthesize that data.¹⁴

Dorothy Lee asserts that "In our academic work, we are constantly acting in terms of an implied line."¹⁵ The linear curriculum is marked by emphases on predetermined goals or objectives, sequential learning, an emphasis on performance, the duality of cognition and affect, and formalized classroom settings. Three different paradigms are commonly recognized in educational inquiry: the behavioristic, the cognitive-developmental, and the humanistic.¹⁶ The behaviorist paradigm is linear, for

¹²William E. Doll, Jr., "The Role of Contrast in the Development of Competence," in Curriculum Theory, eds. Alex Molnar and John A. Zahorik (Washington, D. C.: Association for Supervision and Curriculum Development, 1977), p. 54.

¹³Lee, "Codifications," p. 334.

¹⁴Ronald Lee Zigler, "The Holistic Paradigm in Educational Theory," Educational Theory 28 (Fall, 1978): p. 319.

¹⁵Lee, "Codifications," p. 334.

¹⁶Jerome A. Popp, "Paradigms in Educational Inquiry," Educational Theory 25 (Winter 1975): 28-39.

example, in its reliance on cause-effect. The cognitive-developmental framework manifests a linear orientation in its reliance on sequential stages. Even the humanistic mode has linear interpretations, given Maslow's hierarchy of needs.¹⁷

The Tyler model, perhaps the most common approach taken in curriculum, is clearly a linear framework, consisting of four steps: (1) identification of objectives, (2) selection of experiences to achieve objectives, (3) organization of experiences into an appropriate sequence, and (4) evaluation.¹⁸ For many, the Tyler model provides an appropriate means of organizing knowledge for the teaching-learning situation. Yet, for others, emphasis on efficiency in achieving objectives is seen in a less than positive light. Kliebard observes that

Current curriculum practice seems to take the form of drawing up endless lists of minute design specifications in behavioral terms and then finding the right "media mix" by which the product can be most efficiently manufactured.¹⁹

He also notes that

in education, as in industry, the standardization of the product also means the standardization of work. Educational activity which may have an organic wholeness and vital meaning takes on a significance only

¹⁷Abraham Maslow, Motivation and Personality, 2d ed. (New York: Harper and Row, 1970).

¹⁸Ralph W. Tyler, Basic Principles of Curriculum and Instruction (Chicago: The University of Chicago Press, 1949), pp. 1-2.

¹⁹Kliebard, "Bureaucracy," p. 64.

in terms of its contribution to the efficient production of the finished product. As in industry, the price of worship at the altar of efficiency is the alienation of the worker from his work--where the continuity and wholeness of the enterprise are destroyed for those who engage in it.²⁰

Clearly, the linearity of industry has had its effects on education given the language of the latter citations.

Finally, Jean-Paul Sartre found a vivid manifestation of American linearity when he toured the United States.

He noted that

The American street is a straight line that gives itself away immediately. It contains no mystery. You see the street straight through, from one end to the other no matter what your location in it.²¹

It is as if America's streets--in addition to her language, concept of time, industry, science, and schools--have become symbolic of an obsession with efficiency, change, and the future.

Ironically it is the linear goal of the future which is bringing change. Rapid future change, the subject of Toffler's Future Shock for example, is considerably altering American society.²² The curriculum theorist Doll examines past linear tendencies in the schools and makes the following predictions for the future:

²⁰Ibid., pp. 65-66.

²¹Jean-Paul Sartre, Literary and Philosophical Essays, trans. Annette Michelson (New York: Criterion Books, Inc., 1955), p. 115.

²²Alvin Toffler, Future Shock (New York: Random House, 1970).

At a time when America was on both an expansionist crusade and an industrial binge, when the number of school children was doubling each decade, when the average classroom teacher had barely more than a contemporary eighth grade education, an industrial-performance model might have been all our society could reasonably expect or want in the schools. Such a model, though, will not meet the requirements our society will place upon the schools in the future.

He adds that

[America] will be less and less governed by simple notions of growth and efficiency and more and more attention will be paid to advanced technology, sophisticated theory, social and personal concerns.²³

Troyanovitch observes that as American culture matures, it becomes more and more preoccupied with the past and present rather than with the "optimistic anticipation of a limitless future."²⁴ Indeed, a preoccupation with the future is a keystone to linearity. Are Americans becoming content in the present? Troyanovitch would doubtlessly respond in the affirmative, given the "abundance, leisure, and sensual stimulation" that he observes in the schools, as an example.²⁵

The knowledge explosion has accompanied America's maturation process, and the result, as discussed by Culkin in his examination of the works of Marshall McLuhan, is that there is "too much to learn now."²⁶

²³Doll, "Contrast," p. 54.

²⁴John M. Troyanovitch, "Foreign Languages and the Dodo Bird: A Lesson from Darwin," Foreign Language Annals 5 (March 1972): 343.

²⁵Ibid., p. 342.

²⁶Culkin, "McLuhan," p. 224.

Will this information overload lead to a greater emphasis on linear organization of data or to a resolution that no single individual can learn everything? Culkin states that

since the knowledge explosion has blown out the walls between subjects, there will be a continued move toward interdisciplinary swapping and understanding . . . toward wholeness and convergence.²⁷

The effect of the expansion of the media is also profound. If linearity originated in the printed word, will the demise of the printed word and the growth of other media result in a departure from linearity? Culkin responds that

Print repressed most senselife in favor of the visual. The end of print's monopoly also marks the end of a visual monopoly. As the early warning system of art and popular culture indicates, all the senses want to get into the act. Some of the excesses in the current excursions into aural, oral, tactile, and kinetic experiences may in fact be directly responsive to the sensory deprivation of the print culture.²⁸

Thus, will the television generations of the future be less and less linear? If so, will schools break from their linear molds? Evidence of such a break is provided in the next section's examination of nascent holistic theory in education.

The Holistic Paradigm in the Curriculum

The holistic paradigm for curriculum refutes the major components of the traditional linear framework.

²⁷Ibid.

²⁸Ibid., p. 222.

In lieu of predetermined objectives for each student and a rigidly sequential organization of material, holism proposes organic integration. As an alternative to performance, the holistic framework suggests an emphasis on competence. In place of the dichotomy of cognition and affect, holism represents their synthesis. The result is a nontraditional, nonformalized classroom setting.

A discussion of the holistic paradigm by dissecting the framework into its parts would reflect a traditional linear methodology and would thus be contradictory to the theme of this study. Yet, since the innate integration of holism makes it impossible to avoid considerable overlapping of attributes in a discussion thereof, the writer feels justified in considering the holistic paradigm on the bases of the following three descriptors: The holistic curriculum emphasizes

- (1) the integration of knowledge,
- (2) the concept of the whole person, and
- (3) competence as opposed to performance.

The Integration of Knowledge

The emphases in linear models on both the "pre-selection of learning activities to yield prespecified end products"²⁹ and also on rigorously organized sequence

²⁹James B. Macdonald, Bernice J. Wolfson, and Esther Zaret, Reschooling Society: A Conceptual Model (Washington, D. C.: Association for Supervision and Curriculum Development, 1973), p. 14.

have resulted in a tendency to reduce the whole of knowledge to its component parts. The curriculum theorist Michael Apple sees the situation as follows:

[Curriculum] is dominated by . . . the unsuccessful attempt to isolate the single variables that lead to better achievement, effectiveness, etc. in specific situations. This is coupled with a positivistic methodologism that defines understanding (and even science) as only the at times crude statistical manipulation of data.³⁰

He adds:

In simple terms, I would like to suggest that the preoccupation with static models, preselected reductive behaviors, taxonomies, and so forth is less than helpful and prevents us from focusing on the complexity and ambiguity of the individual situations we confront.³¹

Linearity presupposes a lack of ambiguity, and ambiguity is certainly basic to holism. The latter is implied by Christensen in his description of the teacher as artist. He provides the example of Picasso who "talked about the absence of planning, an attitude of exploring without trying to reach a specified goal."³² Christensen adds that

In certain situations the flexible flow in the unfolding of a class period may be better than a

³⁰ Michael W. Apple, "Making Curriculum Problematic," The Review of Education 1 (Summer 1976): 210.

³¹ Ibid., p. 10.

³² Clay Ben Christensen, "Beyond the Desk," Building on Experience--Building for Success, ed. June K. Phillips, ACTFL Foreign Language Education Series, no. 10 (Skokie, Ill.: The National Textbook Company, 1979), p. 102.

determined attempt at achieving absolute clarity and forcing preestablished form.³³

Numerous theorists have commented on the desirability of holistic as opposed to linear models for education. Wolfson maintains that "one cannot reduce [the] whole and changing gestalt to a list of actions or a simple definition."³⁴ Jerome Bruner observes that a predetermined reduction of knowledge into bite-size parts denies the learner's potential to process knowledge on his own. Such a structural approach not only depersonalizes the experience but undermines the potential effectiveness of the experience itself. In the following, although he is describing programmed instruction, Bruner could just as well be warning against a curriculum which has become doggedly sequential and fragmented:

There is in the current doctrine (I will call it) of programmed instruction the idea that somehow you should take small steps, that each increment should be a small step. Now, this idea is derived willy-nilly from a theory of learning which states that learning is incremental and goes in small steps. Nowhere in the evidence upon which such a theory is based--and it is only partial evidence--nowhere is there anything that says that simply because learning takes place in small steps the environment should be arranged in small steps. And so we set up a curriculum that also has small steps. In doing so we fail to take sight

³³Ibid., p. 100.

³⁴Bernice J. Wolfson, "A Phenomenological Perspective on Curriculum and Learning," in Curriculum Theory, eds. Alex Molnar and John Zahorik (Washington, D. C.: Association for Supervision and Curriculum Development, 1977), p. 84.

of the fact that, indeed, organisms from vertebrate on up through the highest primate, man, operate by taking large packets of information and breaking these down into their own bite size and that unless they have the opportunity to do that, learning may become stereotyped.³⁵

The disintegration of the whole of knowledge into small parts described by Bruner is seen by the anthropologist Hall as Western man's creation of chaos "by denying that part of his self that integrates while enshrining the parts that fragment experience."³⁶

Not only is the linear model fragmenting, it is also seen as illogical by Saporta. Taking as his example a linear adherence to order of application as the criterion for sequence, he states that "no one wishes to claim that one cannot learn to use the brake on a car before learning to use the starter."³⁷ Jakobovitz also notes the lack of logic in predetermined stages, for the teacher

has no control over what in fact the individual does mentally with them: how well he remembers them, whether he focuses on just the intended distinction, whether he tries to assimilate the new material to the old, how much of it he will transfer to new situations, whether he inductively arrives at generalizations, and so on.³⁸

³⁵Jerome S. Bruner, "Needed: A Theory of Instruction," Educational Leadership 20 (May 1963): 524.

³⁶Hall, Beyond, p. 7.

³⁷Sol Saporta, "Applied Linguistics and Generative Grammar," in Trends in Language Teaching (New York: McGraw-Hill Book Co., 1966), p. 87.

³⁸Leon A. Jakobovitz, "Physiology and Psychology of Second Language Learning," in Foreign Language Education: An Overview, ed. Emma M. Birkmaier, ACTFL Foreign Language Education Series, no. 1 (Skokie, Ill.: The National Textbook Co., 1972), p. 190.

The fragmentation of a corpus of knowledge parallels what Bono calls a "fragmented curriculum" and a resulting "scatterbrained mentality" among the students. He explains as follows:

When students know that their experience with each subject will be terminated by the end of the school year . . . Instead of recognition of the fact that one should develop one's knowledge of history [for example], there is merely a desire to complete the school year.³⁹

For James Macdonald, however, the linear framework becomes a moral-ethical issue. In what he refers to as the "linear-expert model," he maintains the following:

The central features of this procedure are expert domination of the process and the attempt to maximize control by aiming all feedback procedures at gaining the greatest possible amount of student achievement and teacher satisfaction. Thus, the whole process is controlled and monitored with specific goals in mind, and it is the experts who make the initial and final decisions about the validity of the content and process.⁴⁰

A holistic framework contends that integration is both necessary and unavoidable, that the parts can only be understood in terms of the whole, and that specific predetermined objectives and rigidly sequential organization are both illogical and nonethical. Zigler thus describes a holistic paradigm as one where

³⁹James D. Bono, "Languages, Humanities and the Teaching of Values," Modern Language Journal 54 (May 1970): 343.

⁴⁰James B. Macdonald, "Curriculum and Human Interests," in Curriculum Theorizing, ed. William Pinar (Berkeley, Calif.: McCutchan Publishing Corporation, 1975), p. 292.

all areas of human knowledge are seen to be interdependent and interconnected. This central and distinctive assumption of the Holistic paradigm is clearly related to some of the early work in Gestalt psychology. This is, that features or laws defining a whole system are not entirely derivable from the study of its parts.⁴¹

The Concept of the Whole Person

Basic to the holistic paradigm is the concept of the integrated person in all aspects psychological and biological.⁴² Of particular interest to this study is the integration of the cognitive domain, both representative and imaginative, with the affective domain in each individual.

The importance of both objective and subjective approaches to inquiry is recognized by Brubaker in his Settings Model.⁴³ Being "objective" tends to imply ignoring emotions or intuitions. The holistic paradigm respects both and believes that "the mentally healthy person is one who functions as a whole person."⁴⁴ In terms of the affective domain, Brown maintains that

⁴¹Zigler, "Holistic," p. 318. ⁴²Ibid., p. 324.

⁴³Dale L. Brubaker, "Social Studies and the Creation of Settings: Part II," Journal of Instructional Psychology 5 (Winter 1978): 26.

⁴⁴Beverly Galyean, "Humanistic Education: A Mosaic Just Begun," in An Integrative Approach to Foreign Language Teaching: Choosing Among the Options, ed. Gilbert Jarvis, ACTFL Foreign Language Education Series, no. 8 (Skokie, Ill.: The National Textbook Co., 1979), p. 205.

attempts at communication solely on a rational level are bound to fail when the issues involved have personal relevance for the participants. Personal relevance connotes an affective dimension; people feel and value as well as think about the position they hold. Denying or ignoring the existence of feelings in communication is like building a house without a foundation or framework.⁴⁵

Christensen speaks of the inner and outer environments of the person, affective and cognitive respectively. Although he sees teaching as a linear process, he maintains that learning is not. The teacher establishes a sequential presentation of the outer environment, but

the learner, on the other hand, may absorb and process information from the outer environment through several senses simultaneously. [Thus] . . . the teacher may draw on both the cognitive and the affective.⁴⁶

In addition, Christensen warns that "sheer cognitive explanations may be too much for the inner environment,"⁴⁷ i.e., the affective domain.

The belief that the mind is a dichotomy between reason and intuition is recorded "in everyday speech, where it often takes the form of supposing a struggle between . . . 'the mind' and 'the heart.'"⁴⁸ Gochenour points out that

⁴⁵George Isaac Brown, Human Teaching for Human Learning: An Introduction to Confluent Education, quoted in Wilga Rivers, Speaking in Many Tongues: Essays in Foreign-Language Teaching (Rowley, Mass.: Newbury House Publishers, Inc., 1972), p. 4.

⁴⁶Christensen, "Beyond," p. 96. ⁴⁷Ibid., p. 101.

⁴⁸Joseph E. Bogan, "The Other Side of the Brain: An Oppositional Mind," in The Nature of Human Consciousness, ed. Robert E. Ornstein (New York: The Viking Press, 1973), p. 120.

for over a century the evidence has accumulated to verify [the] bimodal view of consciousness, a scientific inquiry which appears to bear out our traditional, and culturally widespread, valuing of right and left.⁴⁹

In addition, the research of Bogan is noteworthy in the identification of propositional thought, i.e. rational, symbolic, analytic, etc., and appositional thought, i.e. integral, perceptual, synthetic, etc.⁵⁰ Yet, talk of such a dichotomy ultimately lends support to a holistic view of the mind, for as Bogan himself suggests, "every higher function is distributed unequally between the hemispheres" of the brain.⁵¹ There is no such thing as purely linear or rational thought, nor is there purely intuitive thought.

It is essential to see the two modes in synthesis, and perhaps a useful initial realization is that we rarely, if ever, really think and learn by the linear, sequential models so often depicted.⁵²

And yet, ironically, as Zigler points out,

our educational institutions employ models which are overwhelmingly oriented to the use and development of the verbal, representative mode of knowing and experience, and exclude to a large extent the intuitive or imaginative mode of experience.⁵³

⁴⁹Theodore Gochenour, "Is Experiential Learning Something Fundamentally Different," in Beyond Experience: The Experiential Approach to Cross-Cultural Education, eds. Donald Batchelder and Elizabeth G. Warner (Brattleboro, Vt.: The Experiment Press, 1977), pp. 31-32.

⁵⁰Bogan, "The Other Side," pp. 119-120.

⁵¹Ibid., p. 106.

⁵²Gochenour, "Experiential Learning," p. 34.

⁵³Zigler, "Holistic," p. 323.

Indeed, as Jerome Bruner has stated,

intuitive thinking, the training of hunches, is a much-neglected and essential feature of productive thinking and not only in formal academic disciplines but also in everyday life.⁵⁴

The holistic paradigm recognizes the integrated rational, intuitive, affective, and physical person. It also recognizes mystery. As Jakobovitz contends, some learning occurs in ways that no one "can describe or explicate even in elementary or simplistic terms."⁵⁵

Finally, the concept of the whole person is that of a multidimensional being who "is in no sense completed or finalized at any given point," but "continues developing in all kinds of unpredictable, uncontrollable directions."⁵⁶

Competence as Opposed to Performance

The competence-performance debate is the third major issue to be discussed in this presentation of the holistic paradigm from a broad curricular perspective. Performance is used here to refer to measurable behavior while competence, as defined earlier, is an understanding of the integrated whole of a corpus of knowledge, implying

⁵⁴Jerome S. Bruner, The Process of Education (Cambridge: Harvard University Press, 1960), pp. 13-14.

⁵⁵Jakobovitz, "Physiology and Psychology," p. 184.

⁵⁶Frank M. Grittner, "Behavioral Objectives, Skinnerian Rats, and Trojan Horses," Foreign Language Annals 6 (October 1972): 58.

a creative or productive capacity to generate novel phenomena or to understand such phenomena as generated by other competent individuals.

Competence is knowledge of the rules of a given field, while performance is the way an individual utilizes those rules in a given situation.⁵⁷

A linear model emphasizes performance, perhaps, as Doll suggests, because "the schools have merely reflected the dominant trend of American social and industrial organization."⁵⁸ As such, efficiency is determined from measurable phenomena, i.e. behavior. The following is a traditional view held in education vis-à-vis behavior:

Teachers are paid to change behavior. There would be little point in attending school if people who were 'schooled' did not behave differently from those who were not.⁵⁹

Indeed, a tax-paying public is justified in demanding a pound for a pound, yet competence is not always so easily reduced to accurately measurable performance. One superintendent of schools held this position with reference to competence, however: "Teachers who want to teach intangible subject matter should be paid an intangible salary."⁶⁰

⁵⁷Doll, "Contrast," p. 53. ⁵⁸Ibid., p. 54.

⁵⁹H. Ned Seelye, "Analysis and Teaching of the Cross-Cultural Context," in Foreign Language Education, ed. Emma M. Birkmaier (Skokie, Ill.: National Textbook Company, 1972), p. 53.

⁶⁰Grittner, "Behavioral Objectives," p. 59.

A reliance upon the linear concept of performance rather than on a holistic concept of competence has created, in Doll's opinion, a serious problem in education. He states that

instead of seeing the competence-performance relationship as complex, [the schools] have seen it as simple-- that is, those who perform well are competent, those who perform poorly are incompetent.⁶¹

In addition, in order to ensure quality performance, educators have traditionally held to the belief that "logically ordered presentations lead to better understanding" and "repeated drill leads to successful performance."⁶²

Opposition to a performance-based model for education is mounting. Grittner spares no words in stating that he is "opposed to behavioral objectives because they are deterministic, manipulative, dehumanizing and, therefore, inherently immoral."⁶³ Grittner supports this position by adding that performance-based education places too much emphasis on goals thereby suggesting that "the process of arriving there is irrelevant."⁶⁴ Similarly, Kliebard maintains that behavior alone is less important than knowing "how one comes to behave as he does; whether, for example, a given act derives from mere conditioning or from rational decision-making processes."⁶⁵

⁶¹Doll, "Contrast," p. 53. ⁶²Ibid., p. 54.

⁶³Grittner, "Behavioral Objectives," p. 54.

⁶⁴Ibid., p. 57. ⁶⁵Kliebard, "Bureaucracy," p. 67.

The curriculum theorist Apple maintains that "all too much of curricular thought and practice is based upon the overtly unambiguous pattern that learning is an observable change in behavior."⁶⁶ Brubaker notes that when students are asked "Do you like to think that you are more than what you do?" they invariably answer "Yes!"⁶⁷

An emphasis on performance rather than on competence fails to recognize concepts that are key to a holistic paradigm for education, i.e., complexity, creativity, process rather than product, and whole personness. As Culkin states,

the straight line theory of development and the uniformity of performance which it so frequently encourages just don't fit many needs of the new learner.⁶⁸

In order to clarify questions which may be apparent in the review of the literature thus far, let us resume the imaginary dialogue begun earlier.

Anthropologist: It appears to me that you have tried to define holistic by contrasting it to linear.

Writer: This is true, but no clear polarity is intended. Remember that to some theorists holistic implies parameters, which in turn is a linear concept.

⁶⁶Apple, "Making Curriculum Problematic," p. 218.

⁶⁷Brubaker, "Creation of Settings," p. 24.

⁶⁸Culkin, "McLuhan," p. 224.

Curriculum theorist: Then holistic and nonlinear are not equivalent?

Writer: Although it may sound evasive, let's say that nonlinear is not always equivalent to holistic, and vice versa.

Linguist: I still have difficulty finding an example of nonlinearity since my cognition is linear.

Writer: Let's consider an occurrence that is not based on cause-effect principles. For example, the knitting of the bottom of a sweater does not cause the making of the sleeves or the neck. Rather, one is involved in an integrated activity which includes the making of all the parts.⁶⁹

Linguist: Yet our language could reduce even that example to a linear form, for we would talk about beginning and finishing the sweater.

Writer: But our language does not prevent our conceptualization of nonlinearity.

Summary: The Holistic Paradigm in the Curriculum

Thus far, the review of literature has examined linear and holistic tendencies in society; however, the main purpose has been to describe the holistic paradigm from a curricular perspective. Three major descriptors provided the organization of sources: the holistic

⁶⁹Lee, "Codifications," p. 336.

paradigm as representative of (1) the integration rather than the fragmentation of knowledge; (2) the concept of the whole person rather than separate cognitive, affective, and physical dimensions; and (3) the emphasis on competence over performance. The foregoing presentation provides the foundation for a further examination of holism as evidenced in theories of second language acquisition, the subject of the next section of this review.

The Holistic Paradigm in Second Language Acquisition

A nascent holistic paradigm in the theories of second language acquisition is evident in the literature of recent years. Two broad descriptors will provide the organization of this section, although again it is important to note that the organic nature of holism invalidates the identification of discrete categories. The broad descriptors are as follows: Second language acquisition, from a holistic perspective, implies:

- (1) the integration of form and meaning, and
- (2) an emphasis on competence over performance.

Together these descriptors recognize the active, creative role of the whole learner in meaningful contexts.

Slobin notes an immediately obvious difficulty in a discussion of second language acquisition as that of rapidly changing models for language learning.⁷⁰ He

⁷⁰Dan Isaac Slobin, Psycholinguistics (Glenview, Ill.: Scott, Foresman and Co., 1979), p. 31.

states that "we are a long way from knowing the limits of the capacity of scholarly minds to construct an account of this subject."⁷¹ Nevertheless, a great deal has been written and this review will attempt to summarize recent theories.

Traditional Emphases on Form

Until recently, the teaching of a second language has been concerned with form presented in a predetermined sequence with little or no attention to meaningful context. This is probably the approach still taken by a majority of secondary school teachers. As Valdman stated in 1978, "foreign language instruction is still dominated by the teaching of language structure for its own sake."⁷² He describes the then current syllabus as linear, i.e., "features are introduced sequentially in relatively large chunks and little recycling is provided at any level, except for occasional reviewing."⁷³ Westphal sees the traditional syllabus as "based on grammar, taught in small, progressive steps until the 'essentials' of the foreign language's structure have been covered."⁷⁴ D. A. Wilkins

⁷¹Ibid., p. 194.

⁷²Albert Valdman, "Communicative Uses of Language and Syllabus Design, Foreign Language Annals 11 (October 1978): 569.

⁷³Ibid., p. 575.

⁷⁴Patricia B. Westphal, "Teaching and Learning: A Key to Success," in Building on Experience--Building for

refers to this approach as synthetic language teaching.

He further describes such a strategy as

one in which the different parts of language are taught separately and step-by-step so that acquisition is a process of gradual accumulation of the parts until the whole structure of the language has been built up. In planning the syllabus for such teaching, the global language has been broken down probably into an inventory of grammatical structures and into a limited list of lexical items.⁷⁵

It is Chomsky who provides the most vivid description of what he identifies as the structural linguists' effect on language study. For Chomsky, structuralists are responsible for

making a corpse out of language, of laying it out, sentence by sentence, on the dissecting table and carving it up into even smaller pieces . . . and then of making the preposterous claim that they can bring the pieces back to life again by stringing them along and pasting them together into an utterance.⁷⁶

The linear, piece-meal approach to language learning has failed in two major ways in terms of form alone. First, it has failed to recognize the complexity of structures.⁷⁷ Slobin, in focusing on listening skills, for example, states that "grammatical structure, meaning,

Success, ed. June K. Phillips, ACTFL Foreign Language Education Series, no. 10 (Skokie, Ill.: National Textbook Company, 1979), pp. 120-121.

⁷⁵D. A. Wilkins, Notional Syllabuses (Oxford: Oxford University Press, 1976), p. 2.

⁷⁶Jack M. Stein, "Linguists and Foreign Language Teachers," Foreign Language Annals 8 (March 1975): 45-46.

⁷⁷Valdman, "Communicative," p. 570.

knowledge of the world, knowledge of the speaker, knowledge of conversation rules, and so forth" are all involved and that "no one of these aspects of structural knowledge is sufficient to account for the process of comprehension."⁷⁸ Westphal notes that "grammatical inventories tend to . . . lead the learner to believe that a pattern, once learned, provides a complete knowledge of the structure."⁷⁹

Second, although most methods have aspired to reestablish a global language by the culmination of the syllabus, as a rule, the fragmented, sequential approach has failed to synthesize structures into a whole. Chomsky referred to this earlier in his allusion to the language as a dissected corpse. Stern sees this failure as the Humpty-Dumpty Effect. He notes that "you can break up the language, but it is more difficult to put it together again."⁸⁰ Corder agrees, observing that language learning is not simply cumulative but also integrative.⁸¹ One response to this failure, however, is the Living Language Method, popular in the last decade. It suggests single

⁷⁸Slobin, Psycholinguistics, p. 53.

⁷⁹Westphal, "Teaching and Learning," pp. 120-121.

⁸⁰H. H. Stern, "Second Language Teaching/Learning Strategies," Alberta Modern Language Journal 17 (Fall 1978): 48.

⁸¹S. Pitt Corder, Introducing Applied Linguistics (Harmondsworth, Great Britain: Penguin Books, 1973), p. 297.

emphasis on a particular component of the language until that component becomes integrated into the student's command of the second language.⁸² Although single emphasis corresponds somewhat to traditional, linear approaches, the Living Language Method does recognize the degree of importance of integration and is thus a step in the direction of the developing holistic paradigm. As Wilga Rivers states, "genuine freedom in language use . . . will develop only as the student gains control of the system as a whole."⁸³

A specific manifestation of the emphasis on fragmented form and predetermined sequence is a preoccupation with the learning of grammar rules. The anthropologist Hall notes that "people reared in the European tradition feel more comfortable if they have a rule to fall back on, even if it doesn't fit."⁸⁴ However, the explicit learning of rules, equivalent to rote memorization in so many cases, capitalizes on only a small part of the human's learning potential,⁸⁵ as discussed

⁸²Yvone Lenard, "Methods and Materials, Techniques and the Teacher," in Teaching a Living Language, ed. Ralph Hester (New York: Harper and Row, Publishers, 1970), p. 39.

⁸³Wilga Rivers, Speaking in Many Tongues: Essays in Foreign-Language Teaching (Rowley, Mass.: Newbury House Publishers, Inc., 1972), p. 15.

⁸⁴Hall, Beyond, p. 114.

⁸⁵H. Douglas Brown, "Cognitive Pruning and Second Language Acquisition," Modern Language Journal 56 (April 1972): 218.

earlier in this review. Saporta sees the danger as follows:

The student who makes the most progress by adopting rote memory as a strategy will presumably be the most reluctant to abandon it, and failure to abandon it means failure to learn a language.

He adds that "language is rule-governed behavior, and learning a language involves internalizing the rules."⁸⁶ As Rivers explains, rule-governed behavior "does not mean behavior that results from the conscious application of rules."⁸⁷ If the language learner, at least of a first language, applies rules unconsciously, this is not to mean that he is capable of stating those rules explicitly, if called upon to do so.⁸⁸

The lack of success in second language learning resulting from an emphasis on the explicit learning of rules was noted by post-World War II linguists. Among those Noam Chomsky maintained that both surface and deep structures exist.⁸⁹ Essentially, surface structure corresponds to syntax, the written or spoken form of a language, while deep structure has come to be associated post-Chomsky with semantics. The traditional tendency has been to study only surface structure or grammar.

Quinn explains that

⁸⁶Saporta, "Applied Linguistics," p. 86.

⁸⁷Rivers, Many Tongues, p. 10.

⁸⁸Slobin, Psycholinguistics, p. 97.

⁸⁹Noam Chomsky, Language and Mind (New York: Harcourt Brace Jovanovich, Inc., 1968), p. 125.

in grammar as well as in phonology, a speaker's linguistic behavior cannot be understood and explained unless it is viewed as rule-governed, that is, the output of an underlying productive system. Attention is now focused on the highly regular and systematic processes that engender surface forms, and the mere cataloguing of the surface phenomena throws little light on the matter.⁹⁰

One of the major contributions made by Chomsky is in pointing out that two structures may exist and the corresponding concept that "not everything we know about a sentence is revealed in the superficial string of words which are uttered aloud."⁹¹ Also, Wilkins notes that "sentences are not confined in use to the functions suggested by the grammatical labels that we give to them."⁹² Thus, the study of surface grammar rules, the focus of the traditional syllabus, fails to acknowledge that language learning is still incomplete when the syllabus has been mastered.⁹³

Finally, the work of Bull and Lamadrid points out an additional reason for the growing malaise in reference to grammar rules. They contend that

an excessively large number of the rules which the students are to learn--and from which drills and

⁹⁰Terrence Quinn, "Theoretical Foundations in Linguistics and Related Fields," in Responding to New Realities, ed. Gilbert Jarvis, ACTFL Foreign Language Education Series, no. 5 (Skokie, Ill.: National Textbook Company, 1974), p. 347.

⁹¹Slobin, Psycholinguistics, p. 25.

⁹²Wilkins, Notional, p. 10.

⁹³Ibid., p. 8.

exercises are developed--are either linguistically inadequate, difficult to decode, sometimes utterly meaningless and, with a surprising frequency, just plain wrong.⁹⁴

In addition to a traditional emphasis on grammar rules, the linear approach to second language learning often manifests a requirement that students speak in complete sentences. Savignon maintains that "insistence upon complete sentences may, in fact, be so unnatural as to actually discourage language development."⁹⁵ Much has been written recently to rebut the complete statement requirement. Ewing observes that "native speakers use ill-formed, semigrammatical sentences that can only be understood by way of an underlying competence at deep-structure level."⁹⁶ Valdman⁹⁷ and Jakobovitz⁹⁸ concur, and Slobin notes that even one-word utterances manifest communicative intent.⁹⁹

⁹⁴William E. Bull and Enrique E. Lamadrid, "Our Grammar Rules Are Hurting Us," Modern Language Journal 55 (November 1971): 449-450.

⁹⁵Sandra J. Savignon, "Talking with My Son: An Example of Communicative Competence," in Careers, Communication and Culture, ed. Frank M. Grütner (Skokie, Ill.: National Textbook Company, 1974), p. 35.

⁹⁶Wallace K. Ewing, "The Mentalist Theory of Language Learning," Foreign Language Annals 5 (May 1972): 460.

⁹⁷Valdman, "Communicative," p. 570.

⁹⁸Jakobovitz, "Physiology and Psychology," p. 198.

⁹⁹Slobin, Psycholinguistics, p. 79.

What reasons are advanced by the literature for the fragmentation of content and the accompanying emphasis on form in language instruction? Hall notes that

American education assumes a brain that compartmentalizes and localizes knowledge, a stimulus-response organ in which a single stimulus leads to a uniform response.¹⁰⁰

Such a behavioristic conception of learning therefore lends itself "to specifications in performance objectives or to verification by means of discrete-point tests."¹⁰¹

Savignon explains:

The assumption underlying [the] discrete-point approach to testing language proficiency is that breaking down a skill into elements of language and testing these elements separately affords greater objectivity and is, therefore, a more reliable evaluation of a student's proficiency than a subjective evaluation of performance in the integrated skill.¹⁰²

The result on the student's level, as Oller observes, is that

it is rarely necessary for a student to understand whole sentences in order to answer discrete-point items correctly, and it is probably accurate to state that it is never necessary for a student to understand a context in order to answer a discrete-point item.¹⁰³

¹⁰⁰Hall, Beyond, p. 174.

¹⁰¹Valdman, "Communicative," p. 570.

¹⁰²Sandra J. Savignon, Communicative Competence: An Experiment in Foreign Language Teaching (Philadelphia: The Center for Curriculum Development, Inc., 1972), pp. 11-12.

¹⁰³John W. Oller, Jr., "Discrete-Point Tests Versus Tests of Integrative Skills," in Focus on the Learner: Pragmatic Perspectives for the Language Teacher, eds. John W. Oller, Jr. and Jack C. Richards (Rowley, Mass.: Newbury House Publishers, 1973), p. 190.

If, as Savignon states, "teachers of foreign language have long known that mastery of the mechanics of a language does not ensure the ability to use the language for communication,"¹⁰⁴ then teachers appear to be adhering to approaches which they recognize as fruitless.

In addition to a behavioristic trend among American educators and to their desire to evaluate objectively, one other explanation for an emphasis on form and fragmentation is advanced in the literature, i.e., traditionalism. Oller states that

the good old phonemes, morphemes, phrase structures and transformations of the past are apt to seem more secure than the dynamic variety and complexity of pragmatic mappings between utterances and contexts.¹⁰⁵

As Rivers explains, an extension of this concept is that

it is often easier for teacher and student to keep on working at a manipulative level, finding immediate satisfaction in the mastery of small elements.¹⁰⁶

Finally, Hall notes that "traditional language and unfortunately much of current practice simply reproduce the methods used when the instructor himself was a student."¹⁰⁷

Thus, security in a traditional approach has posed a

¹⁰⁴Savignon, Communicative, p. 10.

¹⁰⁵John W. Oller, Jr., "The Psychology of Language and Contrastive Linguistics: The Research and the Debate," Foreign Language Annals 12 (September 1979): 309.

¹⁰⁶Rivers, Many Tongues, p. 18.

¹⁰⁷Hall, Beyond, p. 113.

formidable barrier to the development of a more holistic approach.

The Integration of Form and Meaning

One of the major contributions that the holistic paradigm has begun to make in foreign language education is the reduction of emphasis on form by the introduction of language context, thereby blending form and meaning into an organic, nonfragmented whole. The need for such a union has been noted by many. Brooks states that "linguists and psychologists have been obsessed with something that language is not and never was: a stream of vocal sounds devoid of meaning."¹⁰⁸ Wilkins observes that

for learners, probably the most striking way in which the knowledge of language developed through a grammatical syllabus fails to measure up to their communicational needs is in its lack of situational relevance.¹⁰⁹

Oller,¹¹⁰ Jakobovitz,¹¹¹ and Lantolf¹¹² concur. Oller

¹⁰⁸Nelson Brooks, "The Dawn of Language," Foreign Language Annals 8 (March 1975): 20.

¹⁰⁹Wilkins, Notional, p. 12.

¹¹⁰John W. Oller, Jr., "Some Psycholinguistic Controversies," in Focus on the Learner: Pragmatic Perspectives for the Language Teacher, eds. John W. Oller, Jr. and Jack C. Richards (Rowley, Mass.: Newbury House Publishers Inc., 1973), p. 37.

¹¹¹Leon A. Jakobovitz and Barbara Gordon, The Context of Foreign Language Teaching (Rowley, Mass.: Newbury House Publishers, Inc., 1974), p. 8.

¹¹²James P. Lantolf, "Aspects of Change in Foreign Language Study," Modern Language Journal 41 (September 1977): 245-246.

notes that the significant breakthrough is the discovery that language is not a self-contained structural system but rather a medium of communication.¹¹³ Lapan observes:

As one analyzes the continued decline in the priority of language instruction, both first and second languages, it becomes evident that a major force in that decline is the assumption that language instruction is no different from any traditional body of content-- that it is content to be mastered as an end in itself. Since language really is a medium of communication, communication and not content must be the focus of all behavior related to language instruction.¹¹⁴

Finally, Diller notes that language is not only a medium of communication but also a medium for thought.¹¹⁵

The desirability of the integration of form and meaning in second language acquisition is therefore manifest in the literature. However, recent scholarship not only notes the desirability but also the appropriateness thereof. Brown asserts that "meaningful learning, an efficient conceptualizing process of organization, is characteristic of most human learning" and that "retention of meaningfully learned materials . . . is extremely

¹¹³Oller, "Controversies," pp. 41-42.

¹¹⁴Maureen T. Lapan, "Acting on the Realities in Second-Language Education," in The New Imperative: Expanding the Horizons of Foreign Language Education, ed. June K. Phillips, ACTFL Foreign Language Education Series, no. 11 (Skokie, Ill.: National Textbook Company, 1980), p. 133.

¹¹⁵Karl C. Diller, "Linguistic Theories of Language Acquisition," in Teaching a Living Language, ed. Ralph Hester (New York: Harper and Row, Publishers, 1970), pp. 13-27.

efficient."¹¹⁶ Slobin observes that in first language acquisition,

as the child grows, there are more things he is able to think about, and hence more things he wants to talk about. Increase in communicative intent is one source of language development.¹¹⁷

If communicative intent can be assumed among learners of a second language, then it can be concluded from the literature that the integration of form and meaning will provide an outlet for this natural desire. Macnamara points out that the language learning device described by Chomsky does not function at all "unless the learner is vitally engaged in an act of communicating."¹¹⁸ He explains that teachers have expected the student's innate motivation to trigger the device, but that we must "look for the really important part of motivation in the art of communication itself."¹¹⁹

A number of significant methods, approaches, or strategies have developed out of the recent trend to integrate form and meaning in second language instruction. Although they are greatly similar in basic orientation,

¹¹⁶H. Douglas Brown, "Cognitive Pruning," pp. 218-219.

¹¹⁷Slobin, Psycholinguistics, p. 85.

¹¹⁸John Macnamara, "The Cognitive Strategies of Language Learning," in Focus on the Learner: Pragmatic Perspectives for the Language Teacher, eds. John W. Oller, Jr. and Jack C. Richards (Rowley, Mass.: Newbury House Publishers, 1973), p. 64.

¹¹⁹Ibid.

each expresses this orientation in uniquely different terminology. For this reason, each will be noted here separately.

In the early sixties, the holistic concept of nucleation was introduced by Pike to mean the early integration by the speaker of the language of all components into "a small coherent whole, functioning automatically."¹²⁰ But, the key to achieving nucleation is language within the social context. Pike explains:

Nucleation will occur much faster around an inaccurate though functioning dialogue than it will about a completely abstract though correct set of words.¹²¹

Pike's rationale for nucleation can be traced to a common reality in the second language classroom, i.e., that

some persons who do not know grammar extensively, nor have extensive vocabulary, nevertheless are able to use the language in speaking more readily than persons more 'learned.'¹²²

As Pike observes, these students have achieved nucleation although it be around an impurity.¹²³

A cursory view of textbook dialogues of the last twenty years is witness to the attempt to teach language in context. In recent years, in some cases the grammatical syllabus itself has been adapted to the so-called situational syllabus for teaching form and meaning from

¹²⁰Kenneth L. Pike, "Nucleation," Modern Language Journal 44 (November 1960): 295.

¹²¹Ibid., p. 292. ¹²²Ibid. ¹²³Ibid.

the vantage point of specific physical situations.

Harlow reveals the major reason for the lack of success of the situational approach:

The student who learns only the forms for language which conform to the situation . . . is in serious trouble when he or she wants to communicate general language functions that can occur in practically any environment.¹²⁴

In the seventies, the highly publicized work of the Council of Europe, the publication of the textbook Un niveau-seuil,¹²⁵ and the scholarship of Wilkins,¹²⁶ among others, have introduced the functional-notional syllabus (F-N). According to this approach, competence in a language is determined by one's capacity to deal with the various components of a communicative event, including broad intentions, type of language act, notion, situation, and the actual spoken word.¹²⁷ As Westphal observes, F-N attempts to compile an extensive inventory of language acts, grammar, and vocabulary as the basis for the syllabus.¹²⁸

¹²⁴Linda L. Harlow, W. Flint Smith, and Alan Garfinkel, "Student-Perceived Communication Needs: Infrastructure of the Functional/Notional Syllabus," Foreign Language Annals 13 (February 1980): 11-12.

¹²⁵Daniel Coste, "Un niveau seuil," Le français dans le monde, no. 126 (1977), pp. 17-22.

¹²⁶Wilkins, Notional.

¹²⁷Coste, "niveau seuil," p. 18.

¹²⁸Westphal, "Teaching and Learning," p. 123.

The functional-notional approach is representative of numerous aspects of the holistic paradigm. Initially F-N represents a clear integration of form and meaning.

As Wilkins observes,

we should predict the situations in which the learner is likely to need the language and then teach the language that is necessary to perform linguistically in those situations.¹²⁹

But the physical situation alone does not determine the syllabus in F-N. Wilkins explains that those uses of language are also included "which are the product of internal processes,"¹³⁰ thus the terms function and notion. The F-N approach recognizes that a communicative event is multifaceted. For example Munby's Communication Needs Processor Model entails nine key components for communicative competence, such as setting, purpose, dialect, command of the language, etc.¹³¹ Thus, in F-N no longer is language instruction simply the teaching of explicit form and/or performance in specific situations, but it has evolved into the fostering of competence in its whole organic contextual complexity. Whereas the grammatical syllabus deals mainly with form, semantics become the main concern of the F-N syllabus, and "a semantically defined unit cannot be limited to a single

¹²⁹Wilkins, Notional, p. 16. ¹³⁰Ibid., p. 17.

¹³¹John Munby, Communicative Syllabus Design (Cambridge: Cambridge University Press, 1978), pp. 32-40.

type of meaning"¹³² or to presentation in a rigorously sequential order. The F-N syllabus therefore clearly avoids linearity. As Harlow contends, F-N "allows one to view the broad perspective of language which cuts across all specifics or particularized situations."¹³³ Finally, the syllabus is determined by learner needs as opposed to tradition or other arbitrary forces.¹³⁴

Traditional approaches versus recent changes in second language pedagogy are cited by Stern in the dichotomies of formal vs. functional and explicit vs. implicit.¹³⁵ The latter elements in both comparisons are consistent with nascent holism. Functional is interpreted as the "uncontrolled exposure to the language in use as dictated by communicative needs,"¹³⁶ and implicit entails the intuitive holistic nature of learning.

Scholarship by Stephen Krashen has introduced the terms input and intake into widespread use in the literature.¹³⁷ Essentially, unless classroom language is

¹³²Wilkins, Notional, p. 58.

¹³³Harlow, Smith, and Garfinkel, "Functional/Notional Syllabus," pp. 12-13.

¹³⁴Ibid.

¹³⁵Stern, "Second Language Teaching," pp. 43-44.

¹³⁶Ibid., p. 46.

¹³⁷Stephen Krashen, "The Monitor Model for Second-Language Acquisition," in Second-Language Acquisition and Foreign Language Teaching, ed. Rosario C. Gingras (Arlington, Va.: Center for Applied Linguistics, 1978), p. 15.

meaningful to the student, i.e., intake, it remains only as input, and Diller has noted that "mere exposure to a foreign language either in the town or in the classroom is no guarantee that a person will learn the language."¹³⁸

The classroom is in fact the scene of a considerable degree of detached observing or noninvolvement, according to Hydak, who attributes this to "the linear world of print, of books, and of the Renaissance" and notes the present need for "real audience participation."¹³⁹

Krashen provides the following four characteristics of intake, pointing out also that only "meaningful and communicative drills . . . have the potential for satisfying" all requirements:

- (1) Intake is understood by the acquirer.
- (2) Intake is at or slightly in advance of . . . the acquirer's current stage of grammatical competence.
- (3) Intake is sequenced; it gets progressively more complex.
- (4) Intake is natural communication.¹⁴⁰

Krashen contends that intake is the key to language acquisition,¹⁴¹ although he does differentiate between

¹³⁸Diller, "Language Acquisition," p. 21

¹³⁹Michael G. Hydak, "Marshall McLuhan and the Second-Language Teacher," Alberta Modern Language Journal 15 (Winter 1976-77): 8.

¹⁴⁰Krashen, "Monitor Model," pp. 17-18.

¹⁴¹Stephen Krashen, "Formal and Informal Linguistic Environments in Language Acquisition and Language Learning," TESOL Quarterly 10 (June 1976): 165.

implicit acquisition and explicit learning, a comparison to be discussed later in this section.

In summary, this discussion of the holistic integration of form and meaning in second language acquisition began in an examination of traditional rigorous adherence to a linear, fragmented approach which emphasized form rather than meaning. The recent integration of these two dimensions of language was then noted in major scholarship and in theories such as nucleation, functional-notional, and input-intake.

The Performance-Competence Debate

Traditional emphases on form in second language pedagogy have coexisted with and nurtured an equal emphasis on performance over competence. Performance is defined by Slobin as "behavior which can be observed and recorded."¹⁴² In 1966, Valdman stated that "foreign language teachers are called upon to state with greater precision the terminal behavior which can be guaranteed at the end of a course of study."¹⁴³ It is undeniable that change in overt behavior is still the major objective of the secondary school given issues such as teacher

¹⁴²Slobin, Psycholinguistics, p. 198.

¹⁴³Albert Valdman, Introduction to Trends in Language Teaching, ed. Albert Valdman (New York: McGraw-Hill Book Co., 1966), p. xxi (hereafter referred to as Trends).

accountability, back to basics, and management by objectives.

These issues have also profoundly affected foreign language education. However, in 1978, Valdman stated that

the learner's passive knowledge, his 'cognizing,' is expected to far exceed his control of target language features as evidenced by his performance in real or simulated communicative situations.¹⁴⁴

Twelve years after referring to performance objectives, Valdman notes that something more than overt behavior is integral to the acquisition process. These are the years of the performance-competence debate and mark the appearance of a holistic trend toward the latter in foreign language education.

Using different terminology, Shulz and Bartz refer to the debate as that between the traditional teaching of linguistic competence and a more recent effort to foster communicative competence, the latter resulting from the integration of form and meaning. They make the following observation:

In the late 1960's many critics of the structural pattern drill as a major 'training' device in language instruction spoke out against the artificiality of drill exercises and the lack of real communication activities in the classroom, emphasizing the need for differentiating between techniques for teaching linguistic competence (the ability to construct phonetically and grammatically correct sentences)

¹⁴⁴Valdeman, "Communicative," p. 574.

and communicative competence (the ability to understand and make oneself understood in real-life situations).¹⁴⁵

The method to which Shulz and Bartz allude is of course the audio-lingual approach. Valdman explains that

structural linguists first viewed language as a complex aggregate of sensory and motor habits, and they concluded that nothing short of relentless practice could lead to audiolingual fluency.¹⁴⁶

As Slobin notes, audiolingualism, based on behavioral psychology, holds that "the organism has little inner structure and its actions are guided by external events."¹⁴⁷ From this perspective, language learning is considered to result from the use of five devices: (1) trial and error, (2) rote memory, (3) imitation, (4) association, and (5) analogy.¹⁴⁸ Functional use of the language appears to be a goal secondary to the achievement of performance objectives.¹⁴⁹

Even from earliest years of emphasis on performance in language learning, there appeared to be disagreement on what aspects of performance to base evaluation of

¹⁴⁵Renate A. Shulz and Walter H. Bartz, "Free to Communicate," in Perspective: A New Freedom, ed. Gilbert A. Jarvis, ACTFL Foreign Language Education Series no. 7 (Skokie, Ill.: National Textbook Company, 1975), p. 48.

¹⁴⁶Valdman, Trends, p. xviii.

¹⁴⁷Slobin, Psycholinguistics, p. 15.

¹⁴⁸William F. Mackey, Language Teaching Analysis, quoted in Ewing, "Mentalist Theory," p. 458.

¹⁴⁹Jakobovitz, "Physiology and Psychology," p. 184.

the student. Fishman noted in 1966 that linguists then tended to respect the absence of interference from the native language; psychologists recognized facility or rapidity of response; sociologists valued frequency of language use; and educational evaluators acknowledged the size of the language repertoire and the correctness of that repertoire vis-à-vis other persons who had studied for the same period of time under the same methods.¹⁵⁰

General criticism of performance-oriented approaches to second language instruction is manifest in recent literature. Saporta maintains, for example, that

the basis for the pronouncements about method has been the most inflexible form of stimulus-response formulation, which has suggested to language teachers that the probability of acquiring the unconscious control of a set of grammatical rules is merely a function of the frequency and reinforcement associated with sentences illustrating the rule.¹⁵¹

Although repetition and memorization are vital to performance-oriented methods, Lenard observes that language "cannot be memorized ready-made" for "there is no such thing as a ready-made language."¹⁵² In like manner Jakobovitz maintains that "the individual is not a habit

¹⁵⁰Joshua A. Fishman, "The Implications of Bilingualism for Language Teaching and Language Learning," in Trends in Language Teaching, ed. Albert Valdman (New York: McGraw-Hill Book Co., 1966), pp. 126-127.

¹⁵¹Saporta, "Applied Linguistics," p. 82.

¹⁵²Lenard, "Methods and Materials," p. 36.

forming automaton who can be conditioned by carefully arranging the presentation of stimuli and rewards contingent upon overt responses."¹⁵³ Spetz concurs stating that

an anti-intellectual theory of language learning would well convince the students that one can learn a language without thinking and that the goal is truly to become a linguistic robot.¹⁵⁴

As such, Jakobovitz believes that

the original goal of liberated and sustained expression . . . has been in practice lost sight of and relegated to a supposedly utopian and unattainable status for the majority of students.¹⁵⁵

Of the many criticisms lodged against performance-oriented language learning, the following four are vital to an understanding of the holistic paradigm in second language acquisition and will therefore be examined individually:

- (a) Learning a language includes more than speech behavior.
- (b) Language output is not error-free.
- (c) Language learning is not a result of imitation of speech models.

¹⁵³Jakobovitz, "Physiology and Psychology," p. 190.

¹⁵⁴Pierrette Spetz, "The Verbal-Active Method in High School," in Teaching a Living Language, ed. Ralph Hester (New York: Harper and Row, Publishers, 1970), p. 99.

¹⁵⁵Jakobovitz, "Physiology and Psychology," p. 220.

(d) The language learner is not passively involved in the process of acquisition.

Speaking a language is only one aspect of knowing a language. Listening comprehension, for example, is also integral to communicative competence. Yet, since most teachers tend to equate speaking with competence, the earliest lessons in a language textbook tend to elicit oral output from the student. Krashen notes the contradiction of this practice in the conclusion that "comprehension precedes production."¹⁵⁶ He notes the following:

Children acquiring second languages in informal environments typically exhibit a 'silent period' lasting a few months, a period during which acquired competence is built up via active listening until a sufficient 'amount' is present for utterance initiation.¹⁵⁷

Savignon reports a "wide range of comprehension as compared to the level of production" in her studies of the early language learner.¹⁵⁸ In more linguistic terms, Benson and Hjelt explain that

language learning is an integrative process initially requiring contextual decoding of the meanings of new utterances before meaningful and creative encoding can take place.¹⁵⁹

¹⁵⁶Krashen, "Monitor Model," p. 21. ¹⁵⁷Ibid., p. 22.

¹⁵⁸Savignon, "Talking with My Son," p. 35.

¹⁵⁹Pamela C. Benson and Christine Hjelt, "Listening Competence: A Prerequisite to Communication," Modern Language Journal 62 (March 1978): 85.

In like manner, Asher asserts that listening produces a readiness to speak in the learner as the former is a "blueprint for the future acquisition of speaking."¹⁶⁰

Lanneberg relates the case of a boy who was unable to speak, yet who developed listening comprehension skills,¹⁶¹ and Gary states quite simply that "you can't say what you don't know."¹⁶²

In spite of these theories, listening comprehension is seldom integrated into early language instruction.

Terrell notes the following:

Few textbooks deal in any systematic way with the teaching of comprehension in terms of grasping the idea of a sentence without complete comprehension of all of the elements in it.¹⁶³

The continuing tendency appears to be reliance on drills, dialogues, and grammar rules and "to assume that comprehension will follow."¹⁶⁴ The result is that students

¹⁶⁰James J. Asher, "Children's First Language as a Model for Second Language Learning," Modern Language Journal 56 (March 1972): 133.

¹⁶¹Eric H. Lenneberg, "Understanding Language Without the Ability to Speak: A Case Report," Journal of Abnormal and Social Psychology 65 (December 1962): 419-425.

¹⁶²Judith Olmstead Gary, "Why Speak if You Don't Need to? The Case for a Listening Approach to Beginning Foreign Language Learning." Bethesda, Md.: ERIC Document Reproduction Service, ED 140675.

¹⁶³Tracy D. Terrell, "A Natural Approach to Second Language Acquisition and Learning," Modern Language Journal 61 (November 1977): 332.

¹⁶⁴Benson and Hjelt, "Listening Competence," p. 89.

develop "so-called 'speaking ability' (vocalizing)" and yet are "virtually incompetent in understanding the spoken language."¹⁶⁵ Postovsky, who has done considerable research on the side effects of intensive oral practice in early stages of language instruction concludes (1) that the student's attention is diverted "from processing auditory input to preoccupation with structural detail," and (2) that the student's short-term memory is overloaded, thus causing a "retardation of the learning process."¹⁶⁶ He also notes that "in the audio-lingual class where each student is vocally active, students hear their own speech output more than they hear the teacher."¹⁶⁷

From this realization that speech is only one aspect of competence has come the notion of oral delay in early language learning. In such an approach, learners are not required to speak immediately but are allowed to if they so choose. Gary concludes that such a strategy provides "more significant gains in reading, writing, and speaking as well as in listening comprehension than with students required to speak right away."¹⁶⁸ Asher,¹⁶⁹

¹⁶⁵Simon Belasco, "C'est la guerre? Or Can Cognition and Verbal Behavior Co-exist in Second Language Learning," Modern Language Journal 54 (October 1970): 396.

¹⁶⁶Valerian A. Postovsky, "On Paradoxes in Foreign Language Teaching," Modern Language Journal 59 (January-February 1975): 21.

¹⁶⁷Ibid., p. 20. ¹⁶⁸Gary, "Listening Approach," p. 1.

¹⁶⁹Asher, "First Language," p. 138.

Postovsky,¹⁷⁰ and Benson and Hjelt¹⁷¹ concur. The last two researchers conclude also that "when listening precedes oral skills, the development of an appropriate expectancy grammar is enhanced."¹⁷² Finally, Gary points out four advantages of oral delay: (1) cognitive: the learner is not distracted from learning by the requirement to speak; (2) affective: the learning situation becomes less stressful; (3) efficiency: learning is optimal if the learner is not required to reproduce everything he has learned; (4) utility: comprehension is generally more useful than production in the terms of future student needs.¹⁷³

A second major criticism of performance-oriented approaches is that language output is not error-free. Linear behavioristic approaches are traditionally based on repetition and memorization of perfect examples of the target language. As Valdman observes,

materials based on Skinnerian linear programming presented the subject matter in minute steps such that the learner would progress from one to the other while making a minimum number of errors.¹⁷⁴

¹⁷⁰Valerian A. Postovsky, "Effects of Delay in Oral Practice at the Beginning of Second Language Learning," Modern Language Journal 58 (September-October 1974): 229-239.

¹⁷¹Benson and Hjelt, "Listening Competence," pp. 88-89.

¹⁷²Ibid. ¹⁷³Gary, "Listening Approach," pp. 9-10.

¹⁷⁴Albert Valdman, "Learner Systems and Error Analysis," in Perspective: A New Freedom, ed. Gilbert A. Jarvis, ACTFL Foreign Language Education Series, no. 7 (Skokie, Ill.: National Textbook Company, 1975), p. 220.

Since the avoidance and eradication of errors is a high priority,¹⁷⁵ liberated expression has little place in such approaches. Savignon states that

proponents of the audiolingual or structural approach have cautioned teachers against moving too fast from controlled drills to free expression on the assumption that allowing a student to say something before he is first taught how to say it results in ungrammatical utterances which are later difficult to eradicate.¹⁷⁶

She also states that presently

we give our assent to theories and data which support language development through trial-and-error language use, yet, while we go along with the trials, we recoil when confronted with the errors.¹⁷⁷

A major force behind error-free learning of the second language is that of contrastive linguistics.

Richards explains this type of analysis as follows:

Errors in second language learning, it is sometimes said, could be avoided if we were to make a comparison of the learner's mother tongue and the target language. The sum of the differences would constitute his learning difficulties, and it is here that teaching strategies would be optimal.¹⁷⁸

As Bull and Lamadrid note, such comparisons of the native and target languages could provide the learner "with the cues that signal the appropriate linguistic behavior," i.e., avoidance of errors in language production.¹⁷⁹

¹⁷⁵Ibid. ¹⁷⁶Savignon, Communicative, p. 10.

¹⁷⁷Savignon, "Talking with My Son," p. 27.

¹⁷⁸Jack C. Richards, "Error Analysis and Second Language Strategies," in Focus on the Learner: Pragmatic Perspectives for the Language Teacher, eds. John W. Oller and Jack C. Richards (Rowley, Mass.: Newbury House Publishers, 1973), p. 114.

¹⁷⁹Bull and Lamadrid, "Grammar Rules," p. 450.

Many have criticized error-free approaches and contrastive linguistics. Saville-Troike explains that a sequential organization of language instruction itself is the cause of interference between the two languages.¹⁸⁰ For the student, an emphasis on avoidance of errors at all cost makes it difficult for him to learn to rely on his own resources.¹⁸¹ Rivers notes that

the emphasis on correct production at all times and the firm determination to create a learning situation where students would not make mistakes seems to have led to an impasse.¹⁸²

Valdman indicates the result of error-free approaches as the "excessive emphasis on accuracy of pronunciation and the delayed presentation of syntax and vocabulary."¹⁸³

Others have noted the unnaturalness of such approaches.

Terrell observes that such correctness is

a felt need of language teachers and is not an expectation of either language learners or most native speakers of L₂ who with a few notable exceptions are usually quite happy to deal with foreigners making any sort of effort to speak their language.¹⁸⁴

In like manner, Jakobovitz points out that "effective communication is possible without a high degree of

¹⁸⁰Muriel Saville-Troike, "Implications of Research on Adult Second-Language Acquisition for Teaching Foreign Languages to Children," in Second-Language Acquisition and Foreign Language Teaching, ed. Rosario C. Gingras (Arlington, Va.: Center for Applied Linguistics, 1978), p. 73.

¹⁸¹Rivers, Many Tongues, p. 28. ¹⁸²Ibid., p. 32.

¹⁸³Valdman, "Learner Systems," p. 220.

¹⁸⁴Terrell, "Natural Approach," pp. 326-327.

accuracy in phonology and syntax,"¹⁸⁵ and Savignon contends that communication is "the sometimes slow, sometimes painful, sometimes non-verbal exchange of thought between human beings."¹⁸⁶

Another major area of criticism for error-free language instruction is drawn from principles of first language acquisition, i.e., that children naturally make errors as part of the learning process. Considerable research has been done in this area which concludes that errors are often even ignored by parents. Hanzelli notes that adults ignore both phonetic and syntactic errors.¹⁸⁷ The research of Brown, Cazden, and Bellugi concludes that linguistic errors are seldom corrected by parents but that semantic or "truth value" errors are often noted.¹⁸⁸

The criticism of both error-free approaches and contrastive linguistics has merged in the recent appearance of error analysis. Richards defines error analysis as the study of "the differences between the way people

¹⁸⁵Jacobovitz, "Physiology and Psychology," p. 198.

¹⁸⁶Savignon, Communicative, p. 66.

¹⁸⁷Victor E. Hanzelli, "Learner's Language: Implications of Recent Research," Modern Language Journal 59 (December 1975): 431-432.

¹⁸⁸R. Brown, C. B. Cazden, and U. Bellugi, "The Child's Grammar from I to III," Minnesota Simposia on Child Psychology, vol. 2, ed. J. P. Hill (Minneapolis: University of Minnesota Press, 1969): 30-31.

learning a language speak, and the way adult native speakers of the language use the language."¹⁸⁹ In research with ESL programs, Richards concludes that

second language errors are not, by nature, different from those made by children learning English as a mother tongue, hence they should not be of undue concern to language teachers.¹⁹⁰

Error analysis is thus dealing a death blow to contrastive linguistics. Richards states simply that "the research evidence does not offer any support" for error-free approaches.¹⁹¹

An additional result of error analysis is the recognition of and respectability of interlanguage, defined by Valdman as "the learner's version of the target language."¹⁹² Hanzelli refers instead to Learner's Language and states that it is an evolving language which

is larger, at any point, than the sum of its parts; it is a certain competence--however far from the ideal--to communicate more or less successfully.¹⁹³

Thus, interlanguage or Learner Language is indicative of the organic wholeness of the student's unique knowledge of the target language at any moment in the process of acquisition. In the words of the curriculum theorist Huebner,

¹⁸⁹Richards, "Error Analysis," p. 114.

¹⁹⁰Ibid.

¹⁹¹Oller, Psychology of Language," p. 300.

¹⁹²Valdman, "Learner Systems," p. 223

¹⁹³Hanzelli, "Learner's Language," p. 431.

no longer can we see knowledge as finished form built into the behavior of adults and their tools which must then be 'taught' to the child.¹⁹⁴

Language acquisition is process and the concept of inter-language respects the student's deviation from target language norms in the interest of fostering communicative competence.¹⁹⁵

Savignon summarizes this second area of criticism of performance-oriented approaches by noting that

'errors' as such are not only inevitable, they are desirable. They offer evidence of language growth through language use, for example, the exchange of real meaning rather than the parroting of memorized phrases.¹⁹⁶

She reminds us finally that error comes from the Latin errāre which means to wander.¹⁹⁷

A third major criticism of performance-oriented methods of second language acquisition is that language learning is not a result of the student's imitation of speech models. One commonly found explanation for the denial of imitation theories is that first language learners do not imitate adult speech, as the child's utterance is not generally to be found in adult

¹⁹⁴Dwayne Huebner, "Toward a Political Economy of Curriculum and Human Development," in Curriculum Theory, eds. Alex Molnar and John A. Zahorik (Washington, D. C.: Association for Supervision and Curriculum Development, 1977), p. 95.

¹⁹⁵Valdman, "Communicative," p. 577.

¹⁹⁶Savignon, "Talking with My Son," p. 27.

¹⁹⁷Ibid., p. 37.

speech.¹⁹⁸ However, Hebb notes that "imitation is involved, for the child ends up with the vocabulary, accent and other speech mannerisms of his social group."¹⁹⁹ Of more significance perhaps is the following observation made by Shulz and Bartz:

While the audio-lingual habit-formation theory posits imitation as a major language-learning device, we know that first language learners do not simply imitate adult speech: they systematically simplify it, creating their own rules.²⁰⁰

Both Saporta²⁰¹ and Slobin²⁰² note that the production of novel utterances on the part of the language learner denies the importance attributed to imitation in performance-oriented approaches.

This leads to an examination of the fourth and final major aspect of the performance-competence debate, that is, whether the learner of a language is passively or actively involved in the process of acquisition. Valdman maintains that "programs of language instruction based on behavioral models viewed the learner as essentially passive,"²⁰³ while the holistic paradigm suggests that the

¹⁹⁸Richards, "Error Analysis," p. 115.

¹⁹⁹D. O. Hebb, W. E. Lambert, and G. R. Tucker, "Language, Thought and Experience," Modern Language Journal 55 (April 1971): 218.

²⁰⁰Shultz and Bartz, "Free to Communicate," p. 62.

²⁰¹Saporta, "Applied Linguistics," p. 86.

²⁰²Slobin, Psycholinguistics, p. 104.

²⁰³Valdman, "Learner Systems," p. 221.

whole learner is actively involved, both cognitively and affectively. These two areas of potential involvement will be examined individually, although they operate simultaneously.

The active cognition of the learner is in marked opposition to performance-oriented approaches. Ewing observes that

behaviorists simply cannot account for one of the most startling attributes of language: the innovative and creative use of language.²⁰⁴

Chomsky notes that the speaker of a language is constantly involved in novel production, "and other speakers can understand it immediately, though it is equally new to them."²⁰⁵ The innate potential of each individual for linguistic creativity or productivity is basic to

Chomsky's theory of generative grammar, as explained below:

Knowledge of grammatical structures cannot arise by application of step-by-step inductive operations It seems plain that language acquisition is based on the child's discovery of what from a formal point of view is a deep and abstract theory--a generative grammar of his language--many of the concepts and principles of which are only remotely related to experience by long and intricate chains of unconscious quasi-inferential steps On the basis of the best information now available, it seems reasonable to suppose that a child cannot help constructing a particular kind of . . . grammar to account for the

²⁰⁴Ewing, "Mentalist Theory," p. 460.

²⁰⁵Noam Chomsky, "Current Issues in Linguistic Theory," in The Structure of Language: Readings in the Philosophy of Language, eds. J. A. Fodor and J. J. Katz (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1964), p. 50.

data presented to him, any more than he can control his perception of solid objects or his attention to line and angle. Thus it may well be that the general features of language structure reflect, not so much the course of one's experience, but rather the general character of one's capacity to acquire knowledge-- in the traditional sense, one's innate ideas and innate principles.²⁰⁶

The concept of generative grammar has received considerable attention in the last decade, as have other aspects of first language acquisition. Slobin refers to the active involvement of the child as follows:

What the child acquires in the course of language development is not a collection of S-R connections, but a complex internal rule system of some sort. He is never exposed to the rule system itself, but only to individual sentences in individual situations.²⁰⁷

He therefore describes the first language learner as one

who is creatively constructing his language on his own, in accordance with innate and intrinsic capacities-- a child who is developing new theories of the structure of the language, modifying and discarding old theories as he goes.²⁰⁸

Ewing also describes the role of the first language learner as active rather than passive, referring to it as the cracking of the code of adult communication.²⁰⁹ Such theories have been of considerable interest to researchers in second language acquisition, with such writers as

²⁰⁶Ibid., pp. 58-59.

²⁰⁷Slobin, Psycholinguistics, pp. 100-101.

²⁰⁸Ibid., p. 74.

²⁰⁹Ewing, "Mentalist Theory," p. 460.

Valdman²¹⁰ Asher,²¹¹ and La Forge²¹² all referring to the creative cognitive involvement of the learner in second language acquisition.

A dichotomy continues to exist between rational and intuitive cognition, as discussed earlier in this study in the research on propositional and appositional thought. It was noted then that thinking occurs neither fully in the intuitive mode nor fully in the rational mode. Recently, second language learning is seen more and more as an interaction between these two modes. Terrell distinguishes between language learning and language acquisition. She defines the former as the "conscious process of studying and intellectually understanding the grammar," while acquisition "refers to the unconscious absorption of general principles of grammar through real experiences of communication."²¹³ In the same vein, Kennedy notes that a major problem in second language instruction is the failure to provide a rich linguistic environment to enable the learner to achieve acquisition implicitly. He contends that "the second language

²¹⁰Valdman, Trends, p. xix.

²¹¹Asher, "First Language," p. 135

²¹²Paul G. La Forge, "Community Language Learning: A Pilot Study," in Charles A. Curran, Counseling-Learning: A Whole-Person Model for Education (New York: Grune and Stratton, 1972), p. 231.

²¹³Terrell, "Natural Approach," pp. 327-328.

learner is usually fed intravenously,"²¹⁴ referring to present emphasis on explicit learning. Empirical research by Bialystok in the areas of implicit knowledging and inferencing vis-à-vis language learning is further evidence that explicit cognition is no longer functional as the sole explanation of the whole learning process.²¹⁵

Stephen Krashen's Monitor Model also distinguishes between learning and acquisition, although he notes that both are integral to the whole process. The model is described as follows:

The adult second-language performer can 'internalize' rules of a target language via one or both of two separate systems: an implicit way, termed subconscious language acquisition, and an explicit way, conscious language learning.²¹⁶

He continues:

In general, utterances are initiated by the acquired system--our fluency in production is based on what we have 'picked up' through active communication. Our 'formal' knowledge of the second language, our conscious learning, may be used to alter the output of the acquired system.²¹⁷

²¹⁴Graeme Kennedy, "Conditions for Learning Language," in Focus on the Learner: Pragmatic Perspectives for the Language Teacher, eds. John W. Oller and Jack C. Richards (Rowley, Mass.: Newbury House Publishers, 1973), p. 68.

²¹⁵Ellen Bialystok, "An Analytical View of Second Language Competence: A Model and Some Evidence," Modern Language Journal 58 (September-October 1979): 257-262.

²¹⁶Krashen, "Monitor Model," p. 1

²¹⁷Ibid., p. 2.

The Monitor Model thus becomes an excellent example of the holistic paradigm in second language pedagogy. First, it emphasizes competence over performance in a respect for the active role of the learner both implicitly and explicitly. Second, it emphasizes the integration of form and meaning in the classroom in order to encourage both implicit acquisition and explicit learning.

In addition to his active cognition, the second language learner is recently noted also for his affective involvement. Disick and Barbanel explain that "traditionally schools are dedicated to educating the human mind and body; they ignore the needs of the human heart."²¹⁸ A recognition of the role of the affective domain is thus an awareness of whole personness, which is consistent with the holistic paradigm. In terms of second language instruction, Rivers observes that "foreign language teaching is no longer seen as the inculcating of certain skills, but as part of the formative education of a human body."²¹⁹ Indeed, the role of the affective domain is one of increasing importance. Terrell goes so far as to conclude that

²¹⁸Renee S. Disick and Laura Barbanel, "Affective Education and Foreign Language Learning," in The Challenge of Communication, ed. Gilbert A. Jarvis, ACTFL Foreign Language Education Series, no. 6 (Skokie, Ill.: National Textbook Company, 1974), p. 185.

²¹⁹Wilga M. Rivers, "Students, Teachers, and the Future," Foreign Language Annals 8 (March 1975): 23.

the primary factors which influence L2 acquisitions are affective and cognitive. Therefore, the overriding consideration in all of the components of any natural approach must be to make the student feel at ease during activities in the classroom.²²⁰

In summary, this discussion of the performance-competence debate from the perspective of recent literature lends support to the holistic paradigm as a growing reality in second language pedagogy. Numerous criticisms have been lodged against performance-oriented approaches, including, among others, that competence includes more than speech behavior, that errors are both natural and desirable, that language learning is not solely a result of imitation of speech models, and that the learner is actively involved both cognitively and affectively.

The result of both broad aspects of the holistic paradigm examined here, i.e., the integration of form and meaning and the emphasis on competence over performance, is the evolution of nontraditional, nonformalized methods and similar changes in classroom environments. A survey of the literature reveals a number of significant methods which incorporate all or most of the holistic tendencies mentioned heretofore. These methods include the Silent Way, the Community Language Learning Method, the Dartmouth Intensive Language Model, the Lozanov Method or Suggestopaedia, and Confluent Education. Each will now be examined briefly.

²²⁰Terrell, "Natural Approach," p. 328.

The Silent Way originated with the work of Caleb Gattegno and the publication of Teaching Foreign Languages in Schools: The Silent Way.²²¹ The method includes the use of colored rods in most topics of conversation in order to integrate form and meaning. The teacher initiates conversation then strives to avoid interfering in the resulting free dialogue among the students, thus the use of the term silent. Students are encouraged to develop interpersonal relations, as noted by Stevick, thus adding a natural, personal dimension to the method.²²² Stevick points out a number of bases to the method, including the subordination of teaching to learning, the de-emphasis on imitation and drill, the active cognitive involvement of the students, and the method's similarity to first-language acquisition.²²³

The Community Language Learning Method (CLL) by Curran responds first to the problem of the traditional dichotomy of the intellect versus "soma, instincts, and emotion" in second language learning,²²⁴ and second to

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Caleb Gattegno, Teaching Foreign Languages in Schools: The Silent Way, 2d ed. (New York: Educational Solutions, Inc., 1972).

222 Earl W. Stevick, Memory, Meaning and Method (Rowley, Mass.: Newbury House Publishers, Inc., 1976), p. 141.

223 Ibid., p. 137.

224 Charles A. Curran, Counseling-Learning: A Whole Person Model for Education (New York: Grune and Stratton, 1972), p. 39.

the general lack of enthusiasm of the learner compared to the high level of enthusiasm in first language learning.²²⁵ The relationship between teacher and student in CLL is that of counselor and client or knower and learner. Curran explains that

we will demonstrate how, because he recognizes the anxiety of the learner, the knower becomes at the same time the sensitive, perceptive counselor. In this way he helps the learner through his anxiety and conflict, and sometimes through his anger or some other negative and disturbing emotional block.²²⁶

The CLL method includes five stages, as follows:

Stage I: The learner is totally dependent on the counselor. The former states an idea in English to the latter, then the counselor slowly provides the second language translation. The learner repeats this to the listening group.

Stage II: As word and phrases are learned, there are some attempts to use the second language in the class.

Stage III: There is growing independence of the learner, with the counselor role that of correction of errors.

Stage IV: The counselor's role is reduced to the provision of idioms and more advanced grammar.

Stage V: The learner has become independent and the counselor's silent presence is for reinforcement only.²²⁷

²²⁵Ibid., p. 18.

²²⁶Ibid., p. 4.

²²⁷Ibid., pp. 136-137.

Essentially CLL recognizes "the total person of each knower and learner as he is here and now at the moment of the learning experience."²²⁸ "The motivation for learning is based not on the rule but on the deep warmth and closeness of the relationship" between teacher and student.²²⁹ In addition, alternative ways of knowing, such as "undefined intuition" are respected, rather than rote-memory and repetition.²³⁰ La Forge notes in CLL the important element of time to reflect, which is so often absent from traditional methods.²³¹ As the method's name implies, the concept of community is crucial. Savignon describes the setting as "a living dynamic where members relate with one another in a common learning task."²³²

The Dartmouth Intensive Language Model by Rassius has received considerable press as a revolutionary approach. Essentially, Rassius bombards the student with both form and meaning through the use of dramatic techniques in the classroom. Price notes that Rassius "stresses the need to be 'in constant motion,' to be enthusiastic, and authentic and respectful of students."²³³

²²⁸Ibid., p. 3. ²²⁹Ibid., p. 36. ²³⁰Ibid., pp.72-74.

²³¹La Forge, "Community Language-Learning," p. 241.

²³²Sandra J. Savignon, "Communicative Competence: Theory and Classroom Practice." Bethesda, Md.: ERIC Document Reproduction Service, ED 135245.

²³³Jo-Ann Price, "Languages Get a New Accent at Dartmouth," New York Times, 8 January 1978, sec. 13, p. 3.

The method appears also "to reduce students' fears of 'making mistakes.'"²³⁴

The Lozanov Method or Suggestopaedia is similar to CLL in its emphasis on student confidence and on a calm, receptive attitude²³⁵ and to the Dartmouth Method in its emphasis on a teacher "with a dynamic personality who is able to act out the material and motivate the student to learn."²³⁶ The method requires an attractive classroom environment, a dramatization of language by the teacher, and a practice seance, or period of "relaxed alertness" achieved by special breathing exercises accompanied by classical music.²³⁷ Racle observes that the Lozanov Method's success is based on "the presence of certain positive, suggestive factors . . . which are present in any act of communication."²³⁸

Confluent education is defined by Galyean as "merging the traditional educational goal of subject skills mastery with the emerging goals of intrapersonal

²³⁴Ibid.

²³⁵Gabriel L. Racle, "Can Suggestopaedia Revolutionize Language Teaching?" Foreign Language Annals 12 (February 1979): 41-42.

²³⁶W. Jane Bancroft, "The Lozanov Method and Its American Adaptations," Modern Language Journal 62 (April 1978): 172.

²³⁷Ibid.

²³⁸Racle, "Suggestopaedia," p. 40.

relating."²³⁹ As such, confluency integrates both cognitive and affective approaches. The classroom group essentially becomes a "minimodel of life," states Galyean, for "how one relates in a group setting corresponds to how one relates in real life."²⁴⁰ Brown defends confluent education as follows:

We who teach communication . . . have the unique privilege of introducing the student to himself. To study another language in which people live out their lives and to study the literature that has expressed their dreams and the limits of their possibilities is a way by contrasts to introduce the student to himself, as a stranger, and thus to sharpen his perception of himself and the human condition."²⁴¹

Finally, research conducted by Duzett concludes that confluent education does indeed increase student achievement.²⁴²

Summary: Holism in Second Language Acquisition

The review of literature has examined holistic tendencies in second language acquisition from two broad

²³⁹Beverly Galyean, "A Confluent Approach to Curriculum Design," Foreign Language Annals 12 (April 1979): 121.

²⁴⁰Galyean, "Humanistic Education," p. 216.

²⁴¹Charles T. Brown, "Communication and the Foreign Language Teacher," in The Challenge of Communication, ed. Gilbert A. Jarvis, ACTFL Foreign Language Education Series, no. 6 (Skokie, Ill.: National Textbook Company, 1974), p. 31.

²⁴²Annette Duzett, "Confluency as the Fundamental Element in Foreign Language Education" (Doctoral Dissertation, Brigham Young University, 1979).

perspectives: (1) the integration of form and meaning and (2) the emphasis on competence over performance.

In spite of Racle's statement in 1979 that "languages are taught in a perspective which is too narrow, limited, and neither global or social,"²⁴³ the literature has presented some evidence to the contrary. It should be noted that the issue here has not been to deny the importance either of performance or of a study of the parts of a language, but to review the literature that suggests integration and competence. As seen in Krashen's Monitor Model, for example, recent evolution has been toward a recognition of the significance of both implicit nonlinear language acquisition and explicit rational language learning.

The fourth and final concern of this review of literature is the holistic paradigm in the study of culture in the context of the second language classroom.

The Holistic Paradigm in Cross-Cultural Studies

A nascent holistic paradigm in theories of cross-cultural studies within the foreign language curriculum is also evident in the literature of recent years. However, culture has been less a concern than has been second language acquisition, when one considers the sheer quantity

²⁴³Racle, "Suggestopaedia," p. 48.

of scholarship in the latter area. Still, it will be demonstrated that the same holistic trends, identified in both curriculum theory and in second language acquisition, are also evident in the study of culture. Those trends are the following: (1) a broader, more integrated view of the subject matter, (2) a respect for other goals than either content or mere overt performance objectives, and (3) a respect for the active involvement of the whole learner in the learning process.

This section will be divided into the following three broad areas:

- (1) recent integrated definitions of culture,
- (2) recent emphases on second culture competence and/or on cross-cultural empathy, and
- (3) methods and problems in the study of culture.

Recent Integrated Definitions of Culture

The teaching of culture in the foreign language class has been traditionally concerned with fragmented content, emphasizing civilization, art, what Nostrand calls "superficial romanticized local color,"²⁴⁴ or other such overt aspects of the culture. Saville-Troike notes that

the most common range included in the definition [of culture] is the narrowest, encompassing only

²⁴⁴Howard L. Nostrand, "Describing and Teaching the Sociocultural Context of a Foreign Language and Literature," in Trends in Language Teaching, ed. Albert Valdman (New York: McGraw-Hill Book Co., 1966), p. 2.

'the arts,' or perhaps admitting the uniquely identifiable behavior of 'cultured' individuals.²⁴⁵

Nostrand observes that

external details, presented as though intrinsically important--shapes of doorknobs, lamp posts, once-a-year bonnets--still pass for 'teaching culture.'²⁴⁶

As Seelye explains, "language teachers have been slow to accept 'culture' as a broadly defined concept."²⁴⁷

A nonintegrated view of culture and an emphasis only on that which is overt have resulted in two major problems in the past. First, such an approach often neglects language instruction and active student participation, as pointed out by Santoni.²⁴⁸ Second, a "let's-fit-the-pieces-together" mentality fails to recognize "the total complexity of any culture," according to Hall.²⁴⁹ He relates that a similar approach was tried in World War II for the identification of enemy aircraft, but

²⁴⁵Muriel Saville-Troike, A Guide to Culture in the Classroom (Rosslyn, Va.: National Clearinghouse for Bilingual Education, 1978), p. 1.

²⁴⁶Howard L. Nostrand, "Empathy for a Second Culture: Motivation and Techniques," in Responding to New Realities, ed. Gilbert Jarvis, ACTFL Foreign Language Education Series, no. 5 (Skokie, Ill.: National Textbook Company, 1974), p. 265.

²⁴⁷Seelye, "Cross-Cultural Context," p. 38.

²⁴⁸Georges V. Santoni, "An Integrated Approach, Through Linguistics and Cross-Cultural Exercises, to Advanced Conversation," Foreign Language Annals 7 (May 1974): 425.

²⁴⁹Hall, Beyond, p. 15.

that American soldiers "couldn't combine the parts fast enough" to be effective.²⁵⁰ In like manner, Seelye notes quite simply that a nonintegrated approach to the teaching of culture "does not prepare a student to understand other peoples."²⁵¹ Hall concludes that "people learn in gestalts . . . which are contexted in situations and can be recalled as wholes."²⁵²

An integrated definition of culture is now commonplace in foreign language education, although more so in theory than in practice. As Seelye notes, "the most widely accepted usage now regards culture as a broad concept that embraces all aspects of the life of man."²⁵³ Others have extended equally broad definitions. Brooks defines culture as "everything in human life"²⁵⁴ or

the individual's role in the unending kaleidoscope of life situations of every kind and the rules and models for attitudes and conduct in them.²⁵⁵

²⁵⁰Ibid., p. 223.

²⁵¹Seelye, "Cross-Cultural Context," p. 38.

²⁵²Hall, Beyond, p. 114.

²⁵³Seelye, "Cross-Cultural Context," p. 75.

²⁵⁴Nelson Brooks, "The Analysis of Foreign and Familiar Cultures," in The Culture Revolution in Foreign Language Teaching, ed. Robert C. Lafayette (Skokie, Ill.: National Textbook Company, 1975), p. 20.

²⁵⁵Nelson Brooks, "Teaching Culture in the Foreign Language Classroom," Foreign Language Annals 1 (March 1968): 210.

Hall refers to culture as a "mental map,"²⁵⁶ which is similar to Saville-Troike's definition, as follows:

Culture includes all of the rules for appropriate behavior which are learned by people as a result of being members of the same group or community, and also the values and beliefs which underlie overt behaviors and are themselves shared products of group membership.²⁵⁷

Finally, Nostrand defines culture in terms of values, unverifiable assumptions, verifiable knowledge of the group, and literature and art.²⁵⁸ Thus, the definition of culture has changed in recent decades. As Lafayette observes,

it was not until the late sixties and early seventies that the language teaching profession as a whole began thinking seriously about the importance of everyday culture.²⁵⁹

Broad definitions of so-called "everyday culture" have led to a number of inventories for the study of culture. Ladu draws upon Nostrand's definition for her outline of culture as values, unconscious assumptions, art forms, language, paralanguage, social structure and

²⁵⁶Hall, Beyond, p. 40.

²⁵⁷Saville-Troike, Guide to Culture, p. 1

²⁵⁸Nostrand, "Sociocultural Context," p. 12.

²⁵⁹Robert C. Lafayette, "Introduction," in The Culture Revolution in Foreign Language Teaching, ed. Robert C. Lafayette (Skokie, Ill.: National Textbook Company, 1975) (hereafter referred to as Culture Revolution).

ecology.²⁶⁰ More recent work by Nostrand, his "emergent model," examines culture as a system organized by main themes.²⁶¹ Saville-Troike also provides a type of inventory in the form of questions to ask about culture. They include the following areas: family, life cycle, roles, interpersonal relationships, communication, decorum and discipline, religion, health and hygiene, food, dress and personal appearance, history and traditions, holidays and celebrations, education, work and play, time and space, natural phenomena, pets and other animals, art and music, and expectations and aspirations.²⁶²

Two new emphases are evident in recent integrated theories of culture. Lafayette notes that in traditional cultural studies,

the target culture studied was that of the mother country, and little attention was paid to those ethnic elements of the same culture that existed in the United States.²⁶³

However, he notes that now "culture at home (ethnicity) is assuming as much importance as culture abroad."²⁶⁴

In addition to a recognition of ethnicity is a greater respect for the individual in the culture studied.

²⁶⁰Tora Tuve Ladu, Teaching for Cross-Cultural Understanding (Raleigh, N. C.: State Department of Public Instruction, 1968).

²⁶¹Nostrand, "Empathy," p. 276.

²⁶²Saville-Troike, Guide to Culture, pp. 19-34.

²⁶³Lafayette, Culture Revolution. ²⁶⁴Ibid.

Brooks observes that

culture . . . is above all interested in the individual, in his assuming and maintaining the attitudes, values, and ways of life of those with whom he spends his formative years. Sociology sees the crowd, culture sees the Dickenslike individual in the crowd.²⁶⁵

As Seelye contends, culture study strives now to understand the effect of culture on man.²⁶⁶ Yet, perhaps more and more, the individual is recognized for his potential to innovate, to choose, and to reject,²⁶⁷ rather than to be stereotyped as simply molded by the culture.

Perhaps the single most significant concern of recent scholarship in culture and an additional dimension in new integrated definitions of culture is that of the connection between language and culture. Brooks states the following:

Language is the most typical, the most representative, and the most central element in any culture. Language and culture are not separable.²⁶⁸

A discussion of the inseparability of language and culture is reminiscent of that of the integration of form and meaning earlier in this study. Hall notes that "Without context, the code is incomplete since it

²⁶⁵Brooks, "Foreign and Familiar Cultures," p. 21

²⁶⁶H. Ned Seelye, Teaching Culture (Skokie, Ill.: National Textbook Company, 1974), p. 2.

²⁶⁷Brooks, "Foreign and Familiar Cultures," p. 22.

²⁶⁸Nelson Brooks, Language and Language Learning (New York: Harcourt, Brace, and World, Inc., 1964), p. 85.

encompasses only part of the message."²⁶⁹ That context for language is culture, and Mackey explains that

each language is the prisoner of the wider context in which it is used, that is, the context of culture, within which the entire hierarchy of all other contexts can have meaning--verbal and non-verbal.²⁷⁰

Many have discussed the relationship between language and culture, including Nostrand,²⁷¹ Lenard,²⁷² and Brown²⁷³ Hendon points out that

if we teach a foreign language without introducing at the same time the culture in which that language operates, we are merely conveying words to which the student attaches the wrong meaning.²⁷⁴

The Sapir-Whorf Hypothesis is a classic statement of the language-culture connection, noted here by Eastman:

The way 'reality' is categorized in the underlying patterns of a language is an indication of how speakers of that language view the world; and, inversely, how they view the world depends on the language system they have.²⁷⁵

²⁶⁹Hall, Beyond, p. 75.

²⁷⁰William F. Mackey, "The Contextual Revolt in Language Teaching: Its Theoretical Foundations." Bethesda, Md.: ERIC Document Reproduction Service, ED 177885.

²⁷¹Nostrand, "Sociocultural Context," p. 2.

²⁷²Lenard, "Methods and Materials," p. 36.

²⁷³Charles T. Brown, "Communication," p. 16.

²⁷⁴Ursula S. Hendon, "Introducing Culture in the High School Foreign Language Class," Foreign Language Annals 13 (May 1980): 192.

²⁷⁵Seelye, Culture, p. 19.

Continuing dialogue vis-à-vis the Sapir-Whorf Hypothesis appears to focus on whether one is a prisoner of one's language and culture, i.e., habit, or whether one is predisposed to be nonconventional, i.e., potential.²⁷⁶ At present, potential is generally accepted over habit, according to Slobin.²⁷⁷ Eastman concurs and provides the following example:

The Eskimo's language does not force the Eskimo to perceive many different kinds of snow; the Eskimo, rather, uses his language to categorize snow according to the needs and uses he has for it.²⁷⁸

The significance of this debate for a holistic paradigm lies in present adherence to a weak interpretation of the Sapir-Whorf Hypothesis and thus to a recognition of the dynamic interrelationship of language, culture, and individual human potential or productivity.

The significance of the whole language-culture connection for the foreign language curriculum is suggested by Seelye, as follows:

Many of the awkward mistakes of Americans abroad could be avoided if their language classes had included the cultural connotations of linguistic units as part of the course content.²⁷⁹

²⁷⁶Slobin, Psycholinguistics, p. 179.

²⁷⁷Ibid., p. 176.

²⁷⁸Carol M. Eastman, Aspects of Language and Culture (San Francisco: Chandler and Sharp Publishers, Inc., 1975), p. 77.

²⁷⁹Seelye, Culture, p. 4.

How to provide such appropriate cultural connotations for linguistic units has become a challenge to foreign language education. As an example, Seelye mentions the student's need to visualize appropriate images evoked by the language:

Whether it is the fat Arab coquette or the pleasantly cool mud home of the Masai, communion with a native of another language demands snaring meanings that go beyond listless dictionary definitions.²⁸⁰

The study of language and culture is apparently evolving toward that of semiotics, which is communication by all types of signs, not just language. As Valdman states,

communicative competence is the interface between semiotic systems (of which language is only one) and communicative situations.²⁸¹

Laferrière explains that semiotics is concerned with what signs stand for, not for the signs themselves.²⁸² As such, form and meaning are integrated, as are language and culture. Lévi-Strauss bases the study of culture itself on structural linguistics and notes three similarities between culture and language, as follows:

²⁸⁰Ibid., p. 43.

²⁸¹Albert Valdman, "Implications of Current Research on Second Language Acquisition for the Teaching of Foreign Languages in the United States," in Second-Language Acquisition and Foreign Language Teaching, ed. Rosario C. Gingras (Arlington, Va.: Center for Applied Linguistics, 1978), p. 79.

²⁸²Daniel Laferrière, "Making Room for Semiotics," Academe 65 (November 1979): 434.

(1) both are types of communication, (2) both are forms of expression, and (3) both are systems of behavior controlled by unconscious laws.²⁸³ The study of culture thus becomes the study of words, sentences, gestures, facial expressions, etc., rather than only that of history, geography, fine arts, and local color.

This discussion of recent integrated definitions of culture began in an examination of the traditional fragmented view of culture as a sum of overt phenomena. The deficiencies in traditional views have created the necessity for new definitions, and the latter and their unique emphases were examined. Finally, a new concept of culture was seen also to comport recognition of the close relationship between language and culture, exemplified by present interest in the area of semiotics.

Recent Emphases on Second Culture Competence and/or on Cross-Cultural Empathy

It has been shown that past definitions of culture have emphasized content mastery. Behavioristic approaches in the general curriculum and specifically in second language learning have emphasized performance objectives. Content and performance have been typical of cross-cultural studies, even given recent widespread theoretical changes in the definition of culture. The designing of specific

²⁸³Eastman, Language and Culture, p. 33.

performance objectives is very much a reality in many secondary foreign language programs. Seelye notes for example that

the single most productive deployment of energies will be expended in defining specific cultural objectives in operational and measurable terms.²⁸⁴

Ladu²⁸⁵ and Nostrand²⁸⁶ provide lists of specific objectives for cultural instruction in terms of visible or audible performance. Others continue to identify the objectives of cultural studies in numerous ways. Lafayette lists twelve separate goals, then groups them into the following five larger categories: Culture (overt, i.e., civilization); culture (covert, i.e., "everyday culture"); research and evaluation skills; affective goals; and ethnicity both in and outside the United States.²⁸⁷ Jarvis identifies three broad categories of cultural objectives, including knowing, doing, and feeling.²⁸⁸ Jarvis is

²⁸⁴Seelye, Cross-Cultural Context, p. 77.

²⁸⁵Ladu, Cross-Cultural Understanding, pp.129-130.

²⁸⁶Frances B. Mostrand and Howard Lee Nostrand, "Testing Understanding of the Foreign Culture," in Perspectives for Teachers of Latin American Culture, ed. H. Ned Seelye (Springfield, Ill.: Office of Public Instruction, 1970), pp. 123-127.

²⁸⁷Robert C. Lafayette, Teaching Culture: Strategies and Techniques. Language in Education Series: Theory and Practice, No. 11 (Arlington, Va.: Center for Applied Linguistics, 1978), pp. 1-2.

²⁸⁸Donald K. Jarvis, "Making Crosscultural Connections," in The Language Connection: From the Classroom to the World, ed. June K. Phillips, ACTFL Foreign Language Education Series, no. 9 (Skokie, Ill.: National Textbook Company, 1977), pp. 151-161.

representative of a new integrated perspective of the goals of culture, including cognition, affect, and active experience, rather than simply cognition and/or behavior.

Two specific goals merit particular attention here: second culture competence and cross-cultural empathy. These goals reflect respectively the ability to function in the target culture and the ability to be sensitive to cultural relativism. Each contradicts traditional emphases on piecemeal content mastery or performance objectives; each reflects an integrated view of the whole culture and an equally integrated view of the learner as a whole person; and each also responds to recently identified needs in an interdependent world.

Second culture competence is the ability to function in the target culture. Given previous considerations of the integration of form and contextual meaning and the inseparability of language and culture, the concept of second culture competence is integral to communicative competence and consistent with a nascent holistic paradigm. Troike recognizes the role of second culture competence in his discussion of communicative competence for bilingual-bicultural education,²⁸⁹ and Seelye has already noted in this study the importance of teaching cultural

²⁸⁹Rudolph C. Troike, "Language and Linguistics in Bilingual-Bicultural Education," in Bilingual Education, eds. Hernan Lafontaine, Barry Persky, and Leonard Golubchick (Wayne, N. J.: Avery Publishing Co., 1978), p. 135.

dimensions of linguistic units as a means of avoiding mistakes abroad.²⁹⁰

Second culture competence also represents a recognition that a culture can only be fully understood as an integrated whole apart from comparisons to other systems. Ladu states that

no custom, belief, or behavior can be understood out of its sociocultural context. That is, any item of behavior, any tradition or pattern can be evaluated correctly only in the light of its meaning to the people who practice it, its relation to other elements of the culture, and the part it plays in the adaptation of the people to their environment or to one another.²⁹¹

Thus, in order to achieve an other-person perspective, one must take an intracultural view of the target culture. Essentially, one must break away from one's own culture in order to understand the other. As Nostrand remarks, there is an "overemphasis on minicontrasts" between target and American cultures in the foreign language classroom.²⁹² He suggests that the student internalize "a semantic system independent of his home culture."²⁹³ Hall notes a requirement therein, as follows:

Each culture is not only an integrated whole but has its own rules for learning. These are reinforced

²⁹⁰Seelye, Culture, p. 4.

²⁹¹Ladu, Cross-Cultural Understanding, p. 5.

²⁹²Nostrand, "Empathy," p. 274. ²⁹³Ibid.

by different patterns of over-all organization. An important part of understanding a different culture is learning how things are organized and how one goes about learning in that culture. This is not possible if one persists in using the learning models handed down in one's own culture.²⁹⁴

If second culture competence is equivalent to the ability to function in the target culture, what is meant by to function? By definition, competence itself implies more than the development of socially acceptable habits. It implies, from an anthropological perspective, the capacity to be creative or productive within the culture.²⁹⁵ This degree of competence would be equivalent to a near cultural assimilation. Nostrand does not propose that the student be ready for cultural assimilation but rather that he "strive for acceptance as an outsider."²⁹⁶ This would not require the understanding or productive capacities of the native, but is this second culture competence? The literature does not appear to resolve this question.

Huddleston notes in a survey of periodical literature from 1918 to 1972 that cross-cultural empathy has become the ultimate goal of foreign language instruction.²⁹⁷

²⁹⁴Hall, Beyond, pp. 114-115.

²⁹⁵Phillip Bock, Modern Cultural Anthropology (New York: Alfred A. Knopf, Inc., 1974), p. 45.

²⁹⁶Nostrand, "Sociocultural Context," p. 10.

²⁹⁷Deanna M. Huddleston, "High School Modern Foreign Language Teaching, 1918-1972: Objectives as Stated in Periodical Literature" (Doctoral Dissertation, East Texas State University, 1976).

Such a goal represents a respect for cultural relativism rather than the capacity to function in the target culture. Seelye observes that understanding of different cultural mores "does not necessarily include professing or internalizing them,"²⁹⁸ thus a difference between empathy and competence. Whiting provides a description of the empathetic individual as one who

(1) is perceptive of subtle differences, (2) withholds judgment, (3) is good at making inferences, (4) tests his inferences, (5) suspects miscommunication rather than 'badness' or 'madness,' (6) tries to use advice procured from a native, and (7) brings his predispositions under scrutiny.²⁹⁹

The need for cross-cultural empathy as a goal of culture studies is manifest. For the traditional classroom, Seelye notes that "cultural content is irrelevant to building a meaningful understanding of other peoples."³⁰⁰ Santoni contends that in many language classes the student fails even to comprehend that foreigners are real living people.³⁰¹ Integral to the ability to secure information about either the target culture or American culture is a requirement for objectivity, as noted by Saville-Troike. She explains that

²⁹⁸Seelye, Culture, pp. 20-21.

²⁹⁹Gordon C. Whiting, "The Human Condition since Eabel: Communication in the Midst of Language and Cultural Diversity" (xerox), quoted in Donald K. Jarvis, Cross-cultural Connections," p. 160.

³⁰⁰Seelye, "Cross-Cultural Context," p. 77.

³⁰¹Santoni, "Advanced Conversation," p. 355.

anyone who does not accept the reality and validity of cultural differences as a general concept is not ready for experiences in cultural data collection and interpretation.³⁰²

For the world arena, Seelye notes that "the culprit behind cross-cultural fatigue is an ethnocentric outlook."³⁰³

Indeed, cross-cultural empathy is contrary to ethnocentrism and the harboring of nonfunctional stereotypes. The degree of sensitivity to cultural relativism among Americans is described by Nostrand as follows:

Until recently, cultural relativism has been an unthinkable concept for most of the American majority because of two nineteenth-century realities: the isolation from other continents and the intensive immigration, which led to the fear of cultural disintegration and to the extreme policy of the melting pot. Now for the first time, those realities are overbalanced by realities of the twentieth century. Isolation is yielding to travel, trade, and the public awareness of international negotiation. The fading melting-pot complex is overwhelmed by two forces: the demand for respect on the part of the ethnic groups and a widespread dissatisfaction with the materialism of an over-achieving society, which had been extolled as the only 100 percent American lifestyle.³⁰⁴

Second culture competence is fostered by intra-cultural approaches which do not rely on comparisons between the target and American cultures. On the other hand, an active comparison of cultures may foster the development of cross-cultural empathy. Such a comparison entails an increased level of self-awareness and a more

³⁰²Saville-Troike, Guide to Culture, p. 35.

³⁰³Seelye, Culture, p. 87.

³⁰⁴Nostrand, "Empathy," p. 272.

profound understanding of one's own culture, according to numerous writers. Loew explains that

we can hardly expect our students to understand--with depth, sensitivity, and tolerance--someone else's way of life if they do not understand their own American culture, or better, the regional, local or family culture in which they live.³⁰⁵

From a different perspective, Seelye notes that "the only way to understand one's own culture well is to understand another culture first."³⁰⁶ Many have commented on the relationship between cross-cultural empathy and self-awareness, including Brooks,³⁰⁷ Hall,³⁰⁸ Janeway,³⁰⁹ Culkin,³¹⁰ Batchelder,³¹¹ Murray,³¹² and Moreau and

³⁰⁵ Helene Z. Loew, "Tuning In: Popular Culture in the Second Language Classroom," Foreign Language Annals 12 (September 1979): 271.

³⁰⁶ Seelye, "Cross-Cultural Context," p. 47.

³⁰⁷ Nelson Brooks, "Foreign and Familiar Cultures," p. 19.

³⁰⁸ Hall, Beyond, p. 60.

³⁰⁹ Ann Janeway, "Beyond Experience," in Beyond Experience: The Experiential Approach to Cross-Cultural Education, eds. Donald Batchelder and Elizabeth G. Warner (Brattleboro, Vt.: The Experiment Press, 1977), p. 8.

³¹⁰ Culkin, "McLuhan," p. 221.

³¹¹ Donald Batchelder, "Preparation for Cross-Cultural Experience," in Beyond Experience: The Experiential Approach to Cross-Cultural Education, eds. Donald Batchelder and Elizabeth G. Warner (Brattleboro, Vt.: The Experiment Press, 1977), pp. 59-68.

³¹² Gordon Murray, "Views on Cross-Cultural Learning," in Beyond Experience: The Experiential Approach to Cross-Cultural Education, eds. Donald Batchelder and Elizabeth G. Warner (Brattleboro, Vt.: The Experiment Press, 1977), p. 40.

Pfister.³¹³ As Hall states, "self-awareness and cultural awareness are inseparable."³¹⁴

The two goals of competence and empathy are treated in Robert Harvey's study An Attainable Global Perspective. He distinguishes among four levels of cross-cultural awareness, from stereotype of transpection. The latter is "the capacity to imagine oneself in a role within the context of a foreign culture" and is equivalent here to a profound degree of second culture competence.³¹⁵ Empathy, Harvey's second highest goal, is defined as "the capacity to imagine oneself in another role within the context of one's own culture."³¹⁶

Competence and empathy both imply profound levels of understanding. This in turn suggests the active involvement of the affective domain, in addition to cognition. Gardner notes that foreign language classrooms, by nature, make affective demands on the student

³¹³Paul Henri Moreau and Guenter G. Pfister, "An Analysis of the Deep Cultural Aspects in Second-Year College French Textbooks Published from 1972 to 1974," Foreign Language Annals 11 (April 1978): 166.

³¹⁴Hall, Beyond, p. 185.

³¹⁵Robert G. Harvy, An Attainable Global Perspective (New York: Center for Global Perspectives, n.d.), p. 12.

³¹⁶Ibid.

"because they require acquisition of material characteristic of other cultures."³¹⁷

Second culture competence and cross-cultural empathy have been presented here as two new emphases in the study of culture in the foreign language classroom. Although different, they are not mutually exclusive. Hanvey has, in fact, noted in the preceding that empathy precedes competence. Both have also been shown to be consistent with a nascent holistic paradigm, as described in the introduction to this section of the review of literature.

Methods and Problems in the Study of Culture

Traditional approaches for the teaching of culture continue in use in many secondary schools. Two such approaches include lectures and the reading of literature for cultural content. Jarvis observes that "lectures are still used far too frequently, despite indications of their inefficiency in developing cross-cultural effectiveness."³¹⁸ In the case of literature, Seelye explains that many teachers opt for such an approach since they "feel uncomfortable dealing with concepts and data of the social

³¹⁷R. C. Gardner, "Cognitive and Affective Variables in Foreign Language Acquisition." Bethesda, Md.: ERIC Document Reproduction Service, ED 155929.

³¹⁸Donald K. Jarvis, "Crosscultural Connections," p. 171.

sciences."³¹⁹ Seelye also notes that literature is generally concerned with themes of universal interest and often fails to present a culture's nonuniversal aspects.³²⁰

Recent integrated definitions of culture and emphases on second culture competence and cross-cultural empathy are fostering new approaches for the teaching of culture in the foreign language classroom. Nostrand suggests the formulation of hypotheses, inventories of cultural elements, and lists of cultural themes as means of seeing the whole of the culture.³²¹ Seelye recommends generating hypotheses from cultural phenomena, then developing generalizations based on empirical evidence.³²² He also suggests the study of national character traits.³²³ Morain recommends the study of folklore as a means of studying culture rather than Culture.³²⁴

Although not a novel approach, perhaps the most common method for fostering second culture competence is that of the classroom as cultural island.³²⁵ As Cornfield

³¹⁹Seelye, Culture, p. 15. ³²⁰Ibid.

³²¹Nostrand, "Sociocultural Context," p. 18.

³²²Seelye, Culture, pp. 124-130.

³²³Ibid., pp. 25-37.

³²⁴Genelle Morain, "French Folklore: a Fresh Approach to the Teaching of Culture," French Review 41 (April 1968): 675-681.

³²⁵Hendon, "Introducing Culture," p. 198.

states,

at the door of the foreign language classroom the student should abandon the mentality of his own culture and assume that of the culture he is studying.³²⁶

Hall suggests the use of the situational frame within the classroom, as it is

the smallest viable unit of a culture that can be analyzed, taught, transmitted, and handed down as a complete entity.³²⁷

He notes, however, the difficulty in classifying such frames into a larger cultural whole.³²⁸ Perhaps the most obvious approach to achieving second culture competence is contact with the culture itself. Wallace contends that

by functioning in a society in addition to reading books and studying about it we can more readily become aware of the interplay of forces . . . which comprise that society.³²⁹

Indeed, the number of students traveling abroad appears to be increasing significantly. Yet, Hanvey points out that cross-cultural understanding does not necessarily follow contact with the culture. He cites the example of the many immigrants to the United States who have never

³²⁶Ruth Cornfield, Foreign Language Instruction: Dimensions and Horizons (New York: Appleton-Century-Crofts, 1966), p. 127.

³²⁷Hall, Beyond, p. 113. ³²⁸Ibid., p. 123.

³²⁹John A. Wallace, "Educational Values of Experiential Education," in Beyond Experience: The Experiential Approach to Cross-Cultural Education, eds. Donald Batchelder and Elizabeth G. Warner (Brattleboro, Vt.: The Experiment Press, 1977), p. 23.

bridged the cultural understanding gap after long years in this country.³³⁰ As Hanvey explains, "there must be a readiness to respect and accept, and a capacity to participate" in the culture.³³¹

New approaches for fostering cross-cultural empathy are also evident in the literature. Hanvey suggests helping students to see that they have a unique perspective of their own before embarking on a study of another culture's perspective.³³² Saville-Troike refers to this as introspection and states that

the most productive means for developing this skill . . . is to ask individuals to formulate very specific answers from their own experience to various questions about culture.³³³

In this way, once self-awareness is achieved, then the other culture becomes the main consideration. Seelye has made many suggestions for the latter, including the interviewing of native informants;³³⁴ the use of mini-dramas, particularly to show a lack of cross-cultural empathy;³³⁵ culture assimilators, capsules, and clusters;³³⁶ and even the use of exotic or "culturally contrastive patterns . . . as points of entry into the target

³³⁰Hanvey, Global Perspective, p. 9.

³³¹Ibid., p. 10.

³³²Ibid., p. 5.

³³³Saville-Troike, Guide to Culture, p. 35.

³³⁴Seelye, Culture, pp. 136-139.

³³⁵Ibid., pp. 91-94.

³³⁶Ibid., pp. 100-119.

culture."³³⁷ Finally, Nostrand emphasizes that, due to the role of the affective domain in all culture study,

a relaxed atmosphere in a language classroom, together with a spirit of intellectual curiosity, can do much to cultivate and strengthen the basic capacity for taking an intelligent, reasonable, patient view under the stress of cross-cultural contact.³³⁸

In addition to the foregoing holistic tendencies and related approaches to the study of culture in the foreign language classroom, the literature also reveals a number of problems which impede new trends. Hall notes that "the linearity of language" gets in the way of any level of cultural understanding.³³⁹ In other words, talking about cultural phenomena reduces them to linear events rather than organic wholes. And yet, as McLeod explains, culture must be taught explicitly, since a lack of time and the failure of students to learn culture implicitly prevent the latter.³⁴⁰

It is quite commonly known in foreign language education that culture is relegated to a position of lesser importance than language study due to time restrictions. Jarvis explains further:

faced with a numbing overchoice in which aspects of culture to teach, pressed to teach

³³⁷Ibid., p. 121.

³³⁸Nostrand, "Sociocultural Context," p. 5.

³³⁹Hall, Beyond, p. 59.

³⁴⁰Beverly McLeod, "The Relevance of Anthropology to Language Teaching," TESOL Quarterly 10 (June 1976): 212.

language in less time than seems humanly possible, and poorly assisted by his training and texts, the average language teacher has honored his commitment to culture erratically at best.³⁴¹

A final problem for the teaching of culture is described by Hall as the "built-in blinders that every culture provides."³⁴² In other words, ethnocentrism provides a natural barrier to cross-cultural understanding, making it difficult for the student to comprehend another culture except in terms of his own. Cognizant of this dilemma, Nostrand identifies these six requirements for understanding cultures in general:

- (1) the capacity to be kind and patient;
- (2) an interest in the well-being of others, not in gratification of self;
- (3) the application of the above requirements to specific cultural situations;
- (4) an understanding about the general nature of cultures;
- (5) a command of principles for analyzing and organizing data; and
- (6) the capacity to abstract a description of a specific culture from concrete data.³⁴³

³⁴¹Donald K. Jarvis, "Crosscultural Connections," p. 151.

³⁴²Hall, Beyond, p. 59.

³⁴³Nostrand, "Sociocultural Context," pp. 5-6.

Summary: The Holistic Paradigm in Cross-Cultural Studies

This section of the review of literature has examined holistic tendencies in cross-cultural studies in three broad areas: (1) recent integrated definitions of culture, (2) recent emphases on second-culture competence and/or cross-cultural empathy, and (3) methods and problems in the study of culture.

Nostrand reported in 1966 that

enlightened language teaching today shows gratifying progress in all its component parts except one: the teaching of the foreign cultural context.³⁴⁴

Although Nostrand's remark may still be true in practice, the literature reviewed in this study suggests that cultural studies have evolved new theoretical orientations. These orientations have been shown to be consistent with a holistic paradigm in the foreign language curriculum and include new integrated definitions of culture, a recognition of the language-culture connection, a rejection of cognition and/or performance alone in the light of emphases on competence and empathy, and finally a recognition of the active role of the whole learner in the study of a second culture.

Summary: Review of the Literature

The review of the literature began in an examination of traditional linearity and nascent holism in

³⁴⁴Ibid.

American society. It then focused on recent holistic trends in three broad areas: (1) general curriculum, (2) second language acquisition, and (3) cross-cultural studies. Three major aspects of the holistic paradigm served as the basic organization for each section, i.e., (1) the integration of knowledge, (2) an emphasis on competence over performance, and (3) the concept of the whole person.

The writer wishes to acknowledge that other studies have noted either the presence or desirability of holistic approaches in foreign language-culture studies. For example, Hill suggests in her dissertation the use of visual scenes as the contexts to explain the interrelationships of culture, phonology, syntax, and semantics.³⁴⁵ In a 1972 dissertation, Kalantzis described his systems approach to ESL (English as a Second Language), essentially consistent with the holistic paradigm examined in this review.³⁴⁶ However, the writer defends the present study for its concern with recent and broad trends, for its focus on foreign language education rather than on

³⁴⁵Susan A. Hill, "The Teaching of Meaning in a Second Language Context: A Grammar of Second Language Grammars" (Doctoral Dissertation, Northwestern University, 1979).

³⁴⁶Constantine Kalantzis, "The Systems Approach to Instruction: English as a Second Language" (Doctoral Dissertation, Boston University School of Education, 1972).

ESL, and for its inclusion of nonlinear curriculum theory.

This review of literature serves now as the basis for a proposal of a holistic approach for the second language-culture curriculum. This proposal is presented in Chapter III in the form first of a discussion and attempted resolution of major issues, then in an identification of assumptions and goals for such a design.

CHAPTER III
A PROPOSAL FOR A HOLISTIC PARADIGM FOR THE
FOREIGN LANGUAGE-CULTURE CURRICULUM

Introduction

The preceding review of literature clearly manifests evidence of growing tendencies toward holistic theories and approaches in the foreign language curriculum, both in second language acquisition and in the teaching of cross-cultural understanding. Given these new tendencies which emphasize and foster competence, it is somewhat ironic that Americans continue by and large to be incompetent in both foreign languages and culture.

There are perhaps three major explanations for the last statement. First, leading foreign language educators tend to specialize in either second language acquisition or culture study. As a result, research often fails to integrate both areas and thus reflects a piecemeal view of the curriculum. With the exception of the Kalantzis dissertation of 1972,¹ there is no other fully integrated proposal for a holistic curriculum in the literature reviewed.

Second and closely related to the first problem is the plethora of theories and approaches in the foreign

¹Ibid.

language curriculum. This appears to have resulted in a state of confusion for many teachers. It should be noted that it is not the purpose of this chapter or of this study to add simply another method to the confusing parade of bandwagons now present in foreign language education; it is rather to examine the commonalities among a number of recent approaches.

A third reason for the failure of implementation of holistic theories is the innate linearity of American culture, as highlighted in Chapter II. Even the most clearly nonlinear theories are often implemented in the form of linear, piecemeal approaches.

The purpose then of this chapter is to respond to these problem areas by providing an integrated proposal for a holistic curriculum. Such a proposal will draw from three major sources: (1) the preceding review of literature; (2) the major components of a holistic paradigm, ie., the integration of knowledge, competence over performance, and whole personness; and (3) the writer's experience.

This chapter will be organized into two sections following the introduction. First, a number of major issues and problems relative to a holistic paradigm will be examined and in some cases simply restated from the review of literature. From such discussion will evolve the basic assumptions of the proposal. The second

section will build upon assumptions in order to identify attainable long-range goals of the holistic curriculum.

Discussion and Assumptions

Basic assumptions for a holistic paradigm in the foreign language curriculum evolve from a consideration of major issues identified in Chapter II. Each issue will be presented below followed by both discussion or elaboration thereof and also a statement of the resulting assumption. For some issues, more than one assumption will be identified.

Issue: Student Expectations of the Foreign Language Curriculum

No design for a curriculum can ignore the wishes of the student population. In a survey of attitudes toward goals of foreign language instruction Spangler reports that the goals of speaking and understanding were consistently highest. A theoretical understanding of language structure and an appreciation of literature were last of the twelve possible choices, which included also an understanding of other cultures.² Savignon concurs with Spangler's findings, noting that students perceive as the goal of foreign language study "the ability to communicate with native

²Carl D. Spangler, "Convergence and Divergence of Students, Teachers, Parents, Counselors and Administrators Toward Goals of Foreign Language Instruction in Secondary Schools" (Doctoral Dissertation, University of Minnesota, 1978).

speakers of that language."³ From the writer's experience, such a goal appears to be current among students; however, it should be noted that the ability to communicate with natives does not imply the goal of perfect fluency. Terrell provides a reasonable alternative:

A student can understand the essential points of what a native speaker says to him in a real communicative situation and can respond in such a way that the native speaker interprets the response with little or no effort and without errors that are so distracting that they interfere drastically with communication.⁴

Research conducted by Eppolito also notes the emphasis placed by students on communication skills, although the goal of reading received the highest overall rating when opinions from parents and educators were included.⁵

Assumption 1: The highest expectation of students in a foreign language course is the ability to communicate with others in the second language.

Issue: Implications of the Language-Culture Relationship

In the review of the literature, language and culture are seen as inseparable. As Troike notes,

linguists today strongly emphasize that language is not something which is to be taught and studied in isolation, as an end in itself, but that language

³Savignon, Communicative, p. 10.

⁴Terrell, "Natural Approach," p. 326.

⁵Antonia M. Eppolito, "An Analysis of the Current Goals and Objectives of Foreign Language Education" (Doctoral Dissertation, Syracuse University, 1977).

is deeply interwoven with culture, and that what one should aim to teach is not merely language or linguistic competence, but communicative competence--the total ability to use a language in the widest range of communicative contexts, including all of the traditional skills of spoken as well as written language.⁶

Many approaches, such as the functional-notional syllabus which emphasizes the integration of form and meaning, comport a cultural or contextual dimension. The Shumann Model, for example, states that "the learner will acquire the second language only to the degree that he acculturates."⁷

The language-culture connection therefore suggests the possibility of attaining a level of competence which is higher than linguistic competence and/or cross-cultural understanding. Such a level would be tantamount to Hanvey's transpection, i.e., the cultural perspective of the insider,⁸ plus a native language competence. However, due to confusion over the terms competence and communicative competence, noted in Chapter I, the writer wishes to refer to this highest level of integrated language-culture competence as holicompetence. It is assumed at this point

⁶Troike, "Language and Linguistics," p. 135.

⁷John H. Schumann, "The Acculturation Model for Second-Language Acquisition," in Second-Language Acquisition and Foreign Language Teaching, ed. Rosario C. Gingras (Arlington, Va.: Center for Applied Linguistics, 1978), p. 29.

⁸Hanvey, Global Perspective, p. 11.

that the native of a language-culture becomes holicompetent naturally through the process of enculturation and first language learning. Under the proper conditions or in appropriate settings, can others acquire language-culture to the level of holicompetence?

The setting in which language is learned is of considerable significance in responding to this question. Saville-Troike identifies four settings for language learning as (1) native language, (2) auxiliary language, (3) foreign language, and (4) second language.⁹ In the first, language and culture are intrinsically related. This is the level of enculturation. In the second setting, the language is used as an auxiliary medium for communication but not for enculturation. Examples thereof are new African nations where the use of French permits verbal exchange among various tribes. The third setting, that of the foreign language, is exemplified by the study of English in China. As such, the language is studied in total cultural neutrality. Finally, the second language setting is similar to that of American bilingual-bicultural programs in which acculturation is expected to accompany the language learning process.

In two of the settings, numbers two and three, a cultural component is either neutral or ignored.

⁹Muriel Saville-Troike, "Bilingualism and Biculturalism," lecture given at the University of North Carolina at Greensboro, 3 March 1979.

Holocompetence, i.e., integrating language and culture, could therefore be achieved only in settings one and four, in native or second language settings. Others concur with these conclusions. Shumann maintains that natural second language acquisition occurs only under the conditions of immigration or in "an extended sojourn in the TL [target language] area."¹⁰ Hall states that

understanding the reality of covert culture and accepting it on a gut level comes neither quickly nor easily, and it must be lived rather than read or reasoned.¹¹

Seelye maintains that

no matter how technically dexterous a student's training in the foreign language, if he avoids contact with native speakers of that language and if he lacks respect for their world views, of what value is his training?¹²

He adds that

unless the student is learning the language in the target culture, the cultural referents necessary to understanding a native speaker must be learned in addition.¹³

Direct contact with the culture and with native speakers of the language is necessary for developing holocompetence. It is not surprising then, as Hall notes, that

when an American tries to use his high school French in France, he can neither understand nor be

¹⁰Schumann, "Acculturation Model," p. 47.

¹¹Hall, Beyond, p. 50.

¹²Seelye, Culture, p. 21. ¹³Ibid., p. 18.

understood. People just don't speak the way he was taught.¹⁴

The American foreign language classroom, which proposes to foster both language and culture competence is similar to neither of Saville-Troike's settings in which there is a positive language-culture relationship. In other words, the American student is neither learning language-culture as a native, setting #1, nor is he in a bilingual-bicultural situation where the target language is the dominant language of the whole society, setting #4.

Other factors inhibit the fostering of holicompetence in the secondary classroom. First, one class hour per day is realistically not enough time to provide cultural and linguistic contacts which are necessary for achieving holicompetence. Second, the language classroom, even if a "cultural island," is simply not native to the target culture, certainly not enough to provide for acculturation. Third, although some foreign language teachers have thought that culture is learned implicitly through the language, there are certainly those who do not agree. For example, Seelye states that

knowledge of the linguistic structure alone does not carry with it any special insight into the political, social, religious, or economic systems.¹⁵

He adds that "culture must be taught systematically in

¹⁴Hall, Beyond, p. 114.

¹⁵Seelye, Culture, p. 4.

addition to purely linguistic concerns."¹⁶ This leads however to a further problem. Hall explains as follows:

Because cultures are wholes, are systematic (composed of interrelated systems in which each aspect is functionally interrelated with all other parts), and are highly contexted as well, it is hard to describe them from the outside. A given culture cannot be understood simply in terms of content or parts.¹⁷

In other words, the explicit teaching of culture reduces a culture to its parts, that is if language is used to impart such information. Again Hall explains:

The paradox of culture is that language, the system most frequently used to describe culture, is by nature poorly adapted to this difficult task. It is too linear, not comprehensive enough, too slow, too limited, too constrained, too unnatural, too much a product of its own evolution, and too artificial.¹⁸

The complex process of becoming holicompetent is manifest. One cannot learn the parts and expect to be competent with the whole, especially when a recreation of the whole is impossible. The typical American foreign language classroom cannot now provide an opportunity to live the language or the culture in a manner conducive to developing holicompetence.

It is perhaps facetious to think that secondary foreign language programs have ever even aspired to achieve a level as high as holicompetence in their

¹⁶Ibid.

¹⁷Hall, Beyond, p. 195.

¹⁸Ibid., p. 49.

graduates. Yet, since foreign language education is now being called upon to produce both culturally and linguistically competent individuals, the following must be considered in determining what is indeed an attainable goal of the foreign language classroom: (1) if language and culture are inseparable, then target language competence and target culture competence are integrated, i.e., holicompetence, and (2) if the foreign language classroom is not now a setting conducive to developing holicompetence, then that level is unattainable therein.

Assumption 2: Holicompetence is presently unattainable in the secondary foreign language classroom.

Given the previous assumption, then native language competence is also unattainable, as it cannot exist outside of thorough integration with equally native culture competence. What level of language competence is therefore attainable for the secondary classroom?

It is the position of this study that a unique Classroom Language is not only attainable but unavoidable. First, the classroom is by nature a unique, non-native environment. As Hall points out,

the situational dialect of the classroom is not the SD of the street or anywhere else, except the classroom.¹⁹

Classroom Language therefore reflects the authentic

¹⁹Ibid., p. 223.

occurrences of the classroom itself. Basic to the Lozanov method, for example, is the belief that one begins to learn a language by relating to one's environment, i.e., the classroom, not to the culture of the language.²⁰ Obviously, efforts have been made to provide native contexts within the classroom, and as Wilkins suggests, materials must be selected which were originally designed for natives, not for students of foreign language.²¹ Another popular suggestion has been that of converting the classroom into a "cultural island." This will be considered shortly.

Second, a common trait of all foreign language classroom environments is the existence therein of a number of levels of competence, referred to in Chapter II as Learner Language or Interlanguage. In fact, there are as many different Learner Languages in use in a given classroom as there are learners. Classroom Language is therefore not only the language of a unique environment, but it is also the sum total of the Learner Languages in a particular classroom.

It may be argued that the teacher serves as an example and model of native language competence for the student and thus that such a level is attainable for

²⁰Bancroft, "Lozanov Method," p. 170.

²¹Wilkins, Notional, p. 79.

the motivated, observant student. Such an argument would rest on the assumption that the teacher of the foreign language is indeed holically competent. This is, in most cases, no more than dubious, given the present lack of emphasis on a high level of language competence in teacher education programs.

Assumption 3: The learner language is a valid means of communication.

Assumption 4: A unique Classroom Language is not only attainable but also unavoidable.

The classroom as "cultural island" has been seen as an effort to provide a native environment conducive to language and culture competence. Among those who suggest such an approach is Ladu.²² The classroom thus becomes a mirror of the target culture in terms of language, gesture, decoration, etc. However, the uniqueness of the classroom environment has already been noted, and it is clear that the suggestion to create a mini-copy of the native culture is quite idealistic. Students and teachers alike simply do not cast off their American identities when they enter a designated space. As Rose notes,

while we may attempt to recreate the foreign atmosphere in our classes and try to discuss the culture and civilization of a foreign people in an objective manner, the attitudes, prejudices, understandings, and the like of our students' and

²²Ladu, Cross-Cultural Understanding, p. 128.

our own upbringing will interfere and influence our interpretations.²³

The culture island concept thus ignores the realities of the American foreign language classroom where students are attempting to learn a foreign language while imbedded for the most part in their own American culture rather than in the foreign culture.

Although a particular language and its corresponding culture are inseparable at the level of holistic competence, this is not to say that the language cannot become the means of communication of another culture, i.e., the culture of the classroom itself. Saville-Troike discusses a similar theory:

It has been considered axiomatic that because language is an integral component of culture, only the culture of the speech community from which the language derives is appropriate content for its expressions, and that teachers must transmit that content to those who are learning the language.²⁴

Yet, she continues:

There is no intrinsic reason that the structures and vocabulary of one language cannot be used by many diverse speech communities to express their respective cultures, and in ways in keeping with their rules of appropriate behavior.²⁵

It is therefore the position of this study that a unique third culture, a Classroom Culture, develops

²³Theodore E. Rose, "Foreign Language Education in Myth and Reality," Foreign Language Annals 5(May 1972):466.

²⁴Saville-Troike, Guide to Culture, p. 2.

²⁵Ibid., p. 3.

within the secondary foreign language classroom. Such a culture consists of all the individual and group, foreign and American, linguistic and cultural experiences of that unique classroom. Essentially, no one can be enculturated or fully acculturated to the native culture in such an environment. As argued earlier, these are achieved outside the classroom through direct contact with the target culture.

Assumption 5: A unique Classroom Culture is not only attainable but also unavoidable.

Therefore, in lieu of unattainable holocompetence, i.e., native language and culture competence, this study assumes that competence in Classroom Language and in Classroom Culture is realistic and attainable.

If native second culture competence is unattainable, then the highest goal for cross-cultural understanding may become either empathy for another or other cultures or readiness to become culturally competent should direct contact with the foreign culture become possible. The target culture approach, which traditionally emphasizes the study of a particular culture as related to a particular language, often fails to allow for both broad cross-cultural comparisons and self-examination on the part of the student. Both of these foster empathy and readiness for cultural competence.

On the other hand, a multicultural approach allows for the study of one's own individual culture and also of numerous others while communicating in the Classroom Language. As Jarvis points out,

since one is likely to deal later with a wide variety of cultures, multicultural insights provide a framework which in turn facilitates subsequent learning of specifics.²⁶

Some emphasis is placed on the target culture, but not to the point of preventing considerations of phenomena from other cultures. Jarvis also explains that "it would seem . . . that multicultural generalities illustrated by target-culture specifics are the ideal."²⁷ The writer has coined the expression "the non-France approach" to describe a reverse approach in which topics such as present American values, the Spanish bullfight, Pompeii, etc., are included with considerations of French culture in the goal of identifying broad generalities common to most cultures.

The multicultural approach not only recognizes attainable levels of cross-cultural understanding but also reflects the diversity of any Classroom Culture and of American society itself. Since a majority of secondary language students will probably never travel abroad, these students might benefit more from an

²⁶ Donald K. Jarvis, "Crosscultural Connections," p. 153.

²⁷ Ibid.

understanding of cultures, including their own, rather than of a single foreign culture.

Assumption 6: The target culture is not the sole area of consideration for fostering cross-cultural understanding.

Issue: Implications of the Whole Versus the Parts Dichotomy.

When one considers traditional and continuing emphases on isolated grammar rules, on overt behavior in the study of language, or on fine arts as representative of culture, then it seems clear that discrete parts are still a focus of the foreign language curriculum. The dichotomy of the whole versus the parts is thus a major issue in formulating a proposal for a nontraditional holistic curriculum.

It has already been noted in the review of the literature that a holistic paradigm emphasizes the integration of the parts into a whole, thereby preventing arbitrary fragmentation and sequence. However, since there must be a beginning of the foreign language curriculum, that beginning becomes exposure first to the whole. Newmark and Reibel state for example that

a language will be learned by a normal human being if and only if particular, whole instances of language are modeled for him.²⁸

²⁸L. Newmark and D. Reibel, "Necessity and Sufficiency in Language Learning," International Review of Applied Linguistics in Language Teaching 6 (1968): 149.

Maslow also recommends the whole as a point of departure, as follows:

Starting with a vague grasped whole, we analyze its structure into subdivisions, parts, etc. Through this analysis we discover difficulties with our original conception of the whole. The whole is then reorganized, redefined, and rephrased.²⁹

Assumption 7: The whole is emphasized more than the parts even from the beginning of the curriculum. Conversely, the parts are significant only in their relationship to the whole.

Early exposure to a linguistic whole is the subject of a continuing debate among foreign language educators. Must the initial whole be a simplified version of the native language, or should the student be responsible for internalizing a high level of input. Jakobovitz supports the latter,³⁰ while most others appear to support the use of simplified language. For example, Rivers emphasizes manipulative learning in lower levels of language, equivalent to accurate reproduction of simple forms and expressions.³¹ Shulz and Bartz concur, observing that

a synthesis of today's thinking does not lead to a conclusion that it is necessary (or advisable) to

²⁹Abraham H. Maslow, Motivation, p. 299.

³⁰Leon Jakobovitz, "Psychological Perspectives on Individualizing Foreign Language Instruction," in Individualizing Foreign Language Instruction, eds. Howard Altman and Robert Politzer (Rowley, Mass.: Newbury House Publishers, 1971), p. 94.

³¹Rivers, Many Tongues, p. 48.

eliminate all manipulative exercises.³²

Saville-Troike provides a compromise, as follows:

Instructional input should represent fairly natural language, but the language should be simplified and structured to enhance successful processing and production.³³

Assumption 8: Early exposure to language is natural but simple enough to serve as communication.

However, such an assumption does not deny the student's capacity to process new or unfamiliar input. This is in fact basic to first language acquisition.

La Forge comments as follows:

The child learns language by being exposed to an extensive variety and range of utterances selected for their situational appropriateness at the moment. From these situations, the child proceeds to induce a grammar far more complex than any yet formulated by any linguist.³⁴

Assumption 9: The learner is recognized as potentially capable of processing new or unfamiliar language.

The assumption that a piecemeal approach is less valid than a holistic approach is thus equivalent to a refusal to oversimplify the whole and therefore to a willingness to recognize the complex relationship of parts therein, including the necessity for a higher level of

³²Shultz and Bartz, "Free to Communicate," p. 61.

³³Saville-Troike, "Adult Second-Language," pp. 74-75.

³⁴La Forge, "Community Language Learning," p. 231.

tolerance for ambiguity in certain problematic situations.

Assumption 10: The complexity and ambiguity of the whole are recognized.

Given the above assumptions, the curriculum becomes process, not beginning point and end point. Phillips explains that

while a beginning state or a final one might be identified, there is no period, no end to the line. The last stage produces feedback that must be implemented into a revised beginning, so that the cycle keeps moving by using experience to produce further successes.³⁵

Bernice Wolfson, a leading advocate of nonlinear curriculum theory, describes the process as follows:

Learning does not, metaphorically speaking, allow us to mount a ladder one equi-distant step after another. Rather, it is a process analogous to the amoeba moving out, surrounding, assimilating, digesting, and then moving out in other directions.³⁶

Assumption 11: The curriculum is process, rather than product.

A recent nonlinear method for organizing the curriculum is that of the cyclical or spiral omnibus approach. Valdman explains that "features are introduced

³⁵June K. Phillips, "Introduction: The Curricular Cycle," in Building on Experience--Building for Success, ed. June K. Phillips, ACTFL Foreign Language Education Series, no. 10 (Skokie, Ill.: The National Textbook Company, 1979), p. 3.

³⁶Wolfson, "Phenomenological Perspective," p. 85.

for passive recognition and cognizing and then recycled for active mastery."³⁷ Harlow points out that

a notional syllabus also implies a cyclical approach in which the learners at each succeeding level are reintroduced to the same functions.³⁸

Such an approach appears to recognize both the necessity to focus continually on a whole even in the earliest exposure to language, and also the organic, integrating process of learning.

The implications of the whole versus the parts dichotomy are significant also for considerations of implicit versus explicit teaching. It has already been noted in Assumption 9 that the holistic learner is seen as potentially capable of processing new or unfamiliar information. Such an assumption supports implicit rather than explicit learning. Yet, does explicit learning have a role in a holistic approach to the foreign language curriculum?

The Monitor Model's distinction between language acquisition and language learning corresponds respectively to implicit and explicit teaching-learning situations. Terrell points out that "in most L₂ classrooms the emphasis is on learning, not acquisition."³⁹ Quite ironically,

³⁷Valdman, "Communicative," pp. 575-576.

³⁸Harlow, Smith, and Garfinkel, "Functional/Notional Syllabus," p. 12.

³⁹Terrell, "Natural Approach," pp. 327-328.

Krashen notes that

the literature in child language acquisition strongly suggests that overt teaching, in forms of explicit rules and feedback, is not of value in encouraging language acquisition.⁴⁰

A holistic paradigm recognizes the importance of both implicit acquisition and explicit learning, with some emphasis on the former. The latter may be included deductively or inductively in order to speed the student's cognitive processes and to improve the quality of his communicative ability. Terrell suggests that

once the student is communicating, however imperfectly, the teacher can then direct the materials and experiences toward the development of the student grammar ('interlanguage') in the direction of the adult grammar.⁴¹

This corresponds to Wilkins' analytic approach, as follows:

Significant linguistic forms can be isolated from the structurally heterogenous context in which they occur, so that learning can be focussed on important aspects of the language structure.⁴²

Assumption 12: Both implicit and explicit teaching and learning are integral to the curriculum.

Although both implicit and explicit teaching and learning are important, the class should be reserved for the former. Explicit learning can generally be accomplished outside of the class. As Woodle observes,

⁴⁰Krashen, "Monitor Model," p. 15.

⁴¹Terrell, "Natural Approach," p. 327.

⁴²Wilkins, Notional, p. 2.

students . . . accept readily that the textbook material is their responsibility at home and that the class itself is reserved for oral work and play.⁴³

Assumption 13: Implicit learning exercises are the major concerns of in-class time.

In order to foster input and implicit learning activities, a traditional emphasis on grammar must be replaced with that of vocabulary. Terrell notes the following:

The learning of vocabulary is the key to comprehension and speech production. With a large enough vocabulary the student can comprehend and speak a great deal of L₂ even if his knowledge of structure is for all practical purposes nonexistent.⁴⁴

In a comparison of early stages of first and second language acquisition Savignon notes the semantic richness yet structural simplicity of the former.⁴⁵ She concludes that

we should provide for semantic richness in early stages, letting the student learn the labels for all the things he wants to know, rather than putting him off with talk of the importance of learning structure first, vocabulary later.⁴⁶

Assumption 14: Vocabulary is emphasized over grammar in the second language classroom.

Much has already been noted in the review of the literature concerning the importance of recognizing and

⁴³Gary Woodle, "Liberating the French Class," French Review 50 (December 1976): 215.

⁴⁴Terrell, "Natural Approach," p. 333.

⁴⁵Savignon, "Talking with My Son," p. 36.

⁴⁶Ibid., p. 37.

fostering listening comprehension as integral to language acquisition. Teaching for recognition, associated with the cyclical approach, essentially manifests an emphasis on comprehension over production or output. In the interest of permitting the student to concentrate on comprehension Terrell recommends the following:

Students should be encouraged to respond in any way they wish to the stimuli of the teacher: short answer, long answer or no answer at all. They should be permitted to use their native language, the second language, or any mixture of the two.⁴⁷

This is reminiscent of research in oral delay which was noted in the review of the literature to be conducive to improved listening comprehension.

Assumption 15: Listening is as integral to language learning as speaking.

Assumption 16: Delay of oral participation in the early second language class is natural and may improve listening comprehension.

Issue: Implications of the Integration of Form and Meaning

The literature reviewed in Chapter II is witness to the recent integration of form and meaning in foreign language education. The necessity for such integration is also manifest. Valdman maintains that

semantically based categories . . . are more appropriate for the imparting of communicative

⁴⁷Terrell, "Natural Approach," p. 334.

ability than features that refer to linguistic form.⁴⁸

Sajavaara observes that language acquisition

will take place if language is used for meaningful communication, the socio-affective filter is lowered and there is enough input in context which is communicatively meaningful for the learner.⁴⁹

The conclusion of Shulz and Bartz is that form becomes secondary to meaning,⁵⁰ and meaning is achieved best in authentic situations, i.e., those that arise from the speaker's desire to communicate. As previously discussed, the classroom is seen by many as a unique inauthentic environment. Jakovitz explains:

The school is a special, non-ordinary, artificial setting, and language learning in the classroom remains a special, non-ordinary, artificial exercise. It lacks authenticity.⁵¹

It is however the position of this study, implied by Assumption 5, that the classroom is an authentic environment in which authentic, meaningful communication can occur. Morain insists that "we . . . encourage our students to use language honestly, or they will lose

⁴⁸Valdman, Communicative," p. 570.

⁴⁹Kari Sajavaara, "The Monitor Model and Monitoring in Foreign Language Speech Communication," in Second-Language Acquisition and Foreign Language Teaching, ed. Rosario Gingras (Arlington, Va.: Center for Applied Linguistics, 1978), p. 66.

⁵⁰Shultz and Bartz, "Free to Communicate," p. 52.

⁵¹Jakovitz, "Introduction," in Savignon, Communicative, p. 2.

respect for it as a social trait."⁵² Classroom meanings provide valuable bases for authentic language use.

Assumption 17: Language is acquired only if presented in a meaningful, authentic context.

A further implication of the integration of form and meaning is that the latter can often be communicated with considerable variety of form. For example, the review of literature concluded that the complete statement is by no means necessary for communicating meaning. In addition, meaning can be communicated in numerous nonverbal fashions. Much remains to be done in this area, but certainly communication occurs in other than solely linguistic forms, e.g., gestures, space relationships, symbols, etc. One implication for the language class is the encouragement of nonverbal participation from the student, especially in early stages when output is difficult. As Krashen observes, "nonverbal participation may be a sufficient prod for the caretaker to provide the acquirer with intake."⁵³

Assumption 18: Communication may occur in many forms, some of which are nonverbal.

Issue: Competence Versus Performance

⁵²Genelle Morain, "Humanism in the Classroom," in Careers, Communication and Culture, ed. Frank M. Grittner, (Skokie, Ill.: National Textbook Co., 1974), p. 3.

⁵³Krashen, "Monitor Model," p. 21.

A primary consideration of the review of literature has been that of competence versus performance. A holistic paradigm clearly refutes the equating of the two and denies that overt behavior is even a sign of competence. An emphasis on performance results from behavioristic learning theory and its implementation in the audio-lingual methods of the fifties and sixties. Competency refers to an understanding of the integrated whole and includes the dimensions of creativity or productivity. Performance emphasizes isolated parts while competency emphasizes the whole.

Assumption 19. Competence and performance are not synonymous.

Issue: The Relationship between Principles of First and Second Language Learning.

The plethora in the literature of comparisons between principles of first and second language learning provides sufficient foundation for an assumption that similarities do indeed exist between the two.

Assumption 20: Principles of first language acquisition are helpful in understanding second language learning.

As Shulz and Bartz explain, "the problem . . . becomes one of maximizing the congruence of first and second language learning conditions."⁵⁴ This is indeed difficult, as second language learning generally occurs in a

⁵⁴Shultz and Bartz, "Free to Communicate," p. 54.

completely different setting and under different circumstances, e.g., one hour per day for two to four academic years. In addition, although the second language learner is generally a superior learner to the child, the former "wants to get to an adult level in the foreign language as fast as the 5-year-old gets to his own level."⁵⁵

As meaning is integral to language learning, the students must feel free to attempt communication with others, in the same manner that a child learns his first language through a trial-and-error process emanating from the same desire to communicate. As Woodle explains,

students must be convinced that they are free to respond incorrectly and with temporarily inadequate pronunciation, that the initial goal is any answer at all, and that the correction and repetition of responses benefits the class as a whole.⁵⁶

Assumption 21: Semantics are emphasized over syntax in the interest of liberated expression.

An obvious corollary to this assumption is the de-emphasis on errors. The review of the literature presented much research in this area. As Valdman observes, "errors are no longer pathological manifestations that can and should be eradicated."⁵⁷ Garcia and Reynolds

⁵⁵Diller, "Language Acquisition," p. 22.

⁵⁶Woodle, "Liberating," p. 218.

⁵⁷Valdman, "Learner Systems," p. 222.

explain that

the communicative approach de-emphasizes linguistic accuracy as the major objective in language learning and stresses the creative and spontaneous use of the language from the beginning of language study, thereby attempting to put the term 'meaningful communication' in its proper perspective.⁵⁸

Assumption 22: Errors in second language usage are both natural and desirable.

What then is the teacher's role in fostering language learning? Savignon explains that

by reacting to what is said, and not how it is said, the teacher will encourage the student in his efforts toward self-expression.⁵⁹

The teacher has an additional responsibility, according to Richards, to distinguish between errors of transitional competence, i.e., Learner Language, and fossilized errors, i.e., those of a final state of speaker competence.⁶⁰

As Valdman explains, "it is useless to provide correction when the correct form cannot be incorporated with the appropriate system."⁶¹

This leads to a final assumption relative to the relationship between principles of first and second

⁵⁸Rebecca de Garcia and Sue Reynolds, "Foreign Language Teachers' Attitudes: A Strategy for Exploration and Change," Foreign Language Annals 10 (December 1977): 650.

⁵⁹Savignon, *Communicative*, p. 69.

⁶⁰Richards, "Error Analysis," pp. 123-124.

⁶¹Valdman, "Learner Systems," pp. 255-256.

language learning. In the same way that a child's language evolves from simplicity to complexity, the second language learner will also naturally evolve to a higher level of grammaticality. Terrell points out that

in natural L2 acquisition, the output is as varied as possible and expresses quite complex ideas at all times. It is the grammaticality of the utterances which increases with time and experience.⁶²

Assumption 23: Grammaticality increases with time and experience.

Issue: The Case for Immersion

Immersion is defined here as the use of the target language for all communication within the language classroom. Such an approach is often difficult to sustain. In observing numerous language classes, the writer has noted that teachers often resort to English in three main situations: (1) for communicating with students on a personal level at the beginning and at the end of class, (2) for the explicit teaching of structure, and (3) for making important announcements. When English is used, students may conclude that the target language is not appropriate for communication in that given situation.

On the other hand, the consistent use of the target language fosters the development of the Classroom Language, provides a total integration of form and

⁶²Terrell, "Natural Approach," p. 327

meaning, encourages listening and intake,⁶³ de-emphasizes errors, provides opportunities for implicit learning, emphasizes process over product, allows for nonverbal involvement, and is clearly closer to a first-language learning setting than traditional second language approaches.

Assumption 24: An immersion approach encourages second language learning.

Issue: Holism and Habit-Formation

Habit-formation and performance objectives are often equated. If a holistic paradigm emphasizes competence over performance, then does habit-formation have no place in a holistic approach? Both Carroll⁶⁴ and Asher⁶⁵ point out that language acquisition involves both behavior psychology or audio-lingual habit theory and also cognitive processes. It is undeniable that certain structures or phrases are learned on a manipulative level and thus become imbedded in habit. Yet, as Valdman notes, "the centrality of the learner's psychological structure has many implications for language instruction," and among these is that

⁶³Krashen, "Monitor Model," p. 20.

⁶⁴John B. Carroll, "Learning Theory for the Classroom Teacher," in The Challenge of Communication, ed. Gilbert A. Jarvis, ACTFL Foreign Language Education Series, no. 6 (Skokie, Ill.: National Textbook Company, 1974), p. 126.

⁶⁵Asher, "First Language," p. 178

imitation and repetition are relegated to a position of secondary importance.⁶⁶

Assumption 25: Habit-formation is integral but not equal to second language learning.

Assumption 26: Since competence and performance are not synonymous, then imitation and repetition are in themselves of little significance.

Issue: Whole Personness

A major component of a holistic paradigm and thus of this proposal is the active involvement of the whole person-learner in terms of intellect (including intuition), emotion, and body. This has been a major theme of the review of the literature. Research has shown the dynamic interplay between the propositional and appositional modes of the brain, for example. Yet, traditional curricula have ignored mystery and intuition which are inherent in language and culture studies. A traditional linear emphasis on content has attempted to reduce subject matter to an explainable, manipulative level. Language acquisition, because it is not yet fully understood, remains a blend of science and mystery. Troike suggests this dynamic nature of language learning as follows:

Language is not merely a social phenomena, but a psychological one as well, which is intimately bound up with self-concept, learning and social interaction.⁶⁷

⁶⁶Valdman, "Learner Systems," p. 222.

⁶⁷Troike, "Language and Linguistics," p. 134.

Assumption 27: The learner is recognized as a whole active agent in terms of cognition (including intuition), emotion, and body.

Issue: Humanism Versus Determinism

A humanistic approach is manifest in the holistic paradigm. A respect for whole personness and a refusal to equate competence with performance suggests that a person is more than he does. As Brubaker states,

to say that one's being is more important than one's doing is to establish the inherent worth and dignity each of us has as a person.⁶⁸

The holistic paradigm is concerned with the whole individual and his relationship with others in a dynamic environment. This individual is described by Galyean as "essentially motivated by the natural drive for self-understanding and realization."⁶⁹ Moskowitz provides the following relative to humanistic education:

Humanistic education recognizes that it is legitimate to study oneself. The content relates to the feelings, experiences, memories, hope, aspirations, beliefs, values, needs, and fantasies of students. It strives to integrate the subject matter and personal growth dimensions into the curriculum.⁷⁰

⁶⁸Brubaker, "Creation of Settings," p. 26.

⁶⁹Galyean, "Confluent Approach," p. 122.

⁷⁰Gertrude Moskowitz, Caring and Sharing in the Foreign Language Class (Rowley, Mass.: Newbury House Publishers, 1978), p. 14.

Garcia and Reynolds see the classroom as part of the individual's "process of becoming," where

subject matter is viewed not only as possessing intrinsic value, but also as an avenue for developing self-awareness, for clarifying values, for providing a means to discover one's *raison d'être*.⁷¹

In order to achieve such goals, the content must reflect the interests and needs of the whole person. Christensen notes that "the learner's affective domain contains an infinite amount of potential lesson content for use in practicing target language."⁷² The language-culture classroom is in fact nearly ideal for the examination of values and attitudes. First, it is perhaps the only classroom which is essentially content-free, according to Jarvis, for it is "in no way bound to a specific area of knowledge."⁷³ As long as communication is taking place, it is assumed that language learning is also occurring. Jarvis therefore concludes that "to develop language skills the content can be anything, including who I am and what my values are."⁷⁴ Second, from the writer's experience, it is concluded that students are more willing

⁷¹Garcia and Reynolds, "Teachers' Attitudes," p. 649.

⁷²Clay B. Christensen, "Affective Learning Activities (ALA)," Foreign Language Annals 8 (October 1975): 212.

⁷³Gilbert A. Jarvis, "We Think We Are Evening in Paris, But We're Really Chanel," Foreign Language Annals 8 (May, 1975):108.

⁷⁴Ibid.

to discuss personal topics such as values and attitudes in the target language than in English.

The emphasis here on individualization must not be misconstrued as that of individualized instruction, i.e., language activity packets, a method quite popular in the early seventies. The writer found this method to be lifeless and content and performance oriented. Although individualized instruction attempted to resolve the problem of one controlling linear organization for all students, it in fact evolved into a classroom of separate, non-communicating autotrons. No Classroom Language or Classroom Culture worthy of mention develops in such an environment, and learning becomes simply a highly linear sequence of exercises and tests. Christensen observes quite simply that teachers "still prefer to teach in the whole class atmosphere."⁷⁵

It is therefore not enough to base a curriculum in foreign language-culture on textbook content. Christensen points out that "the students are the central part of the environment." He adds that "getting to know your environment means getting to know your students."⁷⁶ The implications of this statement are great for all involved in education. As Illich states, "we need a name

⁷⁵Christensen, "ALA," p. 213.

⁷⁶Christensen, "Beyond," p. 104.

for those who love people more than products."⁷⁷ Savignon comments as follows:

The teacher's task is therefore not 'to motivate' but to help the individual student discover wherein the value lies for him and to provide for its realization insofar as he is able.⁷⁸

The teacher must also foster sympathetic relationships within the classroom. Rivers explains that

spontaneous communication and free interaction are possible in any language only when teachers and their students have built up a warm, uninhibited, confident, sympathetic relationship and when such a relationship also exists among the students themselves.⁷⁹

To feel secure, capable, and self-aware are prerequisite to taking risks in the direction of greater personal growth. Any potential for the development of language competence can be easily stifled or retarded by a nontrusting, impersonal, authoritarian rote-oriented environment. The child who feels unworthy as a person fears that making mistakes will further reduce his self-esteem.

Obviously, much of the responsibility for creating a holistic-humanistic environment rests with the individual teacher. Savignon notes the following potential problem:

Those [teachers] who have learned the surface structure of a language but are not communicatively competent . . . are not likely to be the first to herald

⁷⁷Ivan Illich, Deschooling Society (New York: Perennial Library, 1970), p. 166.

⁷⁸Savignon, Communicative, pp. 64-65.

⁷⁹Rivers, Mary Tongues, p. 4.

teaching strategies which place value on creativity and spontaneity.⁸⁰

Assumption 28: Humanistic principles are manifest in a holistic paradigm.

A spontaneous environment for students and teachers is a dynamic setting. On the other hand, determinism is depersonalizing and denies basic tenets of a holistic-humanistic approach. As Hoye explains,

the comfortable days of the controlled foreign language laboratory and single teacher classroom will soon be past. Students and teachers must prepare themselves to interact with a new environment that is open, flexible, and friendly.⁸¹

This new environment will recognize mystery and unpredictability, the inevitability of change, the possibility of dilemmas, and the presence of a setting history. Brubaker advises participants in a setting to

try to relax in relating to the mystery of settings for this mystery can be a stimulant for discovery of self, other persons, and the environment. In the process shape goals, learning activities, and evaluation to this reality.⁸²

Such a mind-set recognizes that all is not predictable in the classroom. As Brown observes,

the art of teaching hinges on the capacity of sensing the way to capitalize upon the unpredictable

⁸⁰Savignon, "Theory and Practice, pp. 14-15.

⁸¹Almon G. Hoye, "Interaction of Students and Teachers with the Learning Environment," in Foreign Language Education: A Reappraisal, eds. Dale L. Lange and Charles J. James, ACTFL Foreign Language Education Series, no. 4 (Skokie, Ill.: National Textbook Company, 1972), pp. 285-286.

⁸²Brubaker, "Creation of Settings," p. 29.

behavior of both the class and the self as interaction takes place.⁸³

The nondeterministic setting therefore recognizes the inevitability of change⁸⁴ and the possibility of dilemmas which cannot be resolved.⁸⁵ Such an attitude is basic to a holistic curriculum, and as Brubaker points out, also contrary to a linear-sequential technical paradigm.⁸⁶

Finally, the teacher recognizes that a setting may have a history of its own and therefore that new members of the setting, including the teacher, only serve as additional processes at work therein, rather than as determiners of the setting.⁸⁷

In summary, Rivers provides an apt description of the proposed setting:

Instead of our well-proportioned pyramid, orderly and coherent, where each section fits into its place supporting the whole in anonymity and impersonality, we need . . . a commune--an untidy, nonhierarchical, interacting, interdependent, evolving commune.⁸⁸

Ironically, research for the dissertation by Zampogna concludes that a majority of students responded that they either preferred and/or needed a traditional structured environment rather than a more adaptive,

⁸³Charles T. Brown, "Communication," p. 29.

⁸⁴Brubaker, "Creation of Settings," p. 30.

⁸⁵Ibid., p. 26. ⁸⁶Ibid., p. 25. ⁸⁷Ibid., p. 26.

⁸⁸Rivers, Many Tongues, p. 121.

organic environment.⁸⁹ The writer interprets these findings as an example of students' conditioned belief that linear structure is good, combined with their failure to comprehend an approach which deviates from tradition.

Assumption 29: The holistic classroom setting is organic and adaptive.

Humanistic principles and an organic setting suggest new roles for both teacher and student. The traditional classroom has been teacher-centered. As Holmes observes,

in all types of classrooms, including both traditional and open-plan, in a variety of different countries, teachers dominate 70% of the talking-time available.⁹⁰

Savignon provides the following comment relative to the position of the teacher in the foreign language classroom:

For any 'real language' activity to succeed, the teacher must be willing to relinquish his authoritarian role. He must talk with, not to his students, show an interest in what they have to say, and give them help when they ask for it. In short, he must reveal his authenticity as a human being.⁹¹

⁸⁹Joseph A. Zampogna, "A Study of the Relationship between Learning Styles and Learning Environments in Selected Secondary Modern Foreign Language Classes" (Doctoral Dissertation, State University of New York at Buffalo, 1975).

⁹⁰Janet Holmes, "Sociolinguistic Competence in the Classroom," in Understanding Second and Foreign Language Learning, ed. Jack C. Richards (Rowley, Mass.: Newbury House Publishers, 1978), p. 139.

⁹¹Savignon, Communicative, p. 69.

The traditional role of the teacher is also highly formalized. Rivers provides this description:

In most classrooms there is very little reason or opportunity for students or teachers to reveal themselves to each other: the relationship is a formal and formalized one for which conventionalities suffice. The teacher is there to teach; the student is there to learn what the teacher or the administration thinks he should learn.⁹²

Assumption 30: The teacher's role is nonauthoritarian and nonformalized.

It is the position of this study that the teacher ceases to perpetuate his traditional role; rather he perpetuates his own roles as person and learner. As Brown explains, "many teachers . . . send few messages because they do not become a whole person to the student."⁹³ The reason for such a situation is probably that teachers have been traditionally restricted by standardized patterns, which "ultimately destroy the real life of the teacher as a person in the classroom."⁹⁴ Lipton observes, however, that as a result of humanistic approaches

the teacher can now recognize that he has feelings, reactions, personal involvement, and emotional 'hang-ups.' The teacher now can realize that the affective domain involves the active personalization

⁹²Rivers, Many Tongues, p. 3.

⁹³Charles T. Brown, "Communication," p. 33.

⁹⁴Wolfson, "Phenomenological Perspective," p. 87.

of instruction. The teacher now can reduce some alienation in students by reaching them through both 'mind and gut' approaches.⁹⁵

In addition, Macdonald, Wolfson, and Zaret remind the teacher that he is a perpetual student:

The teacher must have the personal and professional skills to respond sensitively to various individuals in a variety of flexible ways instead of on the basis of predetermined teacher-student roles. This implies that the teacher is himself a continuing learner, constantly clarifying and expanding his own personal-professional values, commitments, resources, and skills.⁹⁶

Huebner concurs and explains as follows:

Educational activity valued only for the change produced in students or for the support it brings to teachers is narrowly conceived, for it may also produce significant changes in the educator if he undertakes it with the sensitivities of the scientist.⁹⁷

Assumption 31: The teacher is as much a person and a learner as the student.

Issue: The Role of the Student in a Holistic Paradigm

The holistic setting is thus person-centered rather than teacher-centered. As such, each individual becomes

⁹⁵Gladys Lipton, "Curricula for New Goals," in Foreign Language Education: A Reappraisal, eds. Dale L. Lange and Charles J. James, ACTFL Foreign Language Education Series, no. 4 (Skokie, Ill.: National Textbook Company, 1972), p. 202.

⁹⁶Macdonald, Wolfson, and Zaret, Reschooling Society, p. 19.

⁹⁷Dwayne Huebner, "Curricular Language and Classroom Meanings," in Language and Meaning, eds. James B. Macdonald and Robert R. Leeper (Washington, D.C.: Association for Supervision and Curriculum Development, 1966), p. 17.

an active agent, sharing responsibility for the curriculum and its success or failure. Wolfson explains as follows:

Teachers and students together make the curriculum. For each it is an individual creative process based on their own perception of the world and their own willingness to risk reaching out as active learners. It is both their being-in-the-world and their becoming.⁹⁸

Assumption 32: Students and teachers share responsibilities for the creation and success or failure of the curriculum.

Issue: Obstacles to Holism: Articulation, the Syllabus, the Textbook, and Evaluation

Recent holistic approaches in the foreign language curriculum have certainly met with considerable opposition in the forms of articulation from one level to the next, the curriculum syllabus, emphasis on the textbook, and the requirement that each student's progress be thoroughly and objectively evaluated.

The coverage model for the curriculum tends to equate covering the material to teaching the material. A linear, product-oriented society also tends to interpret the completion of the textbook and a passing grade on a final examination to competence. Indeed, the coverage syndrome has ruled the general curriculum for many years, and the foreign language curriculum has certainly felt its effects. Ignoring that learning is process rather than content and/or product, a language, for example is fragmented

⁹⁸Wolfson, "Phenomenological Perspective," p. 87.

into its parts, then organized within a sequence based on such criteria as degree of difficulty or complexity. The sum total of the parts is then generally parcelled into two textbooks, termed elementary and intermediate studies respectively. Advanced studies traditionally focus on review and supplementary materials. The syllabus then provides a detailed outline of this organization, which purports to insure a high degree of similarity of progress among those who are at the same point along the continuum of this type of curriculum. In such a way, it is believed that articulation from one level to the next will be smooth and that each student will reach a predesignated level of competence in each level.

The ramifications of this approach are many. First, "teachers are expected to keep strictly within the limits of the material the students are learning."⁹⁹ Open communication, flexibility, and spontaneity often have little place in such a lockstep approach.

Second, as Valdman notes, courses in which the majority of students enroll are viewed by FL educators as preparatory to further study. This misconceived strategy imposes on learners a mind-boggling amount of material without which, it is claimed, they would not be able to successfully handle higher level courses in which they will never enroll.¹⁰⁰

⁹⁹Wilga M. Rivers, Teaching Foreign Language Skills (Chicago: University of Chicago Press, 1968), p. 211.

¹⁰⁰Valdman, "Implications," p. 82

As a result, the student perhaps feels that he never knows or has contact with more than part of a nebulous, overwhelming whole. Ironically, in recent years the quantity of material to be covered has also increased with new emphases on listening, speaking, and culture in addition to the traditional teaching of reading and writing.

Warriner observes that

where we went wrong is that we expected teachers to cover the previous course . . . and teach the student to speak the language as well, plus give him/her new insights into the culture(s) of the language taught.¹⁰¹

Third, the textbook is equated to the course of instruction, and therefore dominates and is visible in most or all classroom activities. Yet, as Westphal notes, "no single author can precisely fill the needs of any group of students."¹⁰² As for humanization in such an environment, Warriner concludes that "teachers and students aren't even looking at each other, for their eyes are glued to texts."¹⁰³

Finally, a major result of the coverage syndrome is the already mentioned emphasis on evaluation as a means of determining competence. It is Jakobovitz' opinion that

¹⁰¹Helen P. Warriner, "Foreign Language Teaching in the Schools--1979: Focus on Methodology," Modern Language Journal 64 (Spring 1980): 82.

¹⁰²Westphal, "Teaching and Learning," p. 143.

¹⁰³Helen P. Warriner, "Let's Get Moving Again," Foreign Language Annals 10 (May 1977): 294.

the language testing field represents today the most reactionary wing in FL education. Under the guise of claims to objectivity and comparability, it exercises a shackling influence upon the teacher, the student, and school administrative personnel concerned with preparation for college entrance requirements.¹⁰⁴

A holistic paradigm provides alternatives to the lockstep coverage-oriented curriculum. First, as stated in assumption 11, the curriculum must be viewed as an ongoing process. Given present secondary school organization, levels of study and articulation appear to have a healthy future. However, a holistic paradigm suggests (1) that the quantity of material to be covered be more realistic, (2) that the rigid delineation among levels be more flexible, and (3) that the goals of the language-culture experience reflect attainable competencies rather than mere completion of textbooks or syllabus designs.

The overambitious pacing of the foreign language curriculum is noted by many, including Terrell,¹⁰⁵ Valdman,¹⁰⁶ and Warriner.¹⁰⁷ Terrell points out that

it is highly doubtful . . . that the amount of structure . . . which is taught in most . . . language courses is in any real sense absolutely essential for normal communication with native speakers.¹⁰⁸

¹⁰⁴Jakobovitz, "Introduction," pp. 6-7.

¹⁰⁵Terrell, "Natural Approach," p. 326.

¹⁰⁶Valdman, "Communicative," p. 569.

¹⁰⁷Warriner, "Methodology," p. 84.

¹⁰⁸Terrell, "Natural Approach," p. 326.

Rivers explains the problem as follows:

It is certainly not new methods we need, but a new attitude: one that is less harassed and less pressure-bound by an earnest desire to teach more and more material. We need an attitude which allows the student to learn, that waits for the student to learn, that allows the student choices in what he shall learn.¹⁰⁹

Assumption 33: The content of the course is both reasonable in quantity and also a realistic response to student needs.

In reality, few students of the same level of language instruction are ever equally competent, in spite of the fact that they have covered the same amount of material with the same approaches. Articulation among levels is therefore an unnatural and arbitrary organization, necessitated by the overall linearity of the general school curriculum. It would be somewhat idealistic to expect to cease any form of articulation among levels, and even a holistic paradigm does not deny the need for levels which provide experience in more complex use of the language. Yet, articulation should be natural and voluntary, based on the student's readiness and motivation to become more competent. As such, the student might realize that he is not only competent with a whole at any given moment in the process, but that the whole could always become increasingly more complex.

¹⁰⁹Rivers, Many Tongues, p. 112.

Assumption 34: Articulation is to be natural and voluntary, as competence is equated neither to material covered nor to number of levels completed.

In such an atmosphere, where completion of the textbook is secondary to the fostering of competence, the visibility of the textbook may decrease. In describing a good foreign language classroom, Warriner notes that "the textbook and other teaching materials . . . are rarely obvious."¹¹⁰

Finally, methods of evaluation will change by necessity. The discrete point test mandated by the linear syllabus will be replaced by tests of an integrative nature. Objective evaluation will be replaced by more subjective formats, such as the Cloze procedure. Such evaluation will respond to the need, as noted by Savignon, "for tests which measure not knowledge about language but an ability to use language effectively."¹¹¹ Terrell observes that subjective evaluation of fluency, for example, will be difficult, but that

if we cannot make those judgments with a reasonable degree of accuracy, then our title as teacher of a second language means little.¹¹²

¹¹⁰Warriner, "Methodology," p. 83.

¹¹¹Savignon, "Theory and Practice," pp. 5-9.

¹¹²Terrell, "Natural Approach," p. 335.

Oller offers the following reassurance:

Repeated studies show that scores on tests of integrative skills tend to correlate better with teacher judgments, better among themselves, and better with other measures of language skills than do any of the discrete-point types because they more nearly reflect what people actually do when they use language.¹¹³

Assumption 35: Evaluation must be cognizant of the subjectivity of language acquisition.

Nothing has been said thus far concerning culture studies as affected by articulation, the syllabus, the textbook, and evaluation. If empathy and/or readiness for second culture competence are the highest attainable goals for culture study, they are also more difficult to evaluate, due to their high degree of subjectivity, than language competence or fluency. It is the responsibility of the curriculum to provide cross-cultural experiences, given the need to foster cross-cultural understanding as integral to second language learning. Yet a holistic paradigm offers a number of alternatives for evaluation thereof. First, cultural studies might be offered as points of departure for communicative purposes and examination of values. As such, competence in language is evaluated, not one's success in mastering an identified cultural content. Second, subjective evaluation of the student's understanding of culture in general, i.e., concepts from anthropology, might be the object of evaluation.

¹¹³Oller, "Discrete-Point Tests," p. 198.

A third possibility is that the student do a special study or project treating the problems of cross-cultural understanding. Certainly these three possibilities do not serve as an exhaustive list. They are offered for the purpose of demonstrating the need for a high level of subjectivity both in culture study and in its evaluation.

Assumption 36: Culture is to be studied and evaluated (if evaluated at all) in a highly subjective manner.

Issue: Holism Versus Eclecticism

It has been previously stated that the plethora of theories and methods in foreign language education today has resulted in a state of confusion in the profession. Warriner explains that with the end of the sixties and the audio-lingual period, "we had so many torches of leadership at the front of the troops that we hardly knew which to follow."¹¹⁴ The result of this situation is the eclectic movement in the foreign language curriculum which Westphal calls "the most widespread approach."¹¹⁵ As Levy explains, "teachers are no longer advocates of a single philosophy of foreign language teaching "¹¹⁶ Jordan

¹¹⁴Warriner, "Methodology," p. 82.

¹¹⁵Westphal, "Teaching and Learning," p. 141.

¹¹⁶Stephen L. Levy, "The Realities Facing the Profession," in Responding to New Realities, ed. Gilbert A. Jarvis, ACTFL Foreign Language Education Series, no. 5 (Skokie, Ill.: National Textbook Company, 1974), p. 24.

concludes that even recent emphasis on communicative competence is an eclectic approach,

a hodge-podge of strategies rather than a well-defined approach [that] appears to be grafted onto a fairly traditional grammatical syllabus.¹¹⁷

Clearly no teacher is a programmed robot that adheres meticulously to a given method. Fantini observes that even those who claim to represent a particular method are in reality eclectic.¹¹⁸

However, there must be no confusion between holistic and eclectic. Eclecticism does not represent a theoretical framework but a conglomeration of often nonintegrated parts and methods. The holistic paradigm, on the other hand, is a clearly integrated theoretical framework.

Assumption 37: Holistic and eclectic are not synonymous.

Issue: Reading and Writing in the Holistic Paradigm

The skills of reading and writing have not been included thus far in this proposal. Past methods have paid a great deal of attention to both of these skills, and in fact they were at certain times the only concerns

¹¹⁷Eleanor Jordan, Communicative Competence and the Intermediate Student, quoted in Westphal, "Teaching and Learning," p. 136.

¹¹⁸Alvino E. Fantini, "Focus on Process," in Beyond Experience: The Experiential Approach to Cross-Cultural Education, eds. Donald Batchelder and Elizabeth G. Warner (Brattleboro, Vt.: The Experiment Press, 1977, pp. 50-51.

of the American foreign language curriculum, i.e., the grammar-translation method of the mid-nineteenth century and the reading methods of the early twentieth century.

Levy states that

the primary objective of foreign language instruction prior to 1959 had been reading, with emphasis on analysis of grammatical rules and translation.¹¹⁹

More recent methods, such as the Living Language approach, state that the four skills, reading, writing, listening, and speaking, cannot be separated one from the other.¹²⁰

As such, students learn to hear, pronounce, write, and read the language even from the earliest lessons.

It is the position of this study that listening and speaking be emphasized over reading and writing for a number of reasons. First, it has already been assumed (assumption 1) that oral communication is the main goal of students in the foreign language curriculum. Second, the most widespread need in the international arena is for the ability to communicate orally. As the Report of the President's Commission recommends, "foreign language instruction should concentrate on speaking and understanding before other language skills are developed."¹²¹ Third, Hall finds more theoretical support for an emphasis

¹¹⁹Levy, "Realities," p. 10

¹²⁰Lenard, "Methods and Materials," p. 40

¹²¹Strength Through Wisdom, p. 11.

on listening and speaking in the fact that real language is spoken not written. He explains as follows:

Older readers may remember when English teachers tried to convince them that the real language was the written language, of which the spoken language was merely a watered-down, adulterated version. Actually, the spoken language is the primary extension.¹²²

His conclusion is that "grammar and writing systems are models of language."¹²³ Finally, several authors agree with Jakobovitz that "reading and writing are learned more easily if one first learns to speak the language."¹²⁴

Warriner, for example, maintains that a good foreign language class is one where "most class time is spent teaching listening and speaking, even though objectives include reading and writing as well." She adds that "written skills and a real command of grammar come from oral usage."¹²⁵

Assumption 38: Listening and speaking are emphasized over reading and writing.

None of the arguments for the last assumption should be taken to mean that reading and writing are to be excluded from the curriculum. On the contrary, students will probably request written representation

¹²²Hall, *Beyond*, p. 24. ¹²³*Ibid.*, p. 11.

¹²⁴Jakobovitz, "Physiology and Psychology," p. 195.

¹²⁵Warriner, "Methodology," p. 83.

of much that is spoken in the classroom. Ewing notes that the learner

brings with him a reading skill in his own language (usually) and has learned to place a great deal of confidence in the written language; thus he is psychologically in need of reference to written material.¹²⁶

Finally it is also logical to assume that not all students will want to emphasize listening and speaking over reading and writing. As Jakobovitz notes,

we must recognize that students have different interests, needs, and aptitudes and to refuse to accept this fact has the simple and devastating consequence that they shall learn nothing of significance.¹²⁷

Realistically speaking, some individuals may have greater facility with reading and writing over listening and speaking. The writer recalls students in his own experience who were clearly below average in speaking and listening but who were able to write or to read with considerable accuracy. Fishman makes the following observation:

The degree of an individual's bilingualism will rarely be the same in various media, such as speaking, reading, and writing.¹²⁸

He adds that "this is as true of natural bilinguals as it is of school-made bilinguals."¹²⁹

¹²⁶Ewing, "Mentalist Theory," p. 461.

¹²⁷Jakobovitz, "Physiology and Psychology," p. 221.

¹²⁸Fishman, "Bilingualism," p. 124.

¹²⁹Ibid.

In order to remain consistent with assumption 13, that implicit learning experiences are the major concerns of in-class time, most reading and writing activities should be reserved for out-of-class.

Summary: Discussion and Assumptions

This proposal for a holistic paradigm in the foreign language curriculum began in a discussion of major issues and resulting assumptions. The thirty-eight specific assumptions which provide the theoretical framework of this paradigm evolved from the review of the literature in Chapter II and from the writer's own experience. These assumptions are provided below as the corpus of the holistic paradigm:

Issue: Student Expectations of the Foreign
Language Curriculum

1. The highest expectation of students in a foreign language course is the ability to communicate with others in the second language.

Issue: Implications of the Language-Culture
Relationship

2. Holicompetence is presently unattainable in the secondary foreign language classroom.

3. The Learner Language is a valid means of communication.

4. A unique Classroom Language is not only attainable but unavoidable.

6. The target culture is not the sole area of consideration for fostering cross-cultural understanding.

Issue: Implications of the Whole Versus the
Parts Dichotomy

7. The whole is emphasized more than the parts even from the beginning of the curriculum. Conversely, the parts are significant only in their relationship to the whole.

8. Early exposure to language is natural but simple enough to serve as communication.

9. The learner is recognized as potentially capable of processing new or unfamiliar language.

10. The complexity and ambiguity of the whole are recognized.

11. The curriculum is process, rather than product.

12. Both implicit and explicit teaching and learning are integral to the curriculum.

13. Implicit learning exercises are the major concerns of in-class time.

14. Vocabulary is emphasized over grammar in the second language classroom.

15. Listening is as integral to language learning as speaking.

16. Delay of oral participation in the early second language class is natural and may improve listening comprehension.

Issue: Implications of the Integration of Form
and Meaning.

17. Language is acquired only if presented in a meaningful, authentic context.

18. Communication may occur in many forms, some of which are nonverbal.

Issue: Competence Versus Performance

19. Competence and performance are not synonymous.

Issue: The Relationship between Principles of First
and Second Language Learning

20. Principles of first language acquisition are helpful in understanding second language learning.

21. Semantics are emphasized over syntax in the interest of liberated expression.

22. Errors in second language usage are both natural and desirable.

23. Grammaticality increases with time and experience.

Issue: The Case for Immersion

24. An immersion approach encourages second language learning.

Issue: Holism and Habit-Formation

25. Habit-formation is integral but not equal to second language learning.

26. Since competence and performance are not synonymous, then imitation and repetition are in themselves

of little significance.

Issue: Whole Personness

27. The learner is recognized as a whole active agent in terms of cognition (including intuition), emotion, and body.

Issue: Humanism Versus Determinism

28. Humanistic principles are manifest in a holistic paradigm.

29. The holistic classroom setting is organic and adaptive.

30. The teacher's role is nonauthoritarian and nonformalized.

31. The teacher is as much a person and a learner as the student.

Issue: The Role of the Student in a Holistic Paradigm

32. Students and teachers share responsibilities for the creation and success or failure of the curriculum.

Issue: Obstacles to Holism: Articulation, the Syllabus, the Textbook, and Evaluation

33. The content of the course is both reasonable in quantity and also a realistic response to student needs.

34. Articulation is to be natural and voluntary, as competence is equated neither to material covered nor to number of levels completed.

35. Evaluation must be cognizant of the subjectivity of language acquisition.

36. Culture is to be studied and evaluated (if evaluated at all) in a highly subjective manner.

Issue: Holism Versus Eclecticism

37. Holistic and eclectic are not synonymous.

Issue: Reading and Writing in the Holistic
Paradigm

38. Listening and speaking are emphasized over reading and writing.

The nature of a holistic foreign language curriculum is manifest in these thirty-eight assumptions. The remainder of Chapter III will draw upon these same assumptions in order to identify goals of such a paradigm.

Goals of the Holistic Paradigm

The discussion and assumptions of the first section of this chapter imply a number of major goals of the holistic paradigm. Since goals seem to suggest linearity, then the inclusion of goals within a holistic proposal may seem contradictory. The following dialogue provides consideration of this issue:

Curriculum Theorist: Isn't talk of goals within a holistic curriculum paradoxical, as goals are associated with linear thinking?

Writer: This may seem true, but remember that holism is not equivalent to nonlinearity; therefore, unique parameters can exist in a holistic paradigm. These parameters then identify the holistic curriculum as different from other curricula.

Curriculum Theorist: These parameters imply the goals of the holistic curriculum?

Writer: Yes, just as the specific parameters of any curriculum identify what is to be included and therefore what is not to be included in that curriculum. Any given curriculum expresses certain values or goals about how education should and should not be.

Curriculum Theorist: Goals and objectives are quite often confused by educators, perhaps as a result of linear thinking.

Writer: But, as you know, goals are much broader than objectives. Goals are the statements of the philosophy, aims, or values expressed by a curriculum. They are inextricably tied to the basic assumptions of that curriculum and provide its unity as a comprehensible whole.

The goals of a curriculum are thus the broad statements of what a discipline and/or education in general should strive to teach. In the words of Barrow,

to propose a specific curriculum, when the term curriculum is so vague and all embracing, is

effectively to put forward a view of what education ought to consist of or what education really is.¹³⁰

Goals therefore include but extend beyond content alone. Disick notes that one of the shortcomings of the foreign language curriculum in the past has been that most efforts to identify goals have "centered around cognitive goals related to the knowledge and the skills students should possess."¹³¹

Goals are thus by nature value-laden. They relate, though sometimes covertly, to "those profound questions involving the ideal person, the good life, or the good society, that . . . are the bases of education."¹³² For this reason, the identification of goals requires a considerable degree of honesty. It is, for example, dishonest to identify democratic participation as a theoretical goal of a curriculum that is based in practice on authoritarianism.

In addition to communicating content, values, and a high degree of honesty, goals must be flexible. As

¹³⁰Robin Barrow, Common Sense and the Curriculum (London: George Allen and Unwin, 1976), p. 18.

¹³¹Renee S. Disick, "Teaching Toward Affective Goals in Foreign Languages," Foreign Language Annals 7 (October 1973): 95.

¹³²Robert S. Zais, "Developing Foreign Language Curriculum in the Total School Setting: The Macro-Picture," in Building on Experience--Building for Success, ed. June K. Phillips, ACTFL Foreign Language Education Series, no. 10 (Skokie, Ill.: National Textbook Company, 1979), p. 11.

Phillips notes,

goals and objectives reflect the diversity and change that are always part of program development. No sooner are they written than they may need revision because of a changing student body, new knowledge, or different needs.¹³³

The following are the four major goals of the holistic paradigm for the foreign language curriculum:

- (1) Readiness for holicompetence,
- (2) Self-awareness and liberation,
- (3) Pluralism, and
- (4) A holistic perspective.

Each will be examined separately.

Goal 1: Readiness for Holicompetence

Since it is assumed that the level of holicompetence is unattainable in the secondary foreign language classroom (assumption 2), then the highest related attainable goal for the holistic paradigm is that of readiness for holicompetence. This is defined essentially as (1) a nonnative linguistic competence, i.e., Classroom Language competence, and (2) cross-cultural empathy. Both of these are prerequisite to future acculturation.

The nature of the linguistic component of this paradigm has already been discussed at great length. It should be noted again however, that although one assumption of this paradigm (assumption 1) is that

¹³³Phillips, "Curricular Cycle," p. 3.

students' highest goal for foreign language study is the ability to communicate, few if any students expect to achieve native fluency. Facility in Classroom Language does imply, however, the ability to communicate with others, even natives, without serious difficulty.

It has also been noted that language competence does not imply an understanding of the target culture. For example, a language can be learned in a setting devoid of its native cultural context. Jay also notes that language competence

does not insure ipso facto a respect for other culture patterns. The traditional hostility between France and Germany has been until recently a bitter reality, even though the language of each was commonly taught and understood by the other.¹³⁴

Since native-level second culture competence, i.e., transpection, is assumed impossible without direct contact with and experience in the target culture, then cross-cultural empathy, fostered by a multicultural approach (assumption 6), becomes the major cultural component in the goals of a holistic paradigm. The Report to the President's Commission makes the following recommendation:

Paralleling our professional language needs, foreign language instruction at any level should be a humanistic pursuit intended to sensitize students to other cultures, to the relativity of values, to

¹³⁴Charles Jay, "Study of Culture, Relevance of Foreign Languages in World Affairs Education," in Toward Excellence in Foreign Language Education, eds. Pat Castle and Charles Jay (Springfield, Ill.: Office of Public Instruction, 1968), pp. 85-86.

appreciation of similarities among peoples and respect for the differences among them.¹³⁵

As Barrow explains,

if pain is to be diminished in the world, then what is primarily needed is tolerance, sympathy and reason.¹³⁶

Hanvey's hope is that

schools might produce a slightly higher proportion of persons with [a] kind of psychic mobility . . . who could feel with others.¹³⁷

The benefits of cross-cultural empathy as a goal for the foreign language curriculum are great. First, empathy is prerequisite to transpection; therefore, Americans' competence in other cultures is based on a sympathetic understanding of the nature of cultures in general. Yet, empathy is also a valid goal for those who may never have first-hand experience with another culture. Empathy could serve to counteract a present American mind-set, described as "provincial" by the President's Commission.¹³⁸ Empathy could also serve to increase levels of tolerance for cultural differences among Americans within this very country.

Goal 2: Self-Awareness and Liberation

¹³⁵Strength Through Wisdom, p. 11.

¹³⁶Barrow, Common Sense, p. 165.

¹³⁷Hanvey, Global Perspective, p. 12.

¹³⁸Strength Through Wisdom, p. 6.

The holistic paradigm identifies as major goals an awareness of oneself and one's own culture and liberation from the confines of one's own ethnocentrism.

A corollary to becoming empathetic toward others is learning first about oneself. As Murray states, the motivation to study a foreign language and foreign culture is derived from

reasons that have more to do with our lives back home than with a zealous scholar's dedication to study the new culture.¹³⁹

He also contends that no matter how

we lead our outward lives, inwardly we are constantly dealing with our own quests for self-discovery and growth.¹⁴⁰

As Jarvis states, the highest priority in all of education is the development of a good self-concept.¹⁴¹

The goal of self-awareness is consistent with principles of a holistic curriculum, which is both highly humanistic (assumption 28) emphasizing the individual over content or product, and multicultural (assumption 6). The latter thus permits the inclusion of American culture as basic to understanding other cultures.

¹³⁹Gordon Murray, "The Inner Side of Cross-Cultural Learning," in Beyond Experience: The Experiential Approach to Cross-Culture Education, eds. Donald Batchelder and Elizabeth G. Warner (Brattleboro, Vt.: The Experiment Press, 1977), p. 8.

¹⁴⁰Ibid., p. 160.

¹⁴¹Jarvis, "Chanel," p. 109.

Ironically, language and culture bind in order to free.¹⁴² That is, one learns a specific language or culture in order to reach a level of infinite communication and productivity therein. Every other language and culture that is learned or understood is thus an extension of one's freedom. From Hanvey's point of view, a high level of cross-cultural empathy, for example, permits the individual to view his culture as a foreigner. He states that

if the native for even a moment can achieve the vision of the foreigner he will be rewarded with a degree of self-knowledge not otherwise obtainable.¹⁴³

The individual will thus be liberated from his own ethnocentrism. The curriculum theorist Macdonald believe that education in general should take as one of its highest goals that

of freeing persons from the parochialism of their specific times and places and opening up the possibilities for persons to create themselves and their societies.¹⁴⁴

Liberation is therefore equated to understanding. In the words of the Report of the President's Commission

it is axiomatic--and the first step to international consciousness--that once another language is

¹⁴²Bock, Anthropology, p. 443.

¹⁴³Hanvey, Global Perspective, p. 12.

¹⁴⁴James B. Macdonald, "Values Bases and Issues for Curriculum," in Curriculum Theory, eds. Alex Molnar and John A. Zahorik (Washington, D.C.: Association for Supervision and Curriculum Development, 1977), p. 17.

mastered it is no longer foreign, once another culture is understood it is no longer alien.¹⁴⁵

The goal of liberation is also consistent with principles of a holistic curriculum, which is founded on a desire to communicate with others (assumption 1) and on a preference for a nonformalized, nonauthoritarian, and adaptive environment (assumptions 29, 30, 31, and 32).

Goal 3: Pluralism

A linear curriculum is often associated with uniformity or standardization. A holistic paradigm holds as a major goal that of pluralism in the classroom. As Bono states, "schooling must increase the differences between people, not try to reduce them."¹⁴⁶ Major proponents of such a view are Macdonald, Wolfson, and Zaret, who maintain that "schooling be personalized, in contrast to standardized" and that "schools reflect and cherish pluralistic life styles and cultures."¹⁴⁷ In such an environment, both the right and need of the individual to be uniquely different are recognized. This is obviously consistent with goal 2, self-awareness and liberation.

The fostering of pluralism is also consistent with goal 1, readiness for holicompetence. A respect for pluralism encourages empathy, which is basic to competence

¹⁴⁵Strength Through Wisdom, p. 11.

¹⁴⁶Bono, "Teaching of Values," p. 345.

¹⁴⁷Macdonald, Wolfson, and Zaret, Reschooling Society, p. 6.

in cross-cultural understanding. Pluralism is also an essential ingredient for promoting world interdependence.

In such a vein, Gochenour states that

we see the purpose of cross-cultural preparation to be towards the development of an appreciative, non-exploitative relationship with another culture. It is not . . . assumed to be for purposes of ends such as improved commerce, national advantage or religious conversion . . . but solely as an end in itself, as a valid expression of a closer human community.¹⁴⁸

Goal 4: A Holistic Perspective.

The major goal of a holistic curriculum is to foster a respect for the whole--of other persons, of knowledge, of societies, of the human condition--and thus to realize that the whole is far more important than any of the isolated parts or overt manifestations thereof.

Linearity breeds disintegration and impedes integration. Zigler provides the following example:

Today not only are the major educational paradigms disconnected, but educational inquiry in general is not often seen from a broader perspective--a perspective which takes account of all areas of ascertained knowledge that is relevant to human ends in general and educational questions in particular.¹⁴⁹

On the other hand, a holistic perspective recognizes subjectivity, complexity, and ambiguity. It recognizes that knowledge is not static. In the words of Huebner,

the intent throughout classroom activity is not a search for preconceived ends but a search for

¹⁴⁸Gochenour, "Experiential Learning," p. 16.

¹⁴⁹Zigler, "Holistic," p. 323

beauty, for integrity and form and the peace which accompanies them, and for truth as life unveiled through the acting and speaking of the participants.¹⁵⁰

The keystone of holism is therefore organic integration. Such a view is necessary not only for fostering second language-culture competence but also for achieving a high level of awareness of oneself, empathy for others, and a sensitivity to the mystery of it all.

Summary: Goals of the Holistic Paradigm

The identification of goals for a holistic curriculum for foreign language and culture studies began in a consideration of the basic nature of goals themselves. It was concluded that goals express not only the content of a curriculum but its values. Four major goals for this proposal were then considered. They included (1) readiness for holicompetence, (2) self-awareness and liberation, (3) pluralism, and (4) a holistic perspective.

Summary: Chapter III, A Proposal

The review of the literature in Chapter II provided the bases for the identification and discussion in Chapter III of thirty-eight assumptions which have become the corpus of a holistic proposal for the foreign language curriculum. These same assumptions were also noted as inextricably tied to four major goals of holism in the curriculum.

The final chapter will summarize the study and provide conclusions and recommendations in reference to the proposal.

CHAPTER IV
SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The need for competencies in foreign language and cross-cultural understanding is manifest in the 1980s in an interdependent, multicultural, multilingual world, and yet foreign language and cross-cultural education in America have been criticized as producing scandalous incompetence. In American society, the study of both a foreign language and of a foreign culture have long been considered the concerns of the elite alone and have thus been criticized as irrelevant by other socioeconomic groups. Traditional American xenophobia has also tended to make foreign language and foreign culture studies unpopular with many if not most Americans. Finally, those students who pursue such studies often encounter less than stimulating approaches to both language and culture, and the ineffectiveness of these studies is manifest in statistics of the recent Report to the President of the President's Commission on Foreign Language and International Studies.

Aside from the traditional unpopularity of studies in foreign language and foreign culture with a seeming

majority of Americans, it is the position of this study that the failure to foster competencies in both areas is due to a continued reliance on linear and behavior-oriented approaches in the classroom. Such approaches have grown out of a product-oriented, industrial society.

An early conclusion in this study was that present language and cross-cultural incompetence is, to a considerable degree, the result of a linear curriculum. However, the writer also concluded that there is a nascent reaction to linear tendencies, which is identified as a holistic paradigm for foreign language and foreign culture studies. Then, the writer drew upon evidence in the literature of such a paradigm in order to detail a proposal for such a holistic curriculum for second language and cross-cultural studies.

In the area of curriculum theory, nascent holism is evident in a growing emphasis on integration rather than on fragmentation of knowledge, in the concept of the whole person rather than the separate cognitive, affective, and physical dimensions, and in a new emphasis on competence over mere overt performance.

In the area of second language acquisition, holism is evident in increased concern for the integration of form and meaning and for emphasis on cognition rather than on mere performance.

Finally, in the area of cross-cultural studies, a holistic paradigm is visible in the literature's frequent mention of new integrated definitions of culture and in recent emphases on second culture competence and/or cross-cultural empathy, as opposed to behavioral objectives.

The three major themes of holism, i.e., integration, competence, and whole personness, provide the unity of the paradigm, which is then presented in Chapter III in terms of thirty-eight assumptions and four major goals, the latter including readiness for holicompetence, self-awareness and liberation, pluralism, and a holistic perspective.

Conclusions

Detailed conclusions as they relate specifically to the three areas of investigation, i.e., curriculum theory, second language acquisition, and cross-cultural studies, have already been examined in Chapter III as issues and assumptions related to the design of the proposal. However, several broad conclusions remain to be identified and/or emphasized.

(1) Foreign language education and cross-cultural studies based on linear approaches outlined herein have failed to foster competence.

(2) Goals of foreign language education and cross-cultural studies have been poorly conceived. Answers

to major questions such as "What is competence in a foreign language?" or "What is cross-cultural understanding?" have until recently been based mainly on mere performance criteria and discrete-point evaluation. In addition, such goals have also not reflected the broader goals of education in general. As a result, the foreign language department has been viewed as separate from the whole school program.

(3) A nascent holistic paradigm does appear to exist in the literature of curriculum theory, of second language acquisition, and of cross-cultural studies, as a response to the ineffectiveness of past approaches.

(4) Basic to a nascent holistic paradigm in foreign language and cross-cultural studies is a new emphasis, at least in theory, on semiotics and on the integration of form and meaning. In practice, it may be some time before such approaches as the functional-notional can be implemented on a wide scale, due mainly to the barrier of a traditional linear curriculum. Yet, a new emphasis on context for language is a giant step toward a more widespread awareness that language and culture are inseparable.

(5) A total departure from linearity in American education would require a near cultural metamorphosis in America. Instructional programming, syllabus design, performance objectives, accountability, and management,

among other terms, are the jargon of today's education. Such perspectives turn many would-be holistic approaches into traditional linear methods and materials. In addition, too many language teachers today are not themselves holico-competent, thus are unable to foster holico-competence in their own classrooms. The limitations of the present secondary school classroom are also manifest. Rigorous scheduling and objectively defined articulation are not necessarily conducive to second language competence. Although similarities between principles of first and second language learning are clear, the re-creation of the former in the context of the latter is at present an elusive dream.

(6) That a truly holistic teacher exists is debatable, although a holistic curriculum as an heuristic device for teachers in general is possible. As already stated, linearity is difficult if not impossible to escape. Furthermore, as outlined in Assumption 37, all teachers are essentially eclectic, and holistic and eclectic are not synonymous.

It should perhaps be added in the way of a limitation to the conclusions of this study that no applicability whatsoever is intended here to bilingual-bicultural education. Although some research in bilingual-bicultural education has been helpful in this

study, the final proposal is made solely with the American foreign language curriculum in mind.

Recommendations

The principal recommendation of this study is that aspects of a holistic paradigm for foreign language and cross-cultural studies, as described in Chapter III, should provide direction for curriculum design in America's secondary schools, in order to insure the highest attainable levels of language and cross-cultural competencies.

The implications of such a broad recommendation require, for example, considerations of new goals, new approaches, and new programs for teacher preparation. New realistic goals should be identified. Holicompetence is at present an unattainable goal, although perhaps no secondary school language-culture curriculum has ever aspired to such a level among its students. Yet, as already explained, readiness for holicompetence is realistic. However, the challenge of holicompetence in the secondary schools should not be ignored, especially if aspects of traditional linearity in present American pedagogy are altered by future social and educational changes. In addition, more research specifically in second language acquisition should be conducted in order better to ascertain under what conditions the second language is best acquired. The promise is that beyond

cross-cultural empathy and Classroom Language will be holocompetence and perhaps even a global perspective.

Integral to the identification of new goals should be the requirement that they also reflect an awareness of the broader goals of education in general. As such, the foreign language and cross-cultural studies curriculum could take their rightful place in the whole of the American curriculum, in the whole of the multi-cultural American community, and in the whole of the interdependent world. In this respect, foreign language and cross-cultural studies would cease to be subjects only for the elite, the college bound, or for specific career preparations, and could become integral to a basic education for all students. Also in this respect, foreign language and cross-cultural studies could be better integrated not only with each other, but also with other departments, such as social studies. The highest goal could then become that of a global perspective, rather than the fragmented, elitist, and utilitarian goals of the past.

The second implication is that new approaches should be found. As already concluded, the innate linearity of American education makes the implementation of a holistic paradigm difficult in the present secondary school, although new approaches consistent with the assumptions and goals of Chapter III could provide significant direction. In addition, those responsible for the curriculum should

consider offering foreign language and cultural studies on a nongraded, credit-only basis, leading to a certificate of language-culture studies based on criteria consistent with holistic theory. In this manner, more students might be encouraged, rather than intimidated, by the challenge of achieving competencies in second languages and second cultures.

Not only must new goals and new approaches be found, but the successful implementation of a holistic paradigm is predicated on the expectations that teacher education programs will assume a number of new responsibilities. First, teachers should be as nearly holico-competent as possible. In order to aid in achieving this, more work-study abroad opportunities should be provided for future educators. Second, teacher educators should serve as models of a humanistic philosophy in the hope that such would carry over into the secondary schools. Third, methods should cease to reflect one-shot success, but rather should take a broader view of goals and values. Essentially, future teachers need more theory in their preparation. In the words of a Chinese proverb, one can give a man a fish and he will eat for a day, but one can teach a man how to fish and he will eat for a lifetime. Finally, teacher education programs should accept the challenge to instill in future teachers of foreign languages and cross-cultural studies a new awareness of the whole: e.g., that language

and culture are integrated; that there are alternatives to traditional, linear, manipulative methods; that we are ourselves affected by our own culture in interpreting other cultures; and that a high tolerance for ambiguity is essential in learning.

In addition to these recommendations, the following questions are posed as topics for further study:

- 1) What would be the design for a curriculum in which holicompetence were attainable?
- 2) Do other disciplines reflect nascent holism, and if so, in what ways?
- 3) How would a holistic paradigm be implemented in the foreign language-culture classroom?
- 4) What strategies could be useful for integrating a holistic awareness of language-culture into programs for teacher education?
- 5) What alternatives may exist to present articulation in secondary schools?
- 6) How can administrators, guidance counselors, parents, students, and the general public best be informed of holistic theories of the foreign language-culture curriculum?
- 7) How can the foreign language-culture classroom reflect better the circumstances of first language acquisition?

8) Can a single textbook be designed for a holistic foreign language-culture curriculum?

9) What would be the implications for higher education if secondary schools adopt a holistic curriculum for foreign language-culture?

This study is intended to be heuristic, not prescriptive. Its *raison d'être* has therefore been the search for a new awareness, even in the shadow of a society's linear mentality. Such a new awareness would respect ambiguity and mystery, in addition to objective data, as integral to the whole of knowledge. The writer remembers that the foreign language class changed for him on the day that he put down his linear class plan and textbook and turned to authentic communication with whole persons. As with Sisyphus, an awareness alone can triumph over the gods.

The implications of this integrated approach are far-reaching and could serve as an important contribution to the field of foreign language and cross-cultural education. It remains to be seen whether holistic approaches will be further defined by the literature and implemented in America's schools in the interest of realistic levels of language and culture competencies, individual self-awareness and liberation, a respect for pluralism, and an awareness of both the proven and the mysterious in the organic whole.

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