1972

The bases in pragmatism of the audio-lingual method of teaching modern languages

Floyd Arthur Pace
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The bases in pragmatism of the audio-lingual method of teaching modern languages

by

Floyd Arthur Pace

An Abstract of
A Dissertation Submitted to the Graduate Faculty in Partial Fulfillment of The Requirements for the Degree of DOCTOR OF PHILOSOPHY

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TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>TITLE</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHAPTER I</td>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>CHAPTER II</td>
<td>A DEFINITION OF PRAGMATISM</td>
<td>9</td>
</tr>
<tr>
<td>CHAPTER III</td>
<td>BASIC TENETS OF THE AUDIO-LINGUAL METHOD</td>
<td>26</td>
</tr>
<tr>
<td>CHAPTER IV</td>
<td>TENETS OF THE AUDIO-LINGUAL METHOD IN PRAGMATISM</td>
<td>44</td>
</tr>
<tr>
<td>CHAPTER V</td>
<td>SUMMARY AND CONCLUSIONS</td>
<td>110</td>
</tr>
<tr>
<td>CHAPTER VI</td>
<td>RECOMMENDATIONS</td>
<td>123</td>
</tr>
<tr>
<td>WORKS CITED</td>
<td></td>
<td>149</td>
</tr>
</tbody>
</table>
CHAPTER I
INTRODUCTION

World War II brought to the attention of authorities in the United States a deplorable lack of knowledge of other languages among the men in the armed forces. Intelligence work was handicapped because bi-lingual personnel were scarce and the training necessary was long and arduous. Most language programs in institutions of higher learning were inadequate for such personnel; therefore, the armed forces were faced with the problem of developing their own schools of languages for those officers who were to be engaged in investigations involving enemy prisoners, displaced personnel, and other key persons who spoke no English.

These military schools, developed by the army, had the somewhat limited goal of developing oral fluency in a short time (several weeks, a few months) to the extent that the men selected for such training could communicate with natives of other lands and languages.

Given this limited objective of teaching the spoken language, remarkable results were produced by new approaches, using technological aids, programmed materials, native consultants engaged as conversational drillmasters and intensive exposure to the language. Sound films and other sound recording devices were quickly adapted to the needs of these emergency programs.
Following World War II the attention of teachers, publishers and scholars turned to developing new methods for high school and college instruction, indeed, for the elementary schools, capitalizing whenever possible on the work of the army schools. The aural-oral approach became a part of the new methods. Conant made this statement in 1963:

Instruction in foreign languages is in the process of being revolutionized by the so-called oral-aural method. The revolution is far from complete. (It is still possible to find schools in which the new methods are used in the lower grades and the older methods in high school. In such circumstances the advantages of the new methods are not likely to be realized.) Even the aim of the foreign language teacher has changed.¹

He identified part of today's problem in this way:

Now that the purpose of studying a foreign language is clearly recognized as that of obtaining something approaching mastery, the task of the teacher is clear-cut. But the change in objective has not been accomplished all over the United States, and this fact complicates the problem of teacher training.²

Teachers are still being trained in such a way that many now entering the field place too much emphasis on the analysis of grammar and the written language at the expense of speech facility. The "mastery" referred to by Conant includes all skills (listening, speaking, reading and writing) and a knowledge of the people of the foreign culture.

Statement of the problem

Because change in the role of the teacher had to come before success with the new methods could be seen, a rift has appeared among the


²Ibid.
teachers of modern languages. Many hold to the traditional belief that the grammar of the language must be thoroughly learned and students must know the rules and be able to explain the application of them; this belief is reflected in an approach that is highly academic and bookish, based largely on translation. Those who have adopted the audio-lingual method teach the language in such a way that the student learns it much as he did his own. This approach demands a teacher whose role is that of a linguistic coach who uses recorded material for authenticity, model grammatical structures to be assimilated inductively, and little or no translation. Advocates of the method feel that much of the learning can be programmed and that they will be able to abbreviate the experience ordinarily necessary in learning a language.

The fact that teachers have not been able to agree on how to teach modern languages effectively is the problem identified in this study.

The purpose of the study

The purpose of this study is five-fold: (1) to develop a working definition of pragmatism; (2) to identify and clarify what is meant by the audio-lingual method in modern language instruction; (3) to determine whether or not the audio-lingual method is based on pragmatic theories; (4) to summarize the data and draw conclusions; and (5) to make recommendations as to the advisability of adopting this method or facets of it for instruction in modern languages in the elementary and secondary schools and in colleges and universities.
The hypothesis

It is the hypothesis of this study that the audio-lingual method of teaching modern languages is an outgrowth of the philosophical theories of pragmatism as they are expressed in instrumentalism, experimentalism and progressivism, the educational interpretations of pragmatism.

Limitations of the Study

The psychological bases of the audio-lingual method are not a part of this study. That subject has been treated thoroughly by many scholars in articles and books. The works of Wilga M. Rivers\(^3\) and Nelson Brooks\(^4\) are notable. The study is directed toward identifying the relationships between the method and the theories of pragmatism.

No attempt is made to analyze possible connections between the audio-lingual method and philosophical theories other than those included in pragmatism. Moreover, the realization that some theories of pragmatism may be endorsed by other schools of philosophical thought does not affect the scope of this study.

It is recognized that all major educational theories and philosophies have some elements in common. It is further recognized that some principles of the audio-lingual method may be consonant with other educational theories. This study, however, will be limited to an investigation of the broad perspective in which the general movement or


orientation of the audio-lingual method is directed. The determination of whether or not the method is pragmatic in origin will be based on the definition of pragmatism as set forth in Chapter II.

The need for the study

The need for this study grows out of a lack of understanding of the new methods of teaching modern languages and ignorance of the philosophical theories they reflect. Perhaps, the work of linguists and practitioners in varying techniques can be combined so that practices coming from opposing pedagogical doctrines can merge into more successful and satisfying programs of modern language instruction. Unswerving adherence to "pure" methodologies has no doubt led in part to the nationwide disenchantment with modern language instruction. Programs are being criticized, curtailed and, in some cases, abandoned. Malcolm G. Scully, watching the trend as early as November of 1970, stated that:

The apparent decline in the popularity of foreign languages and the prospect of dwindling enrollments have caused increasing concern and division among members of foreign language departments.  

Conscious that the decline was apt to continue, he wrote:

Unless the teaching of languages is improved, and students can be prevailed upon to study them, says a department chairman at a state university, "our essentially monolingual country is going to forget rapidly the pitiful smattering of foreign tongues which it has learned since Sputnik."

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6Ibid.
He cited figures from the Modern Language Association:

The Modern Language Association, which is preparing a major survey, has found in a smaller study that 102 of 235 institutions have abolished or reduced their requirements, or have expanded the options available to students.

In another study, Douglas W. Alden, chairman of the department of Romance Languages at the University of Virginia, has found that at 53 of 88 institutions, "the language requirement has been eliminated or watered down, was under immediate considerations for elimination or watering down, or was under threat."7

The continued existence of the discipline itself is in jeopardy. Teachers of modern languages are coping with a problem that has worldwide importance.

It is hoped that this study will aid in refinements of instructional procedures by showing that some of the tenets of the audio-lingual method are consonant with the theoretical structure of a major modern educational philosophy.

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7Ibid.
METHOD OF PROCEDURE

All data and information will be studied in five phases; (1) developing a definition of pragmatism; (2) identifying a commonality or consensus as to the nature of the audio-lingual method; (3) determining whether or not the tenets of the audio-lingual method reflect the thinking of pragmatists; (4) developing a summary of the data and drawing conclusions from that summary; and (5) making recommendations regarding other studies that might be made and application of the results of this one.

In the first phase some of the thinking of leading pragmatists and others who contributed to the theories of pragmatism will be studied in order to develop a definition of the philosophy. Effort will be made to analyze the educational interpretations of pragmatism, instrumentalism, experimentalism and progressivism.

The second phase will be concerned with statements of professional organizations, governmental agencies, writers and teachers. Those characteristics which are held in general by those sources will be shaped into a definition of the method and that definition will be refined into major "tenets" so that isolation of specific characteristics might be expedited and the subsequent examination made easier.
The third phase will be devoted to showing whether or not the basic tenets of the audio-lingual method of teaching modern languages reflect pragmatic thought. Here the basic tenets of the method will be examined individually with regard to how they are manifestations of pragmatic thought.

Making a summary of the findings and drawing conclusions will constitute the fourth phase of the study and the fifth phase will be concerned with developing recommendations for further study in related areas and making suggestions to teachers of modern languages. These recommendations to teachers will be made in the hope that greater effort on their part to master all the latest methodology will result in more success for their students.
CHAPTER II
A DEFINITION OF PRAGMATISM

As the attempt is made to determine whether or not the development of the audio-lingual method of teaching foreign languages is based on pragmatic thinking, a brief look at some of the thinking that preceded Charles Sanders Peirce and his followers is appropriate. Some of the principal assumptions of the pragmatists have lengthy historical development. One of the key problems, of course, was the nature of knowledge. How does man come to know what is real, good and true? This question is as old as man himself.

Does he begin life with innate knowledge, does he gain his knowledge by Divine revelation, does he arrive at truth through reason, does he learn about the world by observing it or does he combine all these ideas and others to develop his interpretations of phenomena? These questions may never be answered to the satisfaction of everyone. Plato's doctrine of ideas and his "absolutes", Protagros' "man is the measure of all things", Aristotle's almost modern insistence on looking at the concrete, individual objects, and other ancient doctrines contributed to the thinking of the pragmatists.

Prior to the pragmatists most philosophers gave allegiance to systems which were unchanging. Explanations of methods for arriving at truth were not in need of change. Truths were fixed. The only thing
which could change was the quantity of knowledge discovered. A. J. Ayer shows that pragmatists were not limited in this way. He writes:

One of the main features of pragmatism, which comes out not only in Peirce but also in James and Dewey and their followers, is that it is a dynamic philosophy. In contrast to philosophers like Plato and Descartes who adopt the standpoint of a pure intelligence in contemplation of eternal verities, the pragmatists put themselves in the position of an enquirer adapting himself to and helping to modify a changing world. This is a point which has always to be borne in mind, if their work is to be sympathetically understood.¹

James explains further the philosophical traditions that were abandoned by pragmatic thinkers. He says:

Pragmatism represents a perfectly familiar attitude in philosophy, the empiricist attitude, but it represents it, as it seems to me, both in a more radical and in a less objectionable form than it has every yet assumed. A pragmatist turns his back resolutely and once for all upon a lot of inveterate habits dear to professional philosophers. He turns away from abstraction and insufficiency, from verbal solutions, from bad a priori reasons, from fixed principles, closed systems and pretended absolutes and origins. He turns towards concreteness and adequacy, towards facts, towards action and towards power. That means the empiricist temper regnant and the rationalist temper sincerely given up. It means the open air and possibilities of nature, as against dogma, artificiality, and the pretence of finality in truth.²

J. Donald Butler points to one of the ancient origins of pragmatism in the doctrine of change of Heraclitus. He writes:


... the concept of change is fundamental both in Heraclitus and modern pragmatism. In both philosophies reality is not described as a substance which has some kind of solidity or dependability; instead, it is constant flux, like the ever-changing waters of a river.  

Touching on another root in Protagoras' "man is the measure of all things", Butler identifies an important distinction in Dewey's experimentalism. He writes of Dewey:

For the sense perception of Protagoras he therefore substitutes tested hypotheses. This gives a greater range to knowledge so called than does the definition of Protagoras. For experimentation is something beyond and outside of the private perceptions of an individual and is necessarily a social process in which more than one person participates. Dewey therefore does not support the contention of Protagoras that individual man is the measure of all things. Rather, the social mind, by virtue of its ability to experiment, is the measure of all things.

Butler, assigning the bulk of pragmatic philosophy to Dewey, identifies five major principles and he points to earlier philosophers who held the same or similar ideas. He writes:

The propositions and those who have subscribed to them are as follows:

1. All things flow; nothing remains the same. —Heraclitus and Dewey.
2. It is impossible to gain knowledge of ultimate reality. —The Sophists and Dewey.
3. Hypotheses tested by experience constitute the nearest approach to knowledge which we have. —The Sophists (a modification of their treatment of sense perception) and Dewey.


4Ibid., p. 422
4. Science should become a social pursuit by being applied cooperatively to the study of all of the problems of man. —Bacon, Comte, and Dewey.

5. In order to determine the meaning of an idea, it must be put into practice; the consequences which follow constitute the meaning of the idea. —Peirce, James, and Dewey.\

Francis Bacon, upsetting Aristotle's deductive logic by developing the inductive approach, gave great impetus to scientific inquiry insisting that generalizations be formed after observation of individual, concrete objects or phenomena, thus laying the cornerstone of the pragmatic philosophy which was to come later. John Locke dealt with man's gaining knowledge in a way that depends entirely on the environment. He writes:

All ideas come from sensation or reflection. Let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas: —How comes it to be furnished? Whence comes it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the material of reason and knowledge? To this I answer, in one word, from experience. In that all our knowledge is founded; and from that it ultimately derives itself.\

Even George Berkeley, an idealist, gave aid to the empiricists by stating:

... my conceiving or imagining power does not extend beyond the possibility of real existence or perception. Hence, it is impossible for me to conceive in my thoughts any sensible thing or object distinct from the sensation or perception of it.\

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5Ibid., p. 443.


Although his concept of experience was different from that of
the empiricists, he was saying that knowledge comes from man's experi­
encing phenomena.

David Hume gave tremendous impetus to the idea that man's knowl­
edge comes from experience, not from fixed truths. He wrote:

... as the science of man is the only solid foundation for
the other sciences, so, the only solid foundation we can give to
this science itself must be laid on experience and observation.

... And though we must endeavour to render all our principles
as universal as possible, by tracing up our experiments to the
utmost, and explaining all effects from the simplest and fewest
causes, it is still certain we cannot go beyond experience. 8

His limiting knowledge to the results of experience, observation,
and impressions was clearly in line with pragmatic attitudes developed
later. Limitations of knowledge of this type were a reaction against
metaphysical speculation, an effort to apply scientific approaches to
the discovery of all truth, knowledge, fact and ideas.

Pragmatism took on a special optimism and confidence in man's
ability to improve human life as a result of the work of Charles S.
Peirce, William James, John Dewey and George H. Meade, men who watched
the development of the American frontier. Childs synthesizes some of
their thinking in the following:

Beyond all question this life-affirming, experimental temper of
mind pervades the philosophical formulations of the pragmatists. It
is manifest in such characteristic views as the following: Thought
is intrinsically connected with action; theories and doctrines are
working hypotheses and are to be tested by the consequences they

Sons Ltd., 1920), pp. 5-6.
produce in actual life-situations; moral ideas are empty and sterile apart from attention to the means that are required to achieve them; reality is not a static, completed system, but a process of unending change and transformation; man is not a mere puppet of external forces, but through the use of intelligence can reshape the conditions that mold his own experience; ordinary people can develop from within the context of their own on-going activities, all necessary institutions, and regulative principles and standards. 

Charles Sanders Peirce felt that many metaphysical and theological speculations were meaningless and, thus, unworthy of effort to try to solve them. In his "How to Make Our Ideas Clear" he focused attention on these problems, paving the way for the pragmatists' allegiance to the consequences of testing an idea as the prime criterion for establishing meaningfulness. Here is his pragmatic rule:

... consider what effects, which might conceivably have practical bearing, we conceive the object of our conception to have. Then, our conception of these effects is the whole of our conception of the object.

Such a doctrine is surprisingly simple, considering the magnitude of the turmoil in philosophical circles that has subsequently been the result. But the ramifications of applying such a doctrine suggest the need for further clarification. G. Max Wingo interprets and applies Peirce's principle in the following way:

For example, if we let H stand for any concept, then the meaning of H, according to the pragmatic rule, are whatever consequences follow from it. If a, b, c, and d, are effects that are entailed by H, then the meaning of H is a, b, c, and d. If we conceive no consequences whatever arising from H, then H has no meaning.

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In applying the pragmatic rule we must always employ certain operations. In the first place, we must assume hypothetically that \( H \) is true. Secondly, we must propose that some kind of operation be performed. Third, we must anticipate that some kind of consequences must ensue as a result of the operations. It is these consequences, according to the rule, that constitute the meaning of \( H \).\(^{11}\)

James paraphrases Peirce's principle in the following way:

... To attain perfect clearness in our thoughts of an object, then, we need only consider what conceivable effects of a practical kind the object may involve — what sensations we are to expect from it, and what reactions we may prepare. Our conception of these effects, whether immediate or remote, is then for us the whole of our conception of the object, so far as that conception has positive significance at all.\(^{12}\)

Peirce would have us spend our time with that which could survive the pragmatic test, and abandon the rest of speculation. Clearly, Darwin's work with evolution was a powerful stimulus in the thinking of the last half of the 19th century. Peirce's snaring mankind and drawing the entire lot into the world of observable data was one result. Wingo interprets the pragmatist's excitement as a result of Darwin's work:

One major factor was the awareness that in the light of scientific biology man in his totality was finally brought within the natural order. The ancient dualistic conception of man that we have already encountered many times in preceding chapters could no longer hold. Man is seen now as a natural organism, only one of numerous species. He is continuous with the totality of nature and his behavior is a phenomenon of nature in the same sense that any natural event is part of the process of the natural order. Human experience, as had been indicated in the preceding chapter, must be understood as the interaction of the human organism with a dynamic natural and social environment.\(^{13}\)


\(^{12}\)James, Pragmatism, pp. 46-47.

James alludes to the social interaction involved in the test of meaning in the following:

To take in the importance of Peirce's principle, one must be accustomed to applying it to concrete cases. I found a few years ago that Ostwald, the illustrious Leipzig chemist, had been making perfectly distinct use of the principle of pragmatism in his lectures on the philosophy of science, though he had not called it by that name.

"All realities influence our practice," he wrote me, "and that influence is their meaning for us. I am accustomed to put questions to my classes in this way: In what respects would the world be different if this alternative or that were true? If I can find nothing that would become different, then the alternative has no sense."14

James was not impressed by anything novel in pragmatism; indeed, he believed that almost everyone was a pragmatist at times. He writes:

There is absolutely nothing new in the pragmatic method. Socrates was an adept at it. Aristotle used it methodically. Locke, Berkeley, and Hume made momentous contributions to truth by its means. Shadworth Hodgson keeps insisting that realities "are only what they are known as." But these forerunners of pragmatism used it in fragments; they were a prelude only. Not until in our time has it generalized itself, become conscious of an universal mission, pretended to a conquering destiny. 15

Will Durant places pragmatism in perspective in the following way:

The reader needs no guide to the new and the old elements in this philosophy. It is part of the modern war between science and religion; another effort, like Kant's and Bergson's to rescue faith from the universalized mechanics of materialism. Pragmatism has its roots in Kant's practical reason; in Schopenhauer's exaltation of the will; in Darwin's notion that the fittest (and therefore also the fittest and truest idea) is that which survives; in utilitarianism, which measured all goods in terms of use; in the empirical and inductive traditions of English philosophy; and finally in the suggestions of the American scene.16

14James, Pragmatism, p. 48.

15Ibid., p. 50.

James shows the empiricistic quality of pragmatic thinking by saying:

True ideas are those that we can assimilate, validate, corroborate and verify. False ideas are those that we cannot.\(^{17}\)

But he points to its dynamic quality by indicating that truth is almost fluid; certainly it is never final, never catalogued. He writes:

The truth of an idea is not a stagnant property inherent in it. Truth happens to an idea. It becomes true, is made true by events. Its verity is in fact an event, a process: The process namely of its verifying itself, its verification. Its validity is the process of its validation.\(^{18}\)

Although truth may have no permanence according to the pragmatists, the world operates with it as if it did have permanence until the consequences of doing so are such that it is clear that a change of opinion is in order. James explains the trust placed in transient truths in the following way:

Truth lives, in fact, for the most part on a credit system. Our thoughts and beliefs pass, so long as nothing challenges them, just as bank-notes pass so long as nobody refuses them. But this all points to direct face-to-face verifications somewhere, without which the fabric of truth collapses like a financial system with no cash-basis whatever. You accept my verification of one thing, I yours of another. We trade on each other's truth. But beliefs verified concretely by somebody are the posts of the whole superstructure.\(^{19}\)

Greatly simplifying and abbreviating the history of philosophical thought, one might say that prior to Francis Bacon, men for the most part, believed that truth was fixed and that learning, study, investigation and

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\(^{17}\)James, Pragmatism, p. 201.

\(^{18}\)Ibid.

\(^{19}\)Ibid., pp. 207-208.
progress had to come from new ways of applying the old rules. There were numerous ways to express how these truths were grasped: Idealism, realism, metaphysical speculation with logic the major tool, theological pursuits with revelation the catalyst and aesthetics with creative inspiration the helper. But Bacon opened the door to the scientific method and from that time on the work of Rousseau and Pestalozzi in an emphasis on the value of man in the present world and of Darwin in the elimination of Divine mystery paved the way for the social upheaval that was to occur as a result of applying scientific principles to society's ills.

Brameld sees this kind of metamorphosis in society as the seed of the pragmatic philosophy. He writes:

No doubt such philosophers as the Englishman Francis Bacon and John Locke and the Frenchman Jean Jacques Rousseau helped to generate the liberalism that is associated with pragmatic and, hence, progressivist attitudes. Bacon helped by his effort to refine the experimental method; Locke by his doctrine of political freedom; Rousseau by such beliefs as the goodness to be gained simply from being one's natural self. We must also mention the influence of such German thinkers as Immanuel Kant and Georg W. F. Hegel. The former attempted to ground a liberal glorification of the individual in the unassailable dignity of human personality; the latter insisted upon the dynamic, ever-readjusting processes of nature and society. 20

The pragmatists, following Bacon's lead, have sought to apply science to the societal problems of man. The mind is the tool used in liberal experimentation and investigation. Brameld identifies the individual disciplines of science that have contributed to the educational arms of pragmatism. He writes:

---

Of all the sciences that employ this cultural matrix and have thus contributed to pragmatism—as it has contributed to them—we mention particularly biology, anthropology, psychology, and physics: Biology—because man is seen as an evolving, struggling organism interacting with his animate and inanimate environment. Anthropology—because man is also an organism with a very long history of interactions with his fellows living together in cultures. Psychology—because man is a behaving—thinking animal, subject, no less than other animals, to experimental understanding. And physics—because by means of this and allied sciences man has proved his astonishing capacity to come to grips with nature.21

Obviously man does demonstrate an unbelievable capacity to cope with problems of the physical environment. The pragmatists believe that capacity must be used in the study and improvement of man's institutions. Brameld writes:

And yet this very capacity raises a problem of modern culture to which pragmatists never tire of returning. Can human beings, living together in societies, learn in time to transfer their genius in the natural sciences to the human and social sciences? Can they do for themselves what they have done for the soil, for the fluids and energies of matter and space? That they have the competence pragmatism does not doubt. That they will learn to use that competence is of considerable doubt. Yet, even on this question pragmatism is optimistic. Has not the culture of which it is the great liberal herald already shown that striking progress can be made in conquer-man's whole environment, even including man himself?22

As a conclusion to this discussion of pragmatism, the following synopsis of what pragmatism is and what it means philosophically is presented in the form of a description of the attitudes of pragmatists.

The pragmatists, basing their entire intellectual fortune on a scientific view of the world, feel that it is a dynamic, open-ended, constantly changing, collection of interacting events, ideas, and objects, 

21Ibid., p. 93.

22Brameld, Philosophies of Education in Cultural Perspective, p. 94.
which operates continuously without interference of any force outside these evolving phenomena, and that man, who is only one segment of that collection, must learn of it through an objective study of the experience of all parts interacting one with another; they hold that the thought processes of man are no different from any other link in the evolutionary chain except in their accessibility for purposes of scrutiny; they maintain no certainties except for those that can be shown to be efficacious at a given point in time; they embrace no meaning except that which is derived from the consequences of a thing; and they support no dualism in so far as man is concerned, i.e., no separation of soul and body, no distinction between sensory and mental experience, no dichotomy of physical and spiritual activity.

The above definition is, however, not specifically aimed at identifying the interpretations of pragmatism as they are found in education. Since this study treats an educational methodology, consideration of how educators express principles is worthwhile.

Instrumentalism is the term used for Dewey's version of pragmatism when applied to education. James identifies the essence of the thinking behind the use of the term:

Riding now on the front of this wave of scientific logic Messrs. Schiller and Dewey appear with their pragmatistic account of what truth everywhere signifies. Everywhere, these teachers say, 'truth' in our ideas and beliefs means the same thing that it means in science. It means, they say, nothing but this, that ideas (which themselves are but parts of our experience) become true just in so far as they help us to get into satisfactory relation with other parts of our experience, to summarize them and get about among them by conceptual short-cuts instead of following the intermediate succession of particular phenomena. Any idea upon which we can ride, so to speak;
any idea that will carry us prosperously from any one part of our experience to any other part, linking things satisfactorily, working securely, simplifying, saving labor; is true just for just so much, true in so far forth, true instrumentally. This is the 'instrumental' view of truth taught so successfully at Chicago, the view that truth in our ideas means their power to 'work,' promulgated so brilliantly at Oxford.23

Albert Lynd defines the fundamentals of instrumentalism in the following way:

The implication is that knowledge is not merely the descriptive information acquired by the viewer of a scene; rather it is something which is begotten and exercised in action and which is an instrument for more intelligent action. Instrumentalism is a development of the pragmatism of William James.24

The word instrumentalism probably came to be used in referring to Dewey's pragmatism because he considered man's primary responsibility to be that of improving society. Naturally, he felt that the mind of man was the most powerful instrument for effecting that improvement. Brameld discusses the point in regard to Dewey's thinking. He writes:

It is important to understand clearly why Dewey sometimes refers to mind as an instrument with which to operate upon nature and society. The use of mind is frequently crude, but mind is also capable of remarkable refinement and dexterity. When its operations are of this character, we regard mind as truly scientific because of the method it employs—scientific whether utilized by a highly trained physician or by a skillful mechanic who has received no formal training. The point is that the possession of this precious instrument is not the franchise solely of an intellectual minority. Mind functions at some level whenever man, struggles to survive, tries to solve his daily problems by thinking and acting. Yet, even today it functions far less fruitfully and widely than it must if our culture is to achieve the status of which it is capable—a status in which it is governed by intelligence, by scientific method everywhere at work.25

23James, Pragmatism, pp. 57-58.


25Brameld, Philosophies of Education in Cultural Perspective, p. 107
That instrumentalism is a distinct and separate philosophy of education cannot be shown; rather it refers to an emphasis within pragmatism that looks at the school as an instrument (an extension of the mind) for improving man's life. Society can no longer be satisfied with the transmission of a cultural heritage as the sole product of the schools. In a democratic society the school can bring about changes for the benefit of all.

Since Dewey and other pragmatists advocate a scientific approach to acquiring knowledge, the experimentalist leanings of these men are a natural outgrowth; the school has a responsibility to foster experimentation in an effort to capitalize on the truths that work for a time. Advocates of this idea place great importance on the problem-solving situation in an educational setting. Again it must be said that experimentalism is probably not a separate and distinct philosophy but an attitude towards education that some pragmatists have taken.

Experimentalism reflects accurately the pragmatists' belief that there are no fixed truths or values, that truths and values (in education, methodology, guidelines, techniques, courses of study etc.) are revealed through discovery of workable arrangements, and that man will be best served by trying new ideas in a social context. Naturally, an inductive approach is the watchword and an open mind, free from a priori boundaries is a must.

The school, according to the experimentalists, should be used to bring about true democracy. Brameld generalizes in an attempt to show the conflict between the new (experimentalism) and the old (absolutism).
He writes:

On the whole, and granting exceptions, we may say that self-interest, inequality, planlessness, and nationalism tend in our culture to be absolutist in spirit and action; whereas social-interest, equality, planning, and internationalism tend in our culture to be experimentalist in spirit and action.26

The last educational fragment or expression of pragmatism to be considered is progressivism. Advocates of this attitude embrace the bulk of pragmatic philosophy and thus would endorse the instrumentalist and experimentalist points of view. Brameld identifies two groups within the progressivist movement.

Progressivist beliefs, formulated in philosophic terms, are characteristically of two classes: In some matters they are negative and diagnostic; in others they are positive and remedial. The former are expressive of opposition to authoritarianism and absolutism in all its forms, modern as well as ancient: Religious, political, ethical, epistemological. The latter are expressive of man's confidence in his own natural powers, particularly his self-regenerative power to face continuously and to overcome satisfactorily the fears, superstitions, and bewilderments of an ever-threatening environment.27

Pragmatism and progressivism are not synonymous, indeed, some progressives are not pragmatists. Progressivism began as a revolt or reform movement against the cold, formal education of Europe and early America. In the early stages of the movement there was no educational theory; the rebels were searching for a theory; it is only natural that Dewey and other pragmatists would give support to the movement, at least in their opposition to the old system. Butler assesses the conflict in this way:

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26Brameld, Philosophies of Education in Cultural Perspective, p. 58.

27Ibid.
Well, the old education was wrongly an education of imposition: imposition from above and outside the learner's experience; imposition of adult standards; imposition of a set subject matter; and imposition of methods. Consequently, it not only created a big gap between learning and experience but often seemed to operate on the assumption that this gap was a necessity. The old education was also a practice in which subject matter was the centrality. It was contained in books, assumedly. It was in the heads of elders. It was essentially static. It was regarded as adequate for the future because of a companion assumption that the future will be very much the same as the past.

The new education was a clear improvement over the old at a number of points. It substituted expression and cultivation of individuality for imposition from above. It supplemented discipline with greater freedom of activity. It paralleled learning from texts and teachers with learning through experience. It gave meaning to the acquisition of skills by making skills a means of realizing ends. It corrected the general objective of preparing for a remote future by full exploitation of its concern to make the most of present opportunities. It modified static aims by introduction of direct acquaintance with the world—an acquaintance which disclosed the world as changing and not static. 28

Given a choice between the above emphases, virtually any educator, whether or not he is a pragmatist, might align himself with the progressive movement. It would be quite reasonable for an educator with a deep religious and idealistic conviction to endorse the meaningful pursuits described above by Butler. So although Dewey comes to mind when progressivism is mentioned, many educators who consider Dewey too radical are championing the educational programs that aim at allowing children more freedom, fostering learning by means of experience, placing importance on the present as opposed to a remote future and recognizing that change is an integral part of the world today. It can be seen by many

that learning skills is not an end; it is a means of attaining ends. It is clear to many who are not pragmatists that retaining programs that do not work is foolish. The need for experimentation is hardly questionable now.

Moreover, hardly an educator lives who would not be able to see the benefit of using the school as an instrument for bringing about improvements in society and thus increase the self-actualization of every individual. Even the most conservative thinker must give way to the momentum of the need for intelligent change.

Pragmatism looks at truth as something which is evolving, happening and refining itself in societal tests. It is maturing constantly, refusing to be permanently defined and its function is to be applied to the cure of society's ills. Man can mature with that truth and speed its evolution; and in education, he can bring it to bear through experimentalism, instrumentalism and progressivism.
CHAPTER III

BASIC TENETS OF THE AUDIO-LINGUAL METHOD

This chapter is concerned with examining what is characteristic of the audio-lingual method of teaching modern languages. The statements of professional organizations, governmental agencies, teachers and authors are similar; Rivers' analysis of the method is certainly an accurate listing of basic assumptions; however, there are authorities who include certain practices and attitudes that are not included in Rivers' assumptions. This chapter develops a summary of all major characteristics of the method and refines the findings into six broad, basic "tenets" to be used as a guide to testing the hypothesis of the study in subsequent chapters.

Major statements on the subject

In 1964 Rivers developed the following major assumptions about language learning of the audio-lingual method:

Assumption 1. Foreign-language learning is basically a mechanical process of habit formation.
Assumption 2. Language skills are learned more effectively if items of the foreign language are presented in spoken form before written form.
Assumption 3. Analogy provides a better foundation for foreign-language learning than analysis.
Assumption 4. The meanings which the words of a language have for the native speaker can be learned only in a matrix of allusions to the culture of the people who speak that language.¹

A statement which undoubtedly represents the majority of foreign language teachers was made by the Modern Language Association. Its scope is broader and specific attitudes are expressed which are included in Rivers' assumptions only by extension of each assumption. The Modern Language Association's statement follows:

The elementary language course at all levels, from elementary school through college, should concentrate at the beginning upon the learner's hearing and speaking foreign language. Optimum results can be achieved by giving as much individual or controlled group oral practice as possible, and by setting the upper limit of class size at twenty. Throughout later stages, in lectures and in class discussions of literature and civilization, students should be provided with frequent opportunities for maintaining the hearing and speaking skills thus early acquired.

Learning to read a foreign language, the third phase of the hearing-speaking-reading-writing progression in the active and passive acquiring of language skills, is a necessary step in the total process. In teaching this skill, the goal should be reading with understanding and without conscious translation. Translation should be used only rarely as a device in teaching reading, but may come at a later stage as a meaningful literary or linguistic exercise provided that high standards are insisted on. Repeated systematic grammar review is wasteful in a reading class, but explanations of recurring, complex syntactical patterns is essential.

Writing is the fourth stage in the early acquirement of language skills; the student should write only what he is first capable of saying correctly. Topics should be assigned and carefully defined in such a way that the student may utilize to the maximum the vocabulary and speech patterns he has acquired. On an upper level of accomplishment, writing may include original composition, consideration of stylistics, analysis of literary texts, and translation of passages of literary English.²

This statement of the Modern Language Association is by no means a complete description of the audio-lingual method. The policy has, however, placed certain boundaries on what is accepted in modern pedagogy in the language field.

The Office of Education of the U. S. Department of Health, Education and Welfare endorsed these ideas and incorporated them into their National Defense Education Act Institutes for foreign language teachers to the extent of including demonstration classes in the audio-lingual method. Their statement focuses attention on the spoken language in the initial stages.

Reading and writing are not neglected in an audiolingual approach to foreign language learning. Generally speaking, at the start students read and write only what they have practiced orally and then only for the purpose of reinforcing the oral skills. Reading of unfamiliar materials and extensive writing are postponed until a firm basis has been established in understanding and speaking the new language. Acquisition of the fundamental skills of associating letter combinations with sounds and of reading aloud combinations of known words in sentences constitutes the first stage in learning to read and write. The foundation is thus laid for further effort leading to the long-range goals—the ability to read rapidly for comprehension, without mental translation, and with literary perception and appreciation, and the ability to write literate free composition.³

The obvious stress placed on the spoken language is the result of the objective examination of language in the emergent science of linguistics. Brooks expresses the view of the linguists.

In the popular mind, language is what is written in books and learned in school. That the central band of language spectrum, the audio-lingual, is primary and generative, while the other two bands, the gestural-visual and the graphic-material, are derivative, is an idea proposed for the first time by our contemporaries, and it has not yet gained wide acceptance. Yet even the five-year old who has never been in school exemplifies in every utterance the undoubted hallmark of the language community in which he has grown up. We are reminded by Bloomfield in Language, page 21, that "until the days of printing, literacy was confined to a very few people. All languages were spoken through nearly all of their history by people who did not read or write; the languages of such people are just as stable, regular, and rich as the languages of literate nations." By far the greater number of known speech communities speak their language without writing it; none has ever been discovered that writes its language without speaking it. The length of time that writing has been in use—five or six thousand years at the most—is trifling in comparison with the length of time spoken language has been in existence. Whether or not an individual becomes literate, the language he speaks remains throughout his life a dominant factor in his personality, the core of his inner thought, and by all odds the most utilized mode of contact with his fellow man. We may safely conclude that language always has occurred and always will occur chiefly in its audio-lingual form.4

Authorities in the field agree that the spoken word should get substantial emphasis since it is the language; the written word is merely the representation of that language. Further testimony as to the importance of the audio-lingual band of language comes from Archibald Hill.

The linguist's first statement about language is that it is made up of sounds. Other symbolic systems—writing, Morse Code, even hieroglyphics—are secondary representations, and are at best, substitutes for language. Even in our own literate community we learned to speak long before we learned to write, and we carry our daily affairs far more by means of speech than by writing.5


The guidelines set up by the Modern Language Association are general, permitting the use of any method thus far developed. However, virtually every method that could be analyzed prior to World War II, excluding, of course, individual methods employed by individual master teachers, fell short of fulfilling the minimum requirements of the association's policies. Many approaches included elements which were certainly in keeping with those policies. It might be argued that the audio-lingual method is no more than an outgrowth of the conversational or natural method, the German Reform Method and the direct method, all of which were developed during the 19th century as a reaction against the grammar-translation method. Certainly the eclectic method was, as its name implies, an attempt to combine all methods so that the four basic skills would be developed. The reading method made no claim to producing mastery in the four skills; instead it was limited to developing the ability to read only. The army method placed little emphasis on the graphic skills; the greatest portion of the students' time was spent in intensive work with the aural-oral skills.

None of the methods prior to World War II were successful in developing all four skills, listening, speaking, reading and writing. The need to do so was clear and real emphasis had to be placed on the spoken language. Thus, the Modern Language Association recommended the following practices in 1944:

(1) careful initial selection and classification of pupils on the basis of their ability to learn; (2) an audio-oral approach to the study of a foreign language; (3) increased amount of time devoted to in-school practice in the use of the language; (4) emphasis on colloquial language dealing with actual current life situations;
(5) small classes or practice groups supervised by teachers who really speak the foreign language; (6) development and appropriate use of adequate audio-visual equipment; and (7) utilization of all school and community resources in providing opportunities for the maximum possible amount of practice in the use of the language during the learning process.

Interest in foreign languages grew rapidly following World War II and the National Defense Education Act of 1958 gave federal support to new methodology in modern languages. Institutes were developed on university campuses to help improve teachers of modern languages. The audio-lingual method was advocated in these institutes.

In 1963 the State Department of Public Instruction of Iowa appointed a committee of teachers to study the new methodology and their description is as follows:

It is based on the premise that initial emphasis should be solely upon the dual skills of understanding from hearing and speaking; that is, upon communicating and receiving spoken messages in the new language (called the target language), with no reference to the language in its written form. The recommended length of time which should intervene before the introduction of reading and writing varies from six to eight weeks, perhaps even a semester, at the senior-high-school level, or two or three years in the early elementary grades. This initial concentration on the sound system and characteristic patterns of the spoken language is believed to facilitate and reinforce acquisition of reading skill when material is later introduced.

The idea of language as something to be heard and spoken continues to receive emphasis throughout the course. Imitation of native speech, a characteristic feature of the Army Method, is retained as a cardinal principle; the model being supplied either by the teacher or in the form of a tape recording or a phonograph record. The use of mechanical devices is becoming more prevalent, with mechanical aids ranging all

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the way from a single phonograph or tape recorder to a complete lan-
guage laboratory with booths which enable pupils to work simultan-
eously but individually, repeatedly comparing their own recorded
speech with the native model and progressing each at his own rate of
speed, while the teacher at the control panel guides and checks the
work of each. Primary importance is attached to gaining automatic
command of basic structural patterns in the new language rather than
to acquiring a large vocabulary. And, finally, for purposes of
evaluation and articulation, the total foreign language program of a
particular school, whether it begins in elementary school or in
senior high school, is divided into successive stages or levels, with
definite goals assigned to each, together with the relative emphasis
to be given during each stage to the four skills of speaking, aural
comprehension, reading and writing.7

This analysis of the method, formulated in 1963 under the auspices
of the State Department of Public Instruction of Iowa, does not conflict
with the policies of the Modern Language Association and might be con-
sidered adequate. However, there are other techniques and practices which
are widespread enough to warrant consideration.

Other characteristics of the method

According to Huebener, a lesson in language should spring from
dialogue. He gives his rationale for such a position.

Language is the everyday spoken utterances of the average person
at normal speed. This oral communication usually consists of talk
between two or more persons: That is, conversation. . . . Hence the
dialogue should form the basis of every language lesson.8

The widespread acceptance of the dialogue as an integral part of
the audio-lingual method is seen in nearly every beginning textbook. The
suggestion in Huebener’s statement is that language cannot be separated

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7Iowa State Department of Public Instruction, Modern Foreign

8Theodore Huebener, How to Teach Foreign Languages Effectively
from conversation; they are synonymous. Therefore, if one is to learn a language, he must learn conversation (dialogue).

Kinneavy feels that the dialogue is essential. He writes:

Language teachers have come more and more to recognize the sterility of a purely grammatical approach to the teaching of a language. In English teaching, the inadequacy of formal grammar taught divorced from actual composition or speech situations is almost axiomatic in modern treatments of the problem. In foreign language teaching, this movement has taken the direction of an insistence on actual speaking situations rather than formal grammatical emphases.9

Stack feels that in order to place emphasis on the spoken word, there must be interest inherent in the lesson material. He says:

... Classroom presentations of new sounds, vocabulary, and structures concentrate on the aural and oral parts of language. This is why the audio-lingual method relies heavily on visual aids and informative, interesting contexts (dialogues).10

Cornfield was aware of the artificial quality of traditional material.

... Conversations, dialogues and plays are better suited for developing oral ability than are short stories, novels or articles which were written to be read silently.11

Brooks considers the dialogue, properly handled, the best way of introducing language because of its genuine quality and the relationship that the dialogue has with other parts of the lesson. He writes:

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There are many reasons why language in dialogue form is the most rewarding for the learner to work with at the early levels. It involves a natural and exclusive use of the audio-lingual skills. All the elements of the sound system appear repeatedly, including the suprasegmental phonemes, which are often the most difficult for the learner. All that is learned is meaningful, and what is learned in one part of the dialogue often makes meaning clear in another.\(^{12}\)

Lado sums up the value of the dialogue by showing how all subsequent activity in the spoken language stems from it. He writes:

With notable variations among different authors and groups, the methods and materials which today aspire to be up to date usually contain (1) basic conversational sentences for memorization, (2) structural notes to help the student perceive and produce the stream of speech and the sentence patterns of the foreign language, (3) pattern-practice exercises to establish the patterns as habits, (4) laboratory materials for oral-aural practice out of class, and (5) opportunity for use of the language in communication rather than in translation.\(^{13}\)

The policies set forth by the Modern Language Association do not include all the facets of what is commonly called the audio-lingual method. The dialogue has become an integral part of this scheme, although the statement of the association makes no mention of it.

Another attitude found in almost every textbook but which does not appear specifically in the statement of the Modern Language Association is that the audio-lingual method is based on an inductive approach to teaching grammar. This approach is implemented by means of the pattern. This pattern is an utterance in the dialogue which presents a certain grammatical principle; by variations of many different kinds,\(^{12},^{13}\)

\(^{12}\)Brooks, Language and Language Learning, p. 141.

these patterns bring an automatic transfer of one learning item to an entirely different situation. An analogy has been developed in the drills to the point that the student knows how to manipulate words within a structure in order to express himself in a new situation.

The order in which this induction takes place is "imitation, analogy, and analysis," according to the Modern Language Association. The learner imitates several examples of sentences or utterances which follow a pattern in grammar; he sees an underlying similarity among all the examples; he then analyzes what it is that governs these examples.

The following statement appears in an article developed by the Modern Language Association as an outgrowth of a conference on the application of linguistics to language learning in 1964.

A significant moment in a child's learning his own language is the first time he says something like "Mary goed home." This mistake is a creative mistake, for it shows that the child is beginning to understand how language works. By thinking of "sew, sewed" or "show, showed," which he learned through imitation, he has created by analogy a new pair, "go, goed," that he had probably never heard, and in so doing he has shown that he can learn by analogy, even though this statement is not a complete success. Until you can make and understand new utterances, building upon patterns learned earlier by imitation, your knowledge of the language is even more limited than the child's when he says "Mary goed home." Learning how to create by analogy is the purpose of pattern drills and other exercises. Each of these drills begins with a model. A child has to grope his way toward language control through many trial-and-error analogies, but a student using a good textbook will have step-by-step practice arranged to keep his errors to a minimum.

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15 Ibid.
The analogy is an almost automatic result of presenting material inductively; this happens in native language acquisition; the audio-lingual method capitalizes on this observation of first language learning.

Brooks expresses the importance of analogy in the following:

... Grammar is not a matter of rules and examples extracted from the graphic-material band, but of pattern practice on models chosen in the audio-lingual band. A student learns grammar not by attempting to say everything he will eventually want to say, but by familiarizing himself with structure patterns from which he can generalize, applying them to whatever linguistic needs he may have in the future. Little children constantly say things they have never heard because they have quite unconsciously recognized and learned patterns that they then have at their disposal for the expression of their intentions. This use of analogy can be made a potent ally of the learner of a second language.\textsuperscript{16}

Cornfield makes the connection between pattern drill and inductive learning in this way:

The pattern drill is an oral exercise designed to enable the student to acquire verbal control over a grammatical construction. This is accomplished by providing sufficient repetitions of the motif of the exercise in a number of similar contexts so that the linguistic pattern emerges.\textsuperscript{17}

It has already been noted that Lado presents the inductive approach through pattern-practice exercises as basic to the audio-lingual method. He includes also laboratory materials for aural-oral practice outside of class as an integral part of the method; though this is not found in the Modern Language Association's policies cited previously, it is in the

\textsuperscript{16}Brooks, \textit{Language and Language Learning}, p. 49.

\textsuperscript{17}Cornfield, \textit{Foreign Language Instruction}, p. 53.
thinking of this organization to make use of such aids. They recommend:

1. That language instructors through experimentation familiarize themselves with and develop the possibilities of using audio-visual equipment.
2. That objective evaluation techniques be developed and applied.
3. That state, regional, and national organizations of language teachers make increased efforts to study these experiments and to communicate their findings to the widest possible audiences.
4. That adequate training in the use of A-V techniques be included hereafter in the preparation of foreign language teachers.
5. That language instructors in individual institutions seek administrative support for language laboratory equipment, including visual aids, as an already widely accepted adjunct to teaching.  

Although not every school has a language laboratory, almost all publishers of modern language materials include taped exercises to be used in the language laboratory. Of course, these materials may be used with nothing more than a tape recorder in a classroom. For this reason textbooks are developed in a way quite different from the way in which they were written before the time of the audio-lingual method. The material is organized in sequence following programmed instruction techniques, in order to maximize the value and effectiveness of the analogy that results. But the textbooks are not designed specifically to give intensive practice. It is to the language laboratory that this responsibility is assigned. Nelson Brooks analyzes the role of the laboratory in this way:

The language laboratory can be effective in learning, not in terms of the dual nature of authentic language behavior—a friendly chat with a machine is still quite a distance in the future—but

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rather in terms of the repetition and overlearning of behavior patterns that are to become habitual. The advantage of the machine over the living person for purposes of sustained repetition is obvious; the machine can repeat in identical fashion what was said before, and it can do so without fatigue or irritation. The machine can also record the student's response, which he may judge more critically when replayed than he can as he hears himself speak. He can also compare his response with the original, often perceiving what was not clear to him while he listened and replied. 19

Although the material usually included in the language laboratory tapes is based on programmed instruction principles, there is no intent in the minds of those who advocate the audio-lingual method to expect the student to teach himself. The grammatical structures and patterns are first presented in the classroom and subsequently practiced in the language laboratory. Stack explains this in the following way:

The language laboratory is a drill ground guided by authentic native voices. The exercises presented in the laboratory for practice are systematic, giving intensive active practice in application of structural and phonetic principles previously presented in the classroom. (It is impractical to expect the student to learn new principles in the laboratory unless rigorously complete and carefully tested programmed materials are available for full self-instruction.) The economics of the use of the laboratory time are as follows: One must assume that the acquisition of any skill requires long, regular, systematic, active (not passive, spectator-type) participation through physical and mental practice. A classroom recitation of twenty-five students would afford each student only two minutes of active participation during a 50-minute period. Only during those two minutes, his share of the time, would the student be able to engage in individual active practice of the language.

On the other hand, 30 minutes in the language laboratory afford at least 20 minutes of intensive, incessant active individual practice; this is ten times the amount of individual practice possible in the classroom. 20

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19 Brooks, Language and Language Learning, p. 147.

20 Stack, The Language Laboratory and Modern Language Teaching, p. 84.
In addition to the statement of the Modern Language Association there are several other considerations which are synonymous with the audio-lingual method. Lado's summing up of the method is quite comprehensive and yet there is an emphasis apparent in every dialogue, in virtually all pattern-drills, and in nearly every activity connected with this method. This key element is the verb. The fact that all speech deals with a verb either expressed or understood is not a modern revelation. Rather it dates back at least to Gouin's System. He recognized the verb as the entity to which all other learning could have a logical and meaningful approach. Here is how he expressed the value of the verb:

The child's first word, even if monosyllabic, is not a simple word, but a phrase, complete sentence: The enunciation imperfect but formed from a judgment fully complete. The child of three conquers, assimilates the mother-tongue not word by word but phrase by phrase, sentence by sentence. We will also put on one side this precious article of the natural system, with it to endow, later on, our artificial system.

Finally, the child, going from act to act, articulated either aloud or softly to himself the expression of this act; and this expression was necessarily the verb. This was the last revelation (or the last but one), and perhaps the most important.

How shall I trace what this revelation was to me? The verb! Why, it was the soul of the sentence. The verb was the foundation upon which the child, little by little, built up his sentence. The verb was the germ from which, piece by piece sprang and blossomed forth the sentence itself. The verb! Why, when we have this element of the sentence, we have all; when this is lacking, we have nothing. The verb! This, then, was the link by which the child attached sentence to sentence, perception to perception, conception to conception. 21

One final technique or practice should be considered as an integral part of the audio-lingual method. This is called choral response, choral mimicry or even choral recitation. The procedure is widespread among writers of audio-lingual texts and materials. Lado explains its operation as follows:

Begin with group or choral recitation; and when the class has made some successful repetitions, that is, when you cannot detect any gross dissonances in the group response, move to individual recitations. Group recitation offers clear advantages at the beginning of a drill. The student is less inhibited in a group response; he recites more readily and everyone has a chance to practice every sentence.²²

The teacher is focusing his attention on drilling the students in the aural-oral band; the activity is primarily a neural-physical exercise with major emphasis on the development of skills rather than an intellectual exercise. Cornfield assesses the technique.

Choral imitation serves a very important purpose in language teaching and learning. The full chorus gives the student the chance to practice aloud in anonymity until he has taken hold of the sound and speed of the sentence. He is spared the embarrassment of a bad solo performance.

Choral repetition gives everyone the chance to perform. Every student has the opportunity to repeat many times. Every student gets the chance to hear the model and imitate immediately after hearing while it is still fresh in his ears.

By dint of the numerous repetitions which choral response makes possible, the students begin to sense the word order of the foreign language, the sentence structure, and the constructions of words and phrases. They learn to accept the language as it is. They begin to see that correct intonation, rhythm, and cadence are as important as pronunciation. They begin to realize the importance of mimicry in foreign language learning.²³

²²Lado, Language Teaching, p. 66.
²³Cornfield, Foreign Language Instruction, p. 43.
Summarizing the policies of the Modern Language Association, the Office of Education, and the elements of the audio-lingual method which are commonly found in textbooks and the works of writers in the field, it is possible to describe the method as follows:

Employing little if any English, the audio-lingual method is an inductive approach to teaching foreign languages which places emphasis on the spoken word to the extent that, during the initial stages (this varies from a few days to several months), no writing or reading is involved until mastery of the basic spoken language is complete; the inductive approach is brought about by means of carefully programmed pattern sentences taken from dialogues or basic sentences which stress the anthropological concept of culture, followed by general statements of grammatical importance, followed by pattern-practice materials to be used in the language laboratory; the programmed pattern sentences and the pattern-practices make use of the verbs as the "skeleton" of the language since all statements, commands and questions are based on verbs either expressed or understood; this entire method recognizes that language learning, before any literary work or analytical study of grammar can be undertaken, must result in the acquisition of a complex set of physical and neurological habits which are so thoroughly formed that the spontaneous use of the language in listening, speaking, reading and writing is automatic and free from the need for translation; group drill is a technique used to introduce new material and increase the practice of every student during the class period; and the advanced levels of the
method will place more and more emphasis on the graphic skills since the end result should be the mastery of all skills and an appreciation or awareness of the culture from which the foreign language emerged.

This definition or explanation of the characteristics or tenets of the method is the one which this study will consider throughout. However, in order to work specifically with individual characteristics to determine whether or not the entire method is based on pragmatism, the definition is refined into the following six major premises.

1. Little or no use is made of the learner's native language.

2. All grammatical principles and linguistic concepts are presented inductively by means of pattern sentences based on a verb construction and which are taken from the dialogue or basic sentence of each lesson.

3. All material to be learned is presented in a dialogue or in basic conversational sentences which stress the anthropological concept of culture.

4. The introduction of graphic skills is delayed until aural-oral mastery is complete.

5. Group drill of pattern sentences is used to introduce new material; similar drill material is available in magnetic recordings so that physical and neurological habits can be developed well enough to avoid translation.

6. Advanced levels of study place more and more emphasis on the graphic skills, analysis of grammar and study of literature; the long range goals are the mastery of listening, speaking, reading and writing and an appreciation of the culture of the people who speak and write the language.
These six "tenets" of the audio-lingual method are a synthesis of descriptions of the method coming from governmental agencies, professional organizations and writers of textbooks in the field. The definition of the method from which these six tenets are derived is broader than the description of any single source—broader because the method has been evolving and refining itself by adding new and specific elements from the field of teaching modern languages.
CHAPTER IV

TENETS OF THE AUDIO-LINGUAL METHOD IN PRAGMATISM

The task in this chapter is to examine individually each of the six tenets of the audio-lingual method as they were developed in chapter III to determine its relationship to the theories of pragmatism. Each tenet is considered in terms of whether or not it reflects pragmatic theories as they are defined in chapter II.

Little or no use of the native language

The acquisition of a first or second language involves such intensity of contact with that language that habits are developed, many of which hardly seem to be the result of any activity that is primarily intellectual. Rather, the learner develops a set of physical and neurological habits, which are the natural outcome of that intensive contact with the language.

The tenet of the method which prohibits or greatly curtails the use of the learner's native tongue is aimed at producing bilingualism within the scope of the student's curricular experience; complete bilingualism has been abandoned as a goal for formal scholastic programs of modern language instruction because, of course, such a degree of skill and knowledge of a second language requires long periods of living
with a language within the culture of that language so that basic and fluent use of that language is an integral part of living. The schools cannot hope to duplicate the environment that produces such bilingualism. Joshua A. Fishman analyzes "bilingualism within the scope of the student's curricular experience." He writes:

... psychologists and social psychologists concerned with bilingualism differentiate between two major types. One type of bilingual thinks only in one of his two languages, usually in that which is his mother tongue. When he produces communications (spoken or written) in his "other tongue," it is obvious that he is not thinking in that language from the degree of grammatical (not to mention lexical and phonetic) interference that his communications reveal. This type of bilingualism, which is based upon a neurological organization fused so that one language depends substantially on the same neurological components as the other, is referred to as compound (Ervin-Osgood, 1954) or interdependent bilingualism. It may be contrasted with a type of bilingual functioning in which the individual keeps each of his languages quite separate. He thinks in X when producing messages (to himself or to others) in X, and he thinks in Y when producing messages in Y. This type of bilingual functioning is referred to as coordinate or independent bilingualism.  

It is "coordinate or independent bilingualism" that one seeks to promote in curtailing or prohibiting the use of the student's native language in the classroom. Proponents of the audio-lingual method are desirous of producing two separate sets of neurological components. Prohibiting or curtailing the native tongue aims at maximizing the students experience in the new or "target" language. The student becomes a participant in the aural-oral "discoveries" and activities as well as those in the analytical and graphic realms. Such participation is a characteristic of pragmatic though. Dewey is emphatic on this point.

There is no such thing as genuine knowledge and fruitful understanding except as the offspring of doing.²

He further stresses the importance of experience.

One ounce of experience is better than a ton of theory simply because it is only in experience that any theory has vital and verifiable significance. An experience, a very humble experience, is capable of generating and carrying any amount of theory (or intellectual content), but a theory apart from an experience cannot be definitely grasped even as a theory. It tends to become a mere verbal formula, a set of catchwords used to render thinking, or genuine theorizing, unnecessary and impossible.³

Speaking of good, successful teachers, Dewey writes:

They give the pupils something to do, not something to learn, and the doing of such a nature as to demand thinking, or the intentional noting of connections; learning naturally results.⁴

Kilpatrick is convinced that learning occurs only in connection with experience. He defines learning in this way:

Just what do we mean by learning? The definition here chosen is this: Learning is the tendency of any part or phase of what one has lived so to remain with the learner as to come back pertinently into further experience. When such a tendency has been set up, learning has to that extent been effected. To accept anything less of a definition of learning than to expect it so to remain and come back relevantly into experiences seems indefensible. If "learning" does not do this, why should it be called "learning"?⁵

³Ibid., p. 144.
⁴Ibid., p. 154.
Park seems to suggest that this tenet of the audio-lingual method should be submitted to a pragmatic test. He writes:

The pragmatic method in such cases is to try to interpret each notion by tracing its respective practical consequences. What difference would it practically make to anyone if this notion rather than that notion were true? If no practical difference whatever can be traced, then the alternatives mean practically the same thing and all dispute is idle.6

Defending the limitation of the native language in the classroom is not the purpose of this study; nevertheless, application of the pragmatic method to the problem of developing mastery of a language shows the reason behind advocating that "little or no English" be used in the classroom. If silence is the choice of the student, the practical consequences will be that he will not learn to speak the foreign language fluently. If he chooses (and is allowed) to use English, he obviously will not be leaning on the new language for his communication needs and the new language will not be "lived" as Kilpatrick would have it.7 If the student begins from the first day to communicate in the new language, he will develop through practice a fluency that is born of experience and "living" the language. Looking at the practical consequences of each of the alternatives, the observer can see that the decision to maximize use of the foreign language in the classroom was based on pragmatic considerations.

It is significant to point out that the pragmatist has no specific goal in terms of the fluency of the student; it is vital that the student grow and continue to grow. If he becomes as fluent as a native speaker of the language, his job is not finished; plans for his study may be modified in view of his success but the necessity of his continued growth remains a guiding principle. Brubacher expresses this idea in the following way:

Most readily deducible is the fact that the progressive has no fixed aims or values in advance. Educational aims, no matter how well authenticated by the past, are not to be projected indefinitely into the future. In a world rendered precarious and contingent by a compounding of the novel and the customary, educational aims must be held subject to revision as one advances into the future. If education has any general aim in the light of which these successive revisions can take place, it is only that of pupil growth. But growth itself has no end beyond further growth.®

The assumption that use of the new language for communication in the classroom is valuable echos again and again in pragmatic thinking. Brubacher points out that:

The pragmatic theory of knowledge is further strategic in the progressive's conception of the curriculum. For the pragmatist, knowledge is something which is wrought out in action. Before it is used, it is merely information. 9

Dewey's insistence that education should be built on experience has relevance here. He writes:

The quality of any experience has two aspects. There is an immediate aspect of agreeableness or disagreeableness, and there is its influence upon later experiences.10

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9Ibid., p. 332.

Certainly, speaking the foreign language in the classroom both in response to questions posed as integral parts of lessons and in tangentially related utterances necessary for the complete operation of the class is an experience; it is, moreover, genuine in that students use the new knowledge in meaningful communication exchanges with the instructor and with other members of the class. At least part of this activity is "living" the language. For example: If a student must use the foreign language to express the following, the pragmatic quality of such an experience is evident.

1. "What page are we on?"
2. "What's tomorrow's assignment?"
3. "I don't have a pencil."
4. "What's going on tonight?"
5. "Give me some paper."

Brameld points to one segment of this experience that focuses our attention on only part of the students' experience being absolutely pragmatic. That is, the teacher's insistence on the students' using only the new language in their utterances does not in itself fit the pragmatic mold. Here he clarifies the vital criterion.

... The problem approach is not in accord when "problems" are artificially contrived without careful consideration of whether they bear upon situations that are meaningful to students. A large proportion of the ordinary exercises in, let us say, arithmetic have no such bearing. They are, in fact, counterfeit problems—textbook stereotypes divorced from economic occupations and other cultural interests.11

Many other mundane situations occur in a typical classroom which, if dealt with in the foreign language, would constitute a genuine experience.

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A look at the five "steps" in an act of thought expressed by Dewey substantiates the thesis that exclusive use of the foreign language in the classroom is in keeping with some theories of pragmatism.

The essentials of method are therefore identical with the essentials of reflection. They are first that the pupil have a genuine situation of experience— that there be a continuous activity in which he is interested for its own sake; secondly, that a genuine problem develop within this situation as a stimulus to thought; third, that he possess the information and make the observations needed to deal with it; fourth, that suggested solutions occur to him which he shall be responsible for developing in an orderly way; fifth, that he make opportunity and occasion to test his ideas by application, to make their meaning clear and to discover for himself their validity.12

The inductive approach

The new methodology in foreign language instruction insists that new material be presented inductively. The language teacher believes that interesting, clear, and carefully organized drill elements, questions, or other exercise material, each example of which has something in common with all the others (a grammatical principle), will stimulate the students to induce the universal element, the generalization, or the "rule". Furthermore, audio-lingualists are certain that what is thus learned (by discovery) will be remembered better than something learned in a deductively presented lesson. The "learning by doing", the value of "using" the material and the efficacy of the students' discovering for themselves are all closely related and are certainly

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pragmatically based. Brameld observes:

"... The experimental method cannot function merely by draw-
ing upon a reservoir of knowledge— upon rules, laws, given facts—
or upon repetitive skills. The evolutionary quality of all
experience imparts to every genuinely problematic situation a
similar quality— a quality of the temporal, the unique, and the
particular. Speaking again in terms of logic; such situations
demand a technique that is in essence inductive; the examination
of all factors that are relevant and the seeking out of relation-
ships, the process guided throughout by tentatively maintained ends-
in-view which, when tried out, may eliminate the initiating
quandary."

In considering the individual and the world, Dewey sees the
inductive, experimental method as essential in the pursuit of knowledge.

"... Men must observe for themselves, and form their own theories
and personally test them. Such a method was the only alternative to
the imposition of dogma as truth, a procedure which reduced mind to
the formal act of acquiescing in truth. Such is the meaning of what
is sometimes called the substitution of inductive experimental methods
of knowing for deductive."

An inductive approach to gaining knowledge was certainly not new
when Dewey and other pragmatists wove it into their thinking. Frederick
Mayer identifies Francis Bacon as the one who first gave it primary
importance.

"... This method was to revolutionize both the scientific and the
religious outlook of mankind, for it stressed experience, exact meas-
urement, and rigorous verification. Indeed, the system of empirical
science, as used by the American pragmatists, represented a triumph
of Bacon's inductive method."

13 Brameld, *Philosophies of Education in Cultural Perspective*,
pp. 145-146.


15 Frederick Mayer, *American Ideas and Education* (Columbus, Ohio:
Nothing has been said as to why an inductive approach is satisfying to pragmatists or, more specifically, what is pragmatic about induction. Michael Scriven, presenting a hypothetical situation, shows the pragmatic quality of inducing knowledge.

So if someone asks for evidence for the prediction about the sunrise, we can readily produce it from our records. But if he then asks what makes us think this is evidence, i.e., how any evidence from the past can support a prediction about the future still ahead, we can only reply that evidence is simply that material from the past which until now has turned out to be a reliable indicator of the future. And if doubts are raised as to the propriety of so using the term "evidence" (or "grounds," etc.), we can only say, "It does the job: It does connect the key elements in the concepts of grounds and evidence; it does identify indicators that lead from truths to further truths; such a use has led to true predictions, does not contradict other uses, and so on." We have had to shift gears; we cannot go on giving evidential support for the principle of evidential support, ad infinitum. At the end we can point to something much simpler and more conclusive, though to do this is to give a different kind of proof. We point to the fact that what we are calling evidence is living up to its billing.16

Language teachers are reluctant to analyze grammatical principles carefully; they are convinced that such a deductive approach is not the way in which they learned their native language; they are confident that students will be able to induce the universals and the satisfaction in having made the discoveries is worthy of note in terms of motivation. Moreover, they are convinced that knowledge of the grammatical principles governing speech in a given language is not necessarily evidenced by the ability to express the principle in words.

John P. De Cecco indicates that there is widespread allegiance to the inductive method and the fact that the word "discovery" is used is further evidence of pragmatic underpinnings of foreign language methodology.

The instructional methodologies of Taba, Elzey, and Suchman are primarily inductive. In terms of Kersch and Wittrock they may be described as "guided discovery." Guided discovery is an explicit concern of Taba and Elzey, who are investigating types of instructional intervention or "teaching strategies." The intervention is designed to "stimulate productive and creative thought," what is later described as "inductive discovery." With the more rigorous definition of dependent variables it may be quite possible to utilize conventional experimental design in an operational test of competing teaching strategies.\footnote{John P. De Cecco, "Instruction in Language and Thought: There May Be a Will Without a Way," in The Psychology of Language, Thought, and Instruction, ed. by John P. De Cecco (New York: Holt, Rinehart and Winston, Inc., 1967), p. 383.}

Audio-lingualists make use of the pattern sentence as the vehicle for the inductive approach. The sentence is taken from the dialogue in order to carry out the conviction that learning a language must be done within a meaningful context. N. R. Ewing expresses this clearly in this way:

Meanwhile, through our widening knowledge of psychology, we have realized that language learning has much wider implications. Language, besides being primarily an oral activity, is also a social activity, which functions best in situations that are meaningful.\footnote{N. R. Ewing, "Advances in Teaching Method," in Advances in the Teaching of Modern Languages, A Pergamon Press Book (New York: The Macmillan Company, 1964), p. 115.}

The choice of the pattern sentence as a means of implementing the inductive approach was an attempt to model the classroom experience
after what happens in life in the acquisition of the first language. If the basic sentence is used as the spring board to application of an underlying principle to a slightly different situation, the student is exposed to a micro version of language experience, much like the use of time-lapse photography in depicting growth in organisms or the process of oxidation and other chemical and physical changes which occur over long periods of time. It is assumed that the student of languages would be thus able to observe and recognize the pattern involved. He induces the grammatical principle by "capsulizing" years of experience, eliminating extraneous material.

The pragmatic thinking behind use of the pattern sentences is inseparable from the pragmatic rationale behind insisting on an inductive approach to language teaching. The following is an example by Frank Grittner of the use of a pattern to induce two generalizations about nouns. Modified Esperanto is used as the foreign language here:

Step One: Learning the pattern without analysis
To approximate the learning of a structure drill and to acquire the necessary minimal vocabulary, the reader may wish to learn the seven sentences in Step One. The Modified Esperanto sentences (hereafter referred to as ME) can be studied first in association with the English, then with the ME sentences covered by a card or folded sheet of paper. The sentences can be considered learned when the reader is able to produce them orally in 35 seconds by referring only to the English. English pronunciation can be used with the ME words, but care must be taken to get all endings and word forms correct. There should be no special effort to analyze the sentences at this time. The method calls for learning a pattern without prior analysis.

1. The lady is sitting on the chair.
   __________(on each problem place a card on the dash line until after you have responded. Then check your answer.)
   La sinyorino sidas sur la sajo.
2. The teacher is sitting on the chair.
   La instruisto sidas sur la sajo.
3. The student is sitting on the chair.
   La lernanto sidas sur la sajo.
4. The boy is sitting on the chair.
   La knabo sidas sur la sajo.
5. The salesman is sitting on the chair.
   La vendisto sidas sur la sajo.
6. The secretary is sitting on the chair.
   La secretarino sidas sur la sajo.
7. The girl is sitting on the chair.
   La knabino sidas sur la sajo.

Step Two: Learning generalizations about nouns
1. In the seven sentences above there were eight nouns; say them (or write them) and then check your answers:
lady, chair, teacher, student, boy, salesman, secretary, girl.
   (Remember to place card at dash line.)
   sinyorino, sajo, instruisto, lernanto, knabo, vendisto, secretarino, knabino.
2. What do all these nouns have in common. Before responding, find two unique characteristics. Then check your answers below.

   The eight nouns end with the vowel o.
   The eight nouns are all preceded by the word la. (La is roughly equivalent to the English article the.)

Step Three: Application of generalizations about nouns
Complete the following sentences and check your answers.
1. _bird__ sidas sur la sajo. (The bird is sitting on the chair.)
   La birdo sidas sur la sajo.
2. _hund__ sidas sur la sajo. (The dog is sitting on the chair.)
   La hundo sidas sur la sajo.
3. _kat__ sidas sur la sajo. (The cat is sitting on the chair.)
   La kato sidas sur la sajo.
4. **knabin** sidas sur la sajo. (The girl is sitting on the chair.)

La knabino sidas sur la sajo.

Note: If all answers were correct in step three, you have achieved excellent control of the definite article and the nominative case of ME nouns.19

The consideration of pattern sentences as a separate entity in the tenents of the audio-lingual method was based on the necessity of showing how experience could be speeded up, thus making an inductive approach more applicable to limited time in a formal educational situation. Of course, the use of pattern sentences to promote the induction of grammatical principles is not in any way limited to simple concepts. One might, indeed, argue that the more complex principles should be presented in this way since many of them in the native language of well educated people are not understood analytically but are used correctly as the result of having formed habits based on induced principles or generalizations.

Use of the pattern sentence in teaching a second language is in accord with Dewey's five "steps" of a complete act of thought.20 The student is confronted with a problem or a felt difficulty in that he needs to figure out what is common in the pattern sentences that are to follow. In his words he might say, "I gotta find out how to handle these." Assuming that he is motivated to do so, he will observe carefully and, perhaps, rather early in the experience, formulate an idea or hypothesis as to what "holds them together." He takes thus the second step making a

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"tentative interpretation of the given elements, attributing to them a tendency to effect certain consequences." He may have noticed similarities in spelling nouns by now or he may have noticed that nouns are preceded by "la". His third step, making a "careful survey of all attainable consideration which will define and clarify the problem in hand," involves the student's looking at all patterns and as many of the details as possible in a panoramic view. As a result of this look around, he elaborates on the tentative hypothesis to improve it (the fourth step), perhaps by adding one of the generalizations if he had not yet seen it.

His final action, step 5, is to try his hypothesis in a situation that seems related, confirming or disconfirming as a result of the consequences of the trial. In the language student's case, he would attempt an original sentence using the two generalizations about nouns that he had induced. It is possible that he would have developed only one generalization, in which case he would confirm it and have to descend to the third and fourth steps to complete the lesson and develop the second rule.

Dewey points to the intellectual quality of this activity in this way:

It is the extent and accuracy of steps three and four which mark off a distinctive reflective experience from one on the trial and error plane. They make thinking itself into an experience.

21 Ibid.
22 Ibid.
Nevertheless, we never get wholly beyond the trial and error situation. Our most elaborate and rationally consistent thought has to be tried in the world and thereby tried out. And since it can never take into account all the connections, it can never cover with perfect accuracy all the consequences. Yet a thoughtful survey of conditions is so right to mark off the reflective experience from the grosser trial and error forms of action.  

The language student is engaged in what Kilpatrick called a "purposive act" of four essential steps: "purposing, planning, executing and judging." This purposeful act, the basis for his "project method," is basically no different from Dewey's "Complete Act of Thought."

Childs has this to say about what happens in this kind of activity.

In this theory of education study is not an affair of memorizing the content of a book, it is a resourceful grappling with a genuine life situation. But emphasis on purposeful activity of this sort does not mean that the race heritage or the intellectual and moral principles contained in books are either ignored or minimized.

Brubacher distills further what Dewey wanted in his five steps of thought:

... Knowledge, he claimed, is the outcome of action. Confronted with a problem, an adult or child constructs in imagination a theory or hypothesis of how it might be solved. The truth or falsity of the proposed solution develops from whether or not the consequences of acting on the hypothesis corroborate it.

The need to express the generalization or analogy in formal terms in writing might be peculiar to some audio-lingual methodologists.

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23Ibid., pp. 150-151.
24Childs, American Pragmatism and Education, p. 198.
25Ibid., p. 1
Actually, the emergence of this need some years after the audio-lingual method had developed, points to the open-ended and experimental quality of the thinking. It is possible that in the early stages of development producers of materials were so convinced that students would inevitably induce the generalization that it was not considered necessary or it was left up to the teacher to sum up what had happened. Lado summarizes what happens in teaching problem patterns.

Teaching a problem pattern begins with teaching the specific structure points where a formal change in the pattern is crucial and where the student is not able to manipulate the required changes. The steps in teaching problem patterns are (1) attention pointer, usually a single sentence calling the students' attention to the point at issue; (2) examples, usually minimally contrastive examples showing a pair of sentences that differ only on the point or points being made; (3) repetition by the class and presentation of additional examples of the same contrast; (4) comments or generalization elicited inductively from the students and confirmed by the teacher; (5) practice, with attention on the problem being taught.27

The example from Grittner typifies what is included in a textbook. Whether or not the textbook includes a formal statement summing up the grammatical principle is not basic to the method. Some teachers would not want the formal, overt expressing of the rule; others would be more flexible. Huebener expresses one attitude in this way.

... In the beginning stages the pupil will not be required to explain why he is using a given form. All he need do is recognize it and use it correctly—an example of "functional" grammar.

Since, however, the acquisition of skills and knowledge must be systematic and cumulative, grammatical forms must sometimes be

27Lado, Language Teaching, p. 95.
explained. The procedure to be followed would be (1) a pattern drill
involving the new structure is given; (2) attention is called to the
new point; and explanation is elicited from a pupil or given by the
teacher; and (3) the drill is resumed. 28

A final consideration of whether or not a statement of the rule is
necessary either by the textbook writer or the teacher must call us back to
the steps in learning analyzed previously in connection with the inductive
approach, and used with regard to the pattern sentences. Arriving at a
generalization after some experience with new material is the creative
part of the whole activity. Certainly language teachers and writers would
be unanimous in their approval of the students' doing this. Some, as has
been seen, would not be hesitant to help the pupils formulate the principle
and some would insist that it be printed formally in the material.

Help in formulating the principle given too soon would tend to mini­
mize the basic value of "discovery;" a teacher who consistently gives the
generalization is jeopardizing the full thrust of the pragmatic attitude.
But even the brightest student who easily begins applying the generaliza­
tions he has induced might be aided by seeing the rule formalized by the
teacher or by the author.

It is important to consider the changes that take place in the stu­
dents as a result of the teacher's intervening to help sum up what has
happened. It the students' motivation and momentum is destroyed, the
value of the experience is in danger of being lost. Saylor and Alexander,
endorsing Dewey's concept that learning occurs through experience have
this to say:

28Huebener, How to Teach Foreign Languages Effectively, pp. 99-100.
The concept of learning through experience may be defined more fully as follows: Learning consists of the changes in an individual—his knowledge, skills, attitudes, ways of his own behaving—that results from his experience. Several emphases in this definition should be noted. First, all possible types of changes in all aspects of behavior—physical, emotional, mental—are involved. Second, learning is an individual matter for it results from goal-seeking activity, and goal-seeking activities of individuals can never be identical because, as we noted fully in Chapter 5, individuals differ in goals, maturities, and other factors; third, changes in the individual result from his experience. To effect changes in pupils, teachers must therefore provide or stimulate the experience of these learners in appropriate ways.29

Giving the generalization to students after they have had an opportunity to induce it is certainly in agreement with pragmatic thinking provided that the very giving of it is additional experience for the learners—if, indeed, additional changes are taking place in the students.

Justman and Mais, dealing with learning and experience express similar concerns for changes in the students' thinking.

Teachers are interested in inducing not the symptoms of learning but learning itself... The consummation of learning is found in the change of the student's thinking, feeling, and behavior, and the test of learning is in his ability to use what he has learned in thought and in action. True learning begins and ends in experience; the intellective process is an intermediate step.30

The anthropological concept of culture

The word "culture" has two distinct meanings to those involved in learning or teaching a language. The traditional meaning is given by Webster:


The enlightenment and refinement of taste acquired by intellectual and aesthetic training.31

This use of the word no doubt dominated the traditional approach to teaching modern languages and the approach used in teaching the classical languages, but it is definitely not what is sought in the choice of materials for the dialogue or basic sentences in the audio-lingual method. Rather, it is "culture" as the anthropologist views it that is sought in developing these dialogues. Huebener sums up some efforts to reflect the scientific definition of "culture".

A long step was taken forward with the introduction of a number of texts that attempted to portray foreign life interestingly and accurately. Some of these collections, in the foreign language, consisted of a series of articles on the chief phases of the nation's history. Others were comprised of brief extracts from the works of modern authors, of different points of view, so as to present various aspects of a given subject. For advanced classes there are, of course, historical readers and histories of literature in the foreign language.32

"Culture" still more specifically limited is the concern of many modern language pedagogues. Dan Desberg says:

This paper deals with only one aspect of one view of culture. That view is the anthropological one, which holds that the total shared activities of all the members of a society constitute its culture. Among these shared activities are some conventionalized habits, including speech. Language as an aspect of cultural behavior refers to the relationship of the speech habits to the other behavior patterns which constitute the culture.33

32Huebener, How to Teach Foreign Languages Effectively, p. 178.
How does this coincide with pragmatic considerations of what education should be? At first glance, it is clear that such elements of culture as indicated above constitute reality for the pragmatist. These peculiarities in the behavior of those who live the language being studied are essential in order to avoid isolating subject matter from the social context. It follows, then, that developing the material to be used in teaching the language from elements in the life of those who use the language is solidly in accord with Dewey and other pragmatists. Dewey writes:

... A person may become expert in technical philosophy, or philology, or mathematics or engineering or financiering, and be inept and ill-advised in his action and judgment outside of his specialty. If however his concern with these technical subject matters has been connected with human activities having social breadth, the range of active responses called into play and flexibly integrated is much wider. Isolation of subject matter from a social context is the chief obstruction in current practice to securing a general training of mind. Literature, art, religion, when thus dissociated, are just as narrowing as the technical things which the professional upholders of general education strenuously oppose.34

Dewey believed that all educational experience should somehow begin in a meaningful situation that is of vital concern to the students. He explains this premise thus:

... Aside from the fact that active occupations represent things to do, not studies, their educational significance consists in the fact that they may typify social situations. Men's fundamental common concerns center about food, shelter, clothing, household furnishing, and the appliances connected with production, exchange, and consumption. Representing both the necessities of life and the adornments with which the necessities have been clothed, they tap instincts at a deep level; they are saturated with facts and principles having a social quality.35

34Dewey, Democracy and Education, p. 67
He further strengthens this point with the following example:

Gardening, for example, need not be taught either for the sake of preparing future gardeners, or as an agreeable way of passing the time. It affords an avenue of approach to knowledge of the place farming and horticulture have had in the history of the race and which they occupy in present social organization. Carried on in an environment educationally controlled, they are means for making a study of the facts of growth, the chemistry of soil, the role of light, air, and moisture, injurious and helpful animal life, etc. There is nothing in the elementary study of botany which cannot be introduced in a vital way in connection with caring for the growth of seeds. Instead of the subject matter belonging to a peculiar study called botany, it will then belong to life, and will find, moreover, its natural correlations with the facts of soil, animal life, and human relations.\textsuperscript{36}

Although speaking about the study of science, the point is certainly applicable to modern languages. His insistence that all subject matter be related to life is summed up thus:

\ldots The obvious pedagogical starting point of scientific instruction is not to teach things labeled science, but to utilize the familiar occupations and appliances to direct observation and experiment, until pupils have arrived at a knowledge of some fundamental principles by understanding them in their familiar practical workings.\textsuperscript{37}

Pupils who are stimulated to work to command vocabulary, verb forms and other linguistic principles by means of problems dealing with fundamental life situations of the foreign culture are following the guidelines of Dewey and others. Certainly no student can be logically expected to jump from no knowledge of a foreign language to profound understandings of grammar, style and literary considerations circumventing entirely the culture that produced them.

\textsuperscript{36}Ibid.

\textsuperscript{37}Ibid., p. 287
Childs shows how these cultural aspects of man's life are integral parts of effective education. To use them in the nurture of youth is the responsibility of educational institutions.

For the most part our discussion of culture has dealt with the technological aspects of human civilization—with the meanings that are embodied in our scientific concepts and in our tools and occupations. But what holds for the technological and scientific aspects of civilization also holds for its social and moral aspects. Customs, conventions, moral standards, laws, and institutions have likewise grown out of the means-consequence dimension of human experience. Democracy, itself, is an evolved system of principles and procedures which were developed as men sought to regulate and make more significant and just their relations with one another. Meanings are as definitely embodied in these institutional patterns of group regulation and direction as they are in the scientific laws and the technological inventions of man. Education is necessarily concerned with the communication of both types of meaning, for the "charged" and "weighted" meanings of our social and moral life are no more given in the native endowment of the child than is the knowledge involved in our technology and science.38

He further stresses the importance of the culture of a given group in the educational experience:

According to pragmatism, man is a civilizational as well as a biological creature. He both inherits and learns his human nature. The customs, institutions, and traditions of each social group breed habits, outlooks, tastes, and attitudes in their immature members which become one with their very being. Human moral meanings which form their minds and create their objects of allegiance and devotion. Cultures, moreover, are products of group experiences that have been influenced by factors of time and place and life circumstance. Pragmatists regard culture as one of the fundamental factors in all educational activity. They consider that a program of organized education tends to become an intrusion and an impertinence whenever it seeks to shape the development of the young without due regard for the patterns of the particular culture and history of which they are a part. They hold that our young, by virtue of their membership in

38Childs, American Pragmatism and Education, pp. 73-74.
our culture, will necessarily grow up to become Americans; the opportunity of education is to share in the determination of the kind of Americans they shall become.39

Interpreting the pragmatists' views of the relationship of the school to society, he says:

Pragmatism, as we have observed, is a philosophy that has developed its insights from the materials of cultural anthropology, sociology, and social psychology as well as from the traditions of classical philosophy. From these cultural materials it has derived the conception that education is not primarily an affair of schools, but rather a phenomenon of social life in which the immature, undeveloped human beings interact with the life activities, the traditions, the meanings, the techniques, and the values of a cultural group existing at a time and place.40

Delaying the graphic skills

The practice of delaying the introduction of reading and writing until after basic aural-oral skills are learned is a tenet of the audio-lingual method which follows the pattern of the history of the race; speech comes first; reading and writing come later. Reason for such a delay may be found in an attempt to make learning a second language as natural as possible to capitalize on the student's knowledge of how to learn a language. Or there may have been some desire to follow G. Stanley Hall's recapitulation theory. Each of these relationships with a pedagogical idea is evident.

However, it would seem that a keen consideration of the consequences of simultaneously presenting, hearing, speaking, reading and

39 Ibid., p. 312.
40 Ibid., pp. 345-346.
writing weighed against the consequences of delaying the graphic skills resulted in a pragmatic decision.

Huebener explains the reasoning behind delaying the graphic skills:

In the case of the individual, as in the history of the race, speech comes first; reading and writing come later. The graphic symbols do not represent the sounds of any language accurately, even though some languages are highly phonetic, for example, Spanish. In other languages, on the other hand, for example, English, the disparities between the written and the spoken language are great. Letters stand for different sounds; a given sound may be spelled in a variety of ways. Hence the learner should not see printed forms of the foreign language in the beginning stages, for he is likely to be confused and give the graphic symbols the values they have in his native tongue. 41

Stack agrees with this and adds another dimension in rationale.

This is one of the principal reasons for insisting on audio-lingual mastery before the printed or written representation of a word or phrase is shown. Once the student has a firm grip on the sound of a word, he is not likely to mispronounce it on the basis of the symbols. Thus if the Spanish student knows how to say llegar, he will not be likely to pronounce it with (1) when he eventually sees it in writing in a familiar context. Similarly, the student of French will not suddenly begin to pronounce the final t of le chat (cat) when he learns that is the way it is written. 42

Lado sees no reason to make a real delay in teaching the graphic skills, but he does adhere to the feeling that graphic symbols do not necessarily help students in speaking and understanding. He shows how to avoid a real delay and still preserve the advantage of sound oral-aural work preceding the writing.

41 Huebener, How to Teach Foreign Languages Effectively, pp. 13-14.

42 Stack, The Language Laboratory and Modern Language Teaching, p. 171.
There is no need to postpone reading until complete mastery of the language has been achieved. The principle of teaching the language first is maintained in teaching reading of each pattern immediately after it is mastered orally.\textsuperscript{43}

Israel Scheffler, in explaining the "if-then" test of truth uses the following example:

Now this is a rather shorthand formulation, for the sensible effects Peirce has in mind are those that result from operations involving the thing in question. Our idea of a hard thing, for example, consists of our idea that if it is struck, it will make a noise; if it is pushed, it will offer a perceptible resistance; and so forth. The general idea of hardness is not to be clarified by introspection, that is, by trying to form an appropriate image, for there is, in this case as in many others, no appropriate image to be found. The idea of hardness relates certain hypothetical actions or operations to certain sensible consequences in an "if-then" manner, and the process of clarification is the process of spelling out these if-then relationships.\textsuperscript{44}

Since Dewey and other pragmatists felt that thinking, learning and teaching were identical situations, it would seem that the "if-then" test for truth serves equally well for method. What will be the consequences of deferring, at least somewhat, the study of the graphic band of language until the aural-oral material is familiar? Remarkable successes were possible with students in the Army Language Programs; great emphasis was put on the aural-oral skills, delaying, almost excluding the written language.

Robert Politzer has the following explanation of the need to delay the written skills and a bit of evidence in terms of the past which fits into the pragmatic "if-then" groove.

\textsuperscript{43}Lado, Language Teaching, pp. 136-137.

\textsuperscript{44}Israel Scheffler, Conditions of Knowledge (Chicago: Scott, Foresman and Company, 1965), p. 40.
In order to avoid confusion and interference coming from orthography, many language teachers will avoid the use of writing in the initial stages of instruction. They will introduce spelling and writing only after the pupil has had a chance to develop correct pronunciation. If you happen to be a person who is strongly "visually minded"—in other words one who needs the support of visual aids or symbols to reinforce his memory, you may find this procedure disconcerting, although it is probably for your ultimate benefit. At any rate, sooner or later the visual orthographic symbols for the speech sounds must be introduced. Eventually you must learn in the foreign language the connection between sounds and symbols and the spelling patterns, just as you had to learn them in your own language. In connection with this it should also be pointed out that foreign languages that use non-alphabetic writing systems (Chinese) or alphabets different from that of the native language (e.g., Russian, Greek), may initially be somewhat difficult, but often turn out to offer fewer pronunciation or spelling problems, because there is no interference coming from already established sound-symbol associations.

As an integral part of the audio-lingual method, the delay of the written word has nearly universal acceptance; the duration of that delay does not, however, enjoy any such unanimity of agreement. Lado would advocate a lag of hours, perhaps days (Supra, p. 68); others want weeks and months. Cornfield looks at the problem in terms of results thus:

The pre-reading period should be at least as long as it takes the student to gain control over the sound system of the language. It is inefficient to allow him to proceed to the reading and writing phases of language study until he can reproduce the sounds of the language with a considerable degree of fluency and accuracy.

But Carroll points to a 1964 study done by George A. C. Scherer and Michael Wertheimer in which 300 students were assigned randomly to two kinds of teaching; one being an audio-lingual approach in which the written language was delayed 12 weeks. Carroll interprets:


46Cornfield, Foreign Language Instruction, p. 38.
At the end of the first year, the audio-lingual group was significantly better in listening and speaking and was not far behind the traditional group in tests of straight reading and writing. Unfortunately, in the second year it was not possible to give the two groups differentiated instruction, but even so, at the end of this second year the audio-lingual group was still slightly ahead in speaking ability, presumably because of its good early start in this skill. The traditional group was slightly better in writing ability, but the two groups no longer differed at all in listening and reading. On the whole, the average differences between the groups were small, small enough, at any rate, to suggest that it does not make any material difference whether one uses the audio-lingual method as opposed to the traditional grammar-translation method.47

Such a study, although inconclusive in so far as isolating the effects of delaying the written work, does point to the fact that many advocate a period of time during which only the spoken word is used. Moreover, it seems certain that pragmatic considerations were the basis for such an attitude. Emphasis is on growth and the audio-lingualists are convinced that from an evolutionary standpoint, writing the language must come after the language is learned. They cite badly formed habits of spelling and pronunciation as a direct result of presenting all language bands simultaneously; and although statistical evidence is not available to substantiate this claim, these teachers are considering what they feel to be evidence in experience in the past.

The fact that the extent of the delay has been modified since the early days of the methodology points again to the pragmatic willingness to change if the consequences of past acts warrant the abandonment of one of the basic practices. Childs points to this strand of pragmatism:

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One of these is the evolutionary view that change is real, and that what is called "reality" is not a completed and invariant system, but rather a process of interaction and development.°

**Group Drill and Practice**

Any consideration of how a language is learned must include practice, drill, repetition, exposure and intensive contact with the language. Isolating what happens in the learner brings to the attention the realization that memorization is one of the intermediate results. The negative connotation of the word, the feeling that facts will be parroted, has caused many teachers to be suspicious of any school activities involving it; such a state is both wise and unwise, unwise in view of the fact that much memorization is quite valuable and absolutely unavoidable. Frank Grittner puts the meaning of the term into the proper perspective in foreign language learning.

... The student who has memorized only a few pat utterances pertaining to people's names does not know how to change them for application to new situations. To perform the latter task he must first learn to manipulate with great rapidity all relevant verb forms, possessives, and other peculiarities of the language as they relate to asking and telling what someone's name is.

In short, the student must ultimately master the general system used for naming people rather than learning, parrot-like, a few specific examples such as those given above. On this point, most knowledgeable language theorists agree. After all, the possible variations of the naming system above are nearly infinite in number if one thinks in terms of specific sentences for memorization.49

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49 Grittner, *Teaching Foreign Language*, p. 122
In his insistence on understanding the "general system" he is firm but he is saying at the same time that drill, practice, and exposure to the many grammatical units that serve as a key to the system must occur. Such an experience involves some memorization; the extent to which these materials are to be memorized is not something on which all agree. Grittner comments on these variations but first gives two major reasons why rote memorization of linguistic concepts or units cannot be the only approach.

... It is quite obviously unrealistic, therefore, to use the tourist-phrase-book approach as the sole method of learning a language. First, it is mathematically not possible to identify and tabulate all the conceivable word combinations in a given language. And secondly, it would not by psychologically reasonable to expect anyone to memorize them all if they were available. Yet, second-language learning does demand a considerable amount of memory work simply because the learner must acquire a basic vocabulary.50

The similarity of Grittner's view of memorization's place in the methodological scheme and Dewey's version is easily seen.

Habit means that an individual undergoes a modification through an experience, which modification forms a predisposition to easier and more effective action in a like direction in the future. Thus it also has the function of making one experience available in subsequent experiences. Within certain limits, it performs this function successfully. But habit, apart from knowledge, does not make allowance for change of conditions, for novelty. Prevision of change is not part of its scope, for habit assumes the essential likeness of the new situation with the old. Consequently it often leads astray, or comes between a person and the successful performance of his task, just as the skill, based on habit alone, of the mechanic will desert him when something unexpected occurs in the running of the machine. But a man who understands the machine is the man who knows what he is about. He knows the conditions under which a given habit works, and is in a position to introduce the changes which will readapt it to new conditions.51

50 ibid.

He has drawn attention to a serious misinterpretation of the role of habit in the audio-lingual method; its role in the teaching of a language is a tool for extension of a language concept to other similar life situations; in no way should the regurgitation of memorized linguistic units be considered a goal.

Actually the establishment of habits which had no application to life and the use of rote memorization techniques are two vulnerable aspects of the educational systems against which the pragmatists were rebelling. If facts learned do not aid the student in further creative inquiry, they are probably not worthy of being learned. Childs explains how the pragmatists view the acquisition of factual material and the development of habits.

Of all the habits and attitudes which a child can acquire, the most important are those which conserve and strengthen his capacity for curiosity and which dispose him intellectually and emotionally to continue to learn from that which he does and undergoes. Today the bodies of organized knowledge are so many and so vast that it is mere pretense to assume that anyone can master all that is known. Education must therefore choose among the experiences which it will undertake to nurture in the young. The pragmatists are convinced that foundational among all these significant learning experiences is the development of the desire to know along with "the habit of learning to learn" from those life affairs in which we are implicated and necessarily suffer and enjoy. They believe that "the habit of learning to learn" is the correlative of the method of experimental inquiry.52

Peirce, one of the earliest pragmatists, talks about the necessity of having well learned some principles of inference. He shows how inadequate the learner is who cannot adapt himself to new situations,

52Childs, American Pragmatism and Education, p. 352.
thus indicating that pragmatic thinking never embraced memorization or habit as an end itself.

A book might be written to signalize all the most important of these guiding principles of reasoning. It would probably be, we must confess, of no service to a person whose thought is directed wholly to practical subjects, and whose activity moves along thoroughly beaten paths. The problems which present themselves to such a mind are matters of routine which he has learned once for all to handle in learning his business. But let a man venture into an unfamiliar field, or, where his results are not continually checked by experience, and all history shows that the most masculine intellect will oftimes lose his orientation and waste his efforts in directions which bring him no nearer to his goal, or even carry him entirely astray. He is like a ship on the open sea, with no one on board who understands the rules of navigation. An in such a case some general study of the guiding principles of reasoning would be sure to be found useful.53

Experience, practice and the development of habits of inference in handling the new linguistic entities of modern language study should equip the student for creative use of that language in new and unique situations. There should be no instances in which the learner would feel that he had nothing to say that would apply to a new set of circumstances. He would have the ability to adapt his learnings to different problems because of having studied the basic linguistic units in a pragmatically oriented approach.

An additional observation of Childs which indicates that pragmatic thinking is opposed to mechanical learning of facts and habits is pertinent since he speaks for pragmatists in general.

... those who make proficiency in the "three R's" the basic test are progressively introducing into their schools many of the features of the new education. In spite of all the clamor, memoriter processes, rote learning, mechanical drill, "pin-drop order," emphasis on "reciting", docility, and the like are passing out of the program of the schools, including those under the direction of educators who assert that the best way "to educate the child is to teach the time-honored subjects." ¹⁵⁴

So far in the discussion of drill, practice, memorization and the establishment of habits, an effort has been made to show that these are reflections of pragmatic thinking provided they are not goals in themselves. If they aid the student to adapt himself in the language to new situations, they are clearly acceptable to the pragmatists.

There are, however, other kinds of drill and practice which are basic in the audio-lingual method. Brooks describes the audio-lingual class:

... A class is a drill session in which books are not used, English is inactive, explanations are circumvented, and the classroom is filled with the sounds of the new language, modeled by the teacher and repeated by the pupils until they can talk with the teacher and with each other in speech patterns that are linguistically and culturally authentic. ¹⁵⁵

He has pointed to the fact that explanations are circumvented; this is done to capitalize on the natural ability of the students to see analogies in the linguistic utterances. Moreover, focusing the attention of the students on one kind of thing at a time, namely, the drilling of utterances so that memorization takes place and habits become fixed allows students to give all their powers to the job at hand.

¹⁵⁴Childs, American Pragmatism and Education, p. 124.

¹⁵⁵Brooks, Language and Language Learning, p. 124.
Tatiana Fotitch shows that she feels keenly aware of the necessity of such memorization.

Language teaching, whether native or foreign, is not an easy task. It is also not easy to learn a language. To begin an instruction course by telling the students that it will be an easy and enjoyable experience is a mis-representation of facts. The students must memorize; to memorize linguistic forms and patterns is just as difficult and boring as it was to memorize the multiplication table. They must learn to listen and to imitate.  

She points to a parallel in this process to what happens in music.

Language learning as a mental process cannot be compared in any way to the learning of geography or history for instance. In these disciplines, you can begin to study three or four days before the exam and still get by. In a language course, this is out of the question. Think of music. You cannot learn how to play a Beethoven sonata in a few days before an audition; you must first know how to play the piano. Intellectually, language learning is as difficult as mathematics since it involves very similar mental operations. In the mind of some linguists, language is a calculus. But you don't acquire language by "thinking it out."  

That parallel further presents the case for the necessity of memorization and the establishment of habit.

Trying to determine whether such a necessary basic part of the methodology is pragmatic leads again to look at the goals of such drill and memorization. Since the goals are not the memorization or habits themselves, and since they do form tools for creative, original use of the language, there is nothing in the practice which is contrary to pragmatic thinking. A pragmatist would see the fruitfulness of such learning in terms of fluency and grasp of the total language.

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57 Ibid., p. 93.
Kilpatrick clinches the argument for practice:

Other things being equal, items of experience are recallable in the degree of the frequency and recency of their use.\textsuperscript{58}

Having established that the need for practice, a very basic part of the audio-lingual method, is in no way contrary to pragmatic thinking but is an integral part of the philosophy provided the habits and memorization lead to extension of the students' ability to be original or innovative, it is interesting to note that Noam Chomsky has nearly reversed some of the thinking about language acquisition. Making a statement that is bold and certainly controversial, he attacks the linguist's explanation of how language is learned. He says:

Linguists have had their share in perpetuating the myth that linguistic behavior is "habitual" and that a fixed stock of "patterns" is acquired through practice and used as the basis for "analogy". These views could be maintained only as long as grammatical description was sufficiently vague and imprecise. As soon as an attempt is made to give careful and precise account of the rules of sentence formation, the rules of phonetic organization, or the rules of sound-meaning correspondence in a language, the inadequacy of such an approach becomes apparent. What is more, the fundamental concepts of linguistic description have been subjected to serious critique. The principles of phonemic analysis, for example, have recently been called into question, and the status of concept "phoneme" is very much in doubt. For that matter, there are basic unsolved problems concerning even the phonetic representations used as a basis for analysis of form in structural linguistics.\textsuperscript{59}

He believes that attempts to date to explain the phenomenon have left out an element that he considers vital: a generative grammar, internalized by the native speaker of a language, not acquired through experience or training but a part of an intellectual organization which


is a prerequisite for language. He believes that they are universal properties of any generative grammar. Summing up he says:

In general, it seems to me quite impossible to account for many deep-seated aspects of language on the basis of training or experience, and that therefore one must search for an explanation for them in terms of intrinsic intellectual organization. An almost superstitious refusal to consider this proposal seriously has, in my opinion, enormously set back both linguistics and psychology. For the present, it seems to me that there is no more reason for assuming that the basic principles of grammar are learned than there is for making a comparable assumption about, let us say, visual perception. There is, in short, no more reason to suppose that a person learns that English has a generative grammar of a very special and quite explicitly definable sort than there is to suppose that the same persons learns to analyze the visual field in terms of line, angle, motion, solidity, persons with faces, etc.\(^6^0\)

Chomsky's work here has been cited, not to show that proponents of the audio-lingual method are incorrect in what they are doing with group drill, practice, habit formation, analogy, etc. Rather, his comments are considered here to point out that the audio-lingualists are, perhaps, more pragmatic than he is suggesting in that their method has evolved tremendously since the days of the first materials. An example of the type of materials used in early textbooks follows; it is a complete lesson from *Entender y Hablar* by La Grone, Mc Henry and O'Connor, published by Holt, Rinehart and Winston in 1961.

This textual material is almost devoid of explanatory passages; there is no analysis of grammatical principles; the conversational situations are quite realistic and obviously are making use of the same linguistic concepts as are found in the pattern practices. It is clear

\(^{60}\)Ibid., pp. 44-45.
that writers of this text (and it has been one of the most widely used at the secondary level) were expecting students to develop analogies and induce the grammatical principles, and extend the practiced and memorized patterns to new situation. There is no doubt that this was a widely accepted attitude.
NAMES

1. "My name is Philip.
2. And you, what's your name?"
3. "I'm Henry...
4. And this is my friend Julián."
5. "Lucy, this is my friend Gloria."
6. "Glad to know you."
7. "I'm glad to know you, too."
8. "I'm Mr. López."
9. "You're Isabel, aren't you?"
10. "No, I'm Anita."
11. "What's your last name?"
12. "My last name is Gómez."
13. "Say, What's that boy's name?"
14. "His name's Manuel."
15. "And that girl is Felicia, isn't she?"
16. "No, she's Louise Fernández."
17. "Tell me, do you know who that lady is?"
18. "No, I don't know."
19. "And that man who is with her?"
20. "I think he's Mr. López Marín."
NOMBRES

1 -Me llamo Felipe.
2 Y tú, ¿cómo te llamas?
3 -Yo, Enrique...
4 Y éste es mi amigo Julián.
5 -Lucia, ésta es mi amiga Gloria.
6 -Mucho gusto.
7 -El gusto es mío.
8 -Yo soy el señor López.
9 Tu eres Isabel, ¿verdad?
10 -No, yo soy Anita.
11 -¿Cuál es tu apellido?
12 -Mi apellido es Gómez.
13 -Oye, ¿cómo se llana ese muchacho?
14 -Se llama Manuel.
15 -Y esa muchacha es Felisa, ¿verdad?
16 -No, es Luisa Fernández.
17 -Dime, ¿sabes quién es esa señorita?
18 -No, no lo sé.
19 - Y ese señor que está con ella?
20 -Creo que es el señor López Marín.
QUESTION-ANSWER PRACTICE

1 ENRIQUE ¿Cómo te llamas?
FELIPE Me llamo Felipe.

2 CARLOS ¿Sabes quién es ese muchacho?
MIGUEL Sí, es mi amigo Julián.

3 JOSÉ ¿Quién es esa muchacha?
ALBERTO Es Anita Gómez.

4 LUCÍA ¿Cómo se llama ese muchacho?
GLORIA Se llama Manuel.

5 LUPE Esa muchacha es Felisa, ¿verdad?
JOSEFA No, es Luisa Fernández.

6 TERESA ¿Es usted el señor Méndez?
SR. LÓPEZ No, yo soy el señor López.

7 SR. SÁNCHEZ Tú eres Isabel, ¿verdad?
ANITA No, yo soy Anita.

8 SR. SALINAS ¿Cuál es tu apellido?
LUISA Mi apellido es Gómez.
9  SR. GUEVARA  ¿Sabe usted quién es esa señorita?
   SR. RODRÍGUEZ  No, no lo sé.

10  SRA. REYES  ¿Quién es ese señor?
   SRTA. DE LA TORRE  Creo que es el señor López Marín.
PATTERN PRACTICE

Felipe
Manuel

1 Yo soy — Eduardo —.
Anita
Teresa
Lucía

Isabel
Gloria

2 Tú eres — Felisa —. ¿verdad?
Julían
Carlos
Enrique

Gómez
Sánchez
Guevara —.
Fernández
Salinas
Villarreal

ese señor
ese muchacho
esa señorita —?
esa muchacha
eso hombre man
esa mujer woman

el señor Marín
el señor Guevara
la señora Chapa —.
el señor Rodríguez
la señorita Sánchez
la señorita de la Torre
Enrique
Eduardo
Miguel —
Luisa
Elena
Alicia

ese señor
ese muchacho
esa señora
esa muchacha
esa señorita

¿Cómo se llama — ese hombre —?
Pablo
Isabel
Eduardo

¿verdad?
el señor López
la señora Méndez
la señorita Guevara

Tú eres

Julían
Paco
Miguel

este es mi amigo

Gloria
Luísa
Elena

ésta es mi amiga

Manuel
Pablo
Felipe

Ese muchacho es

Felisa
Elena
Alicía

¿verdad?

Esa muchacha es
CONVERSATIONS

1. In the cafeteria Carlos takes a seat across the table from a new classmate, whose name he can't remember.

   CARLOS Me llamo Carlos López. Y tú, ¿cómo te llamas?
   ENRIQUE Yo, Enrique Salinas. Y éste es mi amigo José Fernández.
   CARLOS Hola, ¿qué tal?

2. Elena is with her friend Gloria at a party. She sees her cousin Lucía coming toward them.

   ELENA Hola, Lucía. ¿Cómo estás?
   LUCÍA Muy bien, ¿y tú?
   ELENA Bien, gracias. Lucía, esta es mi amigo, Gloria.
   LUCÍA Mucho gusto.
   GLORIA El gusto es mío.

3. Home late from the office, Mr. Fernández sees several of his daughter's friends in the living room. Uncertain on names, he addresses one of them.

   SR. FERNÁNDEZ Tú eres Alicia, ¿verdad?
   ANITA No, yo soy Anita.
   SR. FERNÁNDEZ ¿Cuál es tu apellido?
   ANITA Mi apellido es Martín.
   SR. FERNÁNDEZ Ah, sí. Anita Martín. ¿Cómo están todos?
   ANITA Todos muy bien, gracias.

4. Miguel and Julián see a boy and girl enter the room.

   MIGUEL Oye, ¿cómo se llama ese muchacho?
   JULIÁN Se llama Manuel López.
   MIGUEL Y esa muchacha es Felisa, ¿verdad?
   JULIÁN No, es Luisa Fernández.
5. Anita and Gloria are looking at a picture on the society page of the newspaper.

**ANITA** Dime, ¿sabes quién es esa señorita?

**GLORIA** Creo que es la señorita López Marín.

**ANITA** ¿Y ese señor que está con ella?

**GLORIA** No lo sé.

6. The major, Mr. Marín, meets Mr. Fernández and one of his several little daughters at the Post Office.

**SR. MARÍN** Hola, Fernández. ¿Qué tal? ¿Cómo estás?

**SR. FERNÁNDEZ** Bien, ¿y tú?

**SR. MARÍN** Muy bien. Y tú, Esabelita, ¿cómo estás?

**LUISA** No soy Isabel. Soy Luisita.

**SR. FERNÁNDEZ** Luisita, éste es el señor Marín.

**LUISA** ¿Cómo está usted?

**SR. MARÍN** Bien, ¿y tú?

**LUISA** Muy bien. Pero Isabel tiene catarro.

**SR. MARÍN** Lo siento. Y Teresa, ¿cómo está?

**SR. FERNÁNDEZ** Teresa está bien, gracias. Bueno, tengo que irme.

**SR. MARÍN** Mucho gusto. Hasta la vista.

**SR. FERNÁNDEZ** Adiós.

**LUISA** Adiós, señor Marín.

7. Felipe and Enrique are at the station. They see the distinguished senator Sánchez, who lived next door to Felipe years before.

**FELIPE** Oye, Enrique, ¿no es ése el Sr. Sánchez?

**ENRIQUE** Creo que sí...

**FELIPE** Es usted el señor Sánchez?

**SR. SÁNCHEZ** Sí, soy Alberto Sánchez.

**FELIPE** Y yo soy Felipe Reyes.

**SR. SÁNCHEZ** Ah, sí. ¡Qué bien! ¿Cómo estás? ¿Cómo está la familia?

**FELIPE** Todos muy bien, gracias. Señor Sánchez, éste es mi amigo Enrique.

**ENRIQUE** Mucho gusto, señor Sánchez.

**SR. SÁNCHEZ** El gusto es mío. Felipe, lo siento mucho, pero tengo que irme. Recuerdos a todos.

**FELIPE** Gracias. Adiós, señor Sánchez.

**ENRIQUE** Adiós.
8 At a ladies' club meeting, newcomer Mrs. López tries to develop a conversation with Mrs. Guevara.

SRA. LÓPEZ  Soy Josefa López. ¿Es usted la señora Rodríguez?
SRA. DE GUEVARA  No, yo soy la señora de Guevara
SRA. LÓPEZ  Much gusto, señora... ¿Sabe usted quién es esa señora?
SRA. DE GUEVARA  No, no lo sé.
SRA. LÓPEZ  ¿Es esa la señora Chapá?
SRA. DE GUEVARA  No, es la señora de Villarreal.
SRA. LÓPEZ  La muchacha que está con ella es Lupe Gómez, ¿verdad?
SRA. DE GUEVARA  No, es la señorita de la Torre.
SRA. LÓPEZ  Y esa señorita, ¿cómo se llama?
SRA. DE GUEVARA  No lo sé. Tengo que irme. Adiós, señora.
SRA. LÓPEZ  Mucho gusto. Hasta la vista.

Because success was not universally found throughout the nation—one class was marvelous—one was a failure etc.—textbook writers have been extremely flexible, trying to incorporate new things found to be successful in the classroom.

The following materials look radically different from those presented above. Many teachers found, obviously, the materials of Entender y Hablar to be exactly what they wanted; they undoubtedly had developed techniques and procedures for using the material which seemed very rewarding.

There were, however, others who were not satisfied with the "purists" materials; many wanted explanations, visual aids, reading passages etc. All this seems to give real credence to the statement that the audio-lingual method is based on pragmatism. The universe had the lid off. Practices, attitudes, techniques etc. were drawn into the mainstream and they have shown up in textual materials of recent years. The following example illustrates important differences.

**NOTES DE GRAMMAIRE**

I. LES ARTICLES

A. Article Indéfini

<table>
<thead>
<tr>
<th>Masculin singulier</th>
<th>Féminin singulier</th>
<th>Masculin pluriel</th>
</tr>
</thead>
<tbody>
<tr>
<td>un couloir</td>
<td>une salle</td>
<td>des couloirs</td>
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<tr>
<td>un tableau</td>
<td>une leçon</td>
<td>des questions</td>
</tr>
<tr>
<td>un professeur</td>
<td>une question</td>
<td>des étudiants</td>
</tr>
<tr>
<td>un étudiant</td>
<td>une étudiante</td>
<td>des étudiantes</td>
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</tbody>
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Attention à la liaison Prononcez: des étudiants.

B. Article défini

<table>
<thead>
<tr>
<th>Masculin singulier</th>
<th>Féminin singulier</th>
<th>Masculin pluriel</th>
</tr>
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<tbody>
<tr>
<td>un couloir</td>
<td>une salle</td>
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<td>un étudiant</td>
<td>une étudiante</td>
<td>des étudiantes</td>
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</tbody>
</table>
le/1' la/1' les
le tabac la sonnerie les mots
le mot la France les sonneries
l'agent l'allumette les étudiants
l'hôtel l'église les étudiantes

Attention à la liaison Prononcez: les hôtels, les étudiants.

C. Article contracté

1. la preposition à l'article défini

AU: à le au au tableau
à la à la à la fin
à l' à l' à l'église
AUX: à les aux aux étudiants

Attention à la liaison Prononcez: aux étudiants.

2. la preposition de l'article défini

DU: de le du le fond du couloir
de la de la la fin de la classe
de l' de l' à côté de l'église
DES: de les des le livre des étudiants

Regardez les examples:

le livre du professeur
la cigarette de la jeune fille
le plan de l'agent
les livres des étudiants

MAIS: le livre de Kenneth
le cahier de Margret

De indique la possession.62

The nature of this material indicates that English is to be avoided and that more explicit organization of the material used to present grammar is now desirable and that the material is to be learned for understanding of the principles as well as for the meaning and sounds of the words.

The attitude toward practice itself has changed; there is not so much rigidity in the way materials are arranged; certainly one does not find the same insistence on memorization of the dialogue that was part of so many earlier textbooks. Much work is being done in an effort to isolate fruitful techniques and procedures. Gilbert A. Jarvis and William N. Hatfield have shown a superiority of results using drills that have meaningful connections with the lives of students over drills that are limited to generic meanings. They summarize thus:

In summary, with first-semester college students, practice with particularized referents as opposed to practice with generic meaning made essentially no difference in the receptive skills. If course objectives are limited to these skills, therefore, the type of practice occurring is not apparently a crucial question. Perhaps the practice variable as here dichotomized did not carry sufficient weight among all factors involved to make a difference in receptive skills (a danger in all specific-variable research).

If, however, speaking and writing skills are of concern, particularly the ability to formulate or create an utterance or sentence when presented with a stimulus not unlike that encountered in real communication situations, then the teacher must ensure the inclusion of contextualized practice, according to these results. It is this very kind of practice which is so frequently absent in foreign-language classrooms. Ironically it is absent in both extremes of the polarization which many see in the profession. It does not occur in a "grammar-translation" approach where much time is spent in discussion about the language, nor does it occur in an "audiolingual" approach where much class time is spent in the rote learning of material and in pattern drilling. Textbooks and materials for tape-guided practice by their very nature cannot provide the contextualization. The real communication application of the language forms is directly contingent upon teacher behavior.63

Christina Paulston identifies three different levels of pattern drills. She writes.

I suggest that basically there are three classes of drills: mechanical, meaningful, and communicative. There is no such thing as a more meaningful drill; either a drill is meaningful or it is not. However, there are gray areas between the classes, and they are of two kinds. One is a mixed drill where the cue in a chain-drill or a three-step drill may be mechanical and the response meaningful, and the other where a knowledge of the structural class (as in a moving slot substitution drill) may be sufficient.  

She then goes on to identify some misunderstanding of the audio-lingual method.

Much of the criticism against the audiolingual method is based on the mechanical drill or rather on the overuse to which it has been put. Drilled beyond mastery of the pattern, it induces tedium and a distaste for language learning.

She believes there is a place for all three kinds of drills. After discussing the mechanical and meaningful drills she explains:

But there is still no real communication taking place. Students have a tendency to learn what they are taught rather than what we think we are teaching. If we want to acquire fluency in expressing their own opinions, then we have to teach that. The expected terminal behavior in communicative drill is normal speech for communication or, if one prefers, the free transfer of learned language patterns to appropriate situations.

In a communicative drill there is no control of the response. The student has free choice of answer, and the criterion of selection here is his own opinion of the real world—whatever he wants to say. Whatever control there is lies in the stimulus. "What did you have for breakfast?" is likely to limit the topic to the edible world but not necessarily. "I overslept and skipped breakfast so I wouldn't miss the bus" is an answer I have heard more than once. It still remains a drill rather than free communication because we are still within the realm of the cue-response pattern.

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65 Ibid., pp. 189-190.
66 Ibid., p. 191.
Summing up the distinctions she writes:

To recapitulate, the differences between a meaningful drill and a mechanical drill lie in the expected terminal behavior (automatic use of language manipulation versus free transfer of learned language patterns to appropriate situations) and in response control. But the main difference between a meaningful drill and a communicate drill is that the latter adds new information about the real world.

All of us have seen a meaningful drill turn communicative when the students suddenly took the question or cue personally and told us something about himself that we did not know from the classroom situation.67

At this point it is important to note that this kind of communicative drill was certainly not ruled out of early audio-lingual attitudes; any lack of that kind of drill was and is really due to failure of the instructor to understand thoroughly the goals of foreign language instruction. Furthermore, her suggestions that communicative drills be the third stage of an "orderly progress from mechanical drilling through meaningful to communicative drill,"68 reflects pragmatic thinking in that condemnation of drill and practice which was devoid of thinking was one of the major premises of the pragmatists.

She has sought to build a bridge between the instrumental conditioning of the empirical psychologists and the thinking of the transformational generative grammarians who insist that language requires internalizing a set of rules, by capitalizing on language universals. She quotes John Carroll and the result sounds very similar to Dewey's ideas:

\[\text{Ibid.}, \ p. \ 192.\]

\[\text{Ibid.}\]
What we have is John Carroll's "'problem-solving' situation in which the student must find... appropriate verbal responses for solving the problem, 'learning' by a trial-and-error process, to communicate rather than merely to utter the speech patterns in the lesson plan." We are clearly working within a level of language that involves thought and opinion and teaching it in a way that necessitates an understanding of the essential elements of what is being learned. It is a very different experience from mechanical drilling. It is indeed practice in performance by practice in generating new utterances, and if it is indeed true that this is the only type of practice in performance, then it is also the only way of internalizing the rules of grammar so that competence will not be defective. I am not saying that language teaching should be concerned solely with communicative type drills, but I am suggesting that any amount of mechanical drills will not lead to competence in a language, i.e., fluency to express one's own opinions in appropriate situations.\(^69\)

Those who failed to understand the necessity of doing much more than the mechanical drill aspect of the audio-lingual method were descendants of those who placed their confidence in a child's simple "doing" as a criterion for evaluation of Dewey's educational psychology. It is apparent that critics of the audio-lingual method had something in common with critics of progressive education; both groups of critics were attacking misinterpretation and misimplementation only.

An attempt is made here to point out that the goal of the transformational-generative grammarians, the internalizing of a system of rules, has always been basic to those who understood the audio-lingual method.

Perhaps failure to go beyond the mechanical aspects of language teaching is the result of having to concentrate on a certain scope for each year—a set of minimums which obviously deals in the first year with vocabulary, verb construction etc. The goals as set out in the Modern Language Association's policy cited earlier clearly do not intend

\(^{69}\)Ibid., pp. 192-193.
any such limitation. Something approaching mastery of the language at the advanced level was the target; communication is the major consideration in that "mastery."

Speaking of advanced work in foreign languages, Janet King sees the culmination of such study as the audio-lingualists advocate.

My thesis is that the instructor's effective use of the target language at this level involves linguistic concern and sophistication of a type not greatly different from that which he employs in audio-lingual teaching in first- and second-year language courses. The following proposals are intended primarily for advanced literature courses but could be appropriately modified for linguistic and grammar course work as well. These ideas are really no more than logical extensions of the concepts of audiolingual language training. The assumption behind them is that our college training would produce significantly better-prepared language majors and minors if the convictions of audiolingual methods were incorporated into the advanced undergraduate language program.

Those who insist that learning a language involves much more than drill are undoubtedly accurate; at the same time they would hardly propose that such learning could take place without it. The fluent formation of difficult foreign sounds would have to be the result of practice, not innate tendencies, and the habit of using an "o" ending on the first person singular of a Spanish verb could hardly come as a result of universals. Nor would the transformational-generative grammarians believe otherwise. The point here is that the pragmatists would say that the practice of language units brings about consequences (incidentally) which are successful. The kind of drill that involves an entire class simultaneously has pragmatic overtones (though it is purely mechanical for the most part) in that some individuals find "safety in numbers" and are

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able to overcome their shyness or inhibitions enough to get experience in uttering, manipulating, extending and understanding the pattern drills. What would be the consequences of eliminating the group drill? What would happen if only individuals were called upon to respond? Would every linguistic unit be practiced thoroughly by every student in the class? Would those people who habitually remain silent in other classes be moved to participate? It seems obvious that the class time would be dominated by the hardier learners and the amount of experience in language would be cut drastically. Oscar Handlin, appraising Dewey's impact on American education had this to say:

There have been failings, but due largely through a disregard of the spirit of Dewey's intentions. In the hands of mediocre or incompetent teachers, new techniques have sometimes become ends in themselves. Dewey valued the experiment and the laboratory as means through which the pupil could learn by discovery. But when instruction is so routinized that the student knows from the manual what he will find before he puts his eye to the lens, the microscope has added nothing to his education. There is no point to substituting modern for ancient languages if dull teachers make one as dead as the other.71

It is here submitted that much of the criticism of the audio-lingual method has been based on the handling of it by "mediocre or incompetent teachers" and that the goals of the drill and practice sessions are to be found in the thinking of pragmatists, that there is no wish to be satisfied with habits and memorization of linguistic entities as a goal and that the audio-lingualists, like the pragmatists are receptive to any new developments that promise a measure of success.

By way of finalizing this discussion of drill, it is worthwhile to point to an evolutionary change on this point in the thinking of Nelson Brooks, one of the leading proponents of the audio-lingual method. In his 1960 edition of Language and Language Learning he gives the following suggestions for distribution of time among the four skills. Notice the preponderance of time given to Listening and Speaking (both skills involve practice and habit formation).

Time should be given to each of the four skills in approximately the following proportions:

<table>
<thead>
<tr>
<th>Skill</th>
<th>Proportion</th>
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<tbody>
<tr>
<td>Listening</td>
<td>50 per cent</td>
</tr>
<tr>
<td>Speaking</td>
<td>30 per cent</td>
</tr>
<tr>
<td>Reading</td>
<td>15 per cent</td>
</tr>
<tr>
<td>Writing</td>
<td>5 per cent</td>
</tr>
</tbody>
</table>

A sustained experience (of weeks or even months) in listening and speaking must precede training in reading and writing.72

In his 1964 (2nd edition) version such a consideration has been left out. It is possible that he had recognized that too many teachers were aiming at low level goals of mechanical mastery.

Dwight Bolinger believes that a synthesis of the thinking of the transformational-generative grammarians and that of the audio-lingualists is needed; he does not hazard a guess as to what it will be. He does put into capsule form what has happened since the days of progressive education and clearly identifies pragmatic roots of the audio-lingual method.

First I must make clear what I mean when I refer to an old school and a newer school. Time passes and children age quickly in the nuclear age. It has been only a short while since the adjective new

72Brooks, Language and Language Learning, pp. 122-123.
was the prize of the school that now begins to seem quaint. Then it was the structuralists who personified the truth in its immemorial battle with error. American structuralism made its bow early in the twenties of this century. It leaned heavily on a native American pragmatism which in turn nourished and was nourished by the behaviorist tendency in psychology (of which more later); and it was in the mainstream of the major linguistic effort being carried forward at the time—field work in aboriginal languages. It was too busy collecting and classifying them to penetrate very deeply into any of them, and accordingly was prone to be satisfied with a sketch of the distinctive sounds and an outline of the morphology, with little attention paid to syntax or lexicon. Naturally such influence as it had on teaching tended to affect the areas that it was most interested in. The challenge that faces it today comes from linguists who have tried to pick up where structuralism left off, and have found that the neglected areas cannot be dealt with by using the old techniques. They advocate a formalized model of language with almost no ties to fieldwork but with very close ties to formal logic. They are rationalists rather than empiricists. Instead of collecting data and bringing order to it, they first bring order to their intuitions about language and then test the resulting theories against the data, of which they believe more than enough is lying around to serve any rational purpose. In this country we identify them with the group known as transformationalists or some combination of the two names. We can confine our observations to the local scene not only because it concerns us more deeply but also because in America the conflict has become more clearly polarized and threatens us with more drastic effects.73

But he points out that limiting the audio-lingual practices to structural linguistic theories is inaccurate. That it has been primarily pragmatic there can be no doubt.

So how do we explain the stubborn identification of these audio-lingual practices with the school of American structural linguistics? The reasons are partly theoretical and partly historical. As we have all been reminded over and over, the New Key in language teaching got its first real foothold in the Intensive Language Program and shortly afterward in the Army Specialized Training Program during the Second World War. Most of the linguists who produced significant work in the late 1940's and all through the 1950's were men who had

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been conscripted between 1942 and 1945 and instead of being given marching orders were set to work preparing teaching materials for languages never before taught in American schools, or for languages that had been taught for generations but with materials that did not suit the objective of the military services, which was to get speakers in as short a time as possible. There was no leisure to spin theories or debate alternatives. The erstwhile scholars converted to language teachers took the best they could find and made it do. They did not invent their audio-lingual methods but took them over from Palmer and earlier linguists such as Sweet and Jespersen. And the methods got results.74

The following comments of A. Bruce Gaarder echo the pragmatists in pointing out that the drills and grammar have never been the real goals of modern language instruction. He insists that an understanding of the life of those who speak the language as natives through the ability to use the foreign language is the real aim. He writes:

The thesis of this paper is that if the learner is to acquire the control that goes beyond drills it is a sine qua non that his attention be directed beyond drills from the beginning and fixed constantly on the meaning and reality of his life experience in the new language, however verbal and vicarious this may be. He does not learn the language and then apply it to "life outside the book and the classroom." Rather, his language learning experience itself is life—the sum total of his life insofar as the new language is concerned.75

He points to the creative or individual, original use of language as a "recombining" process and apparently has a broader than generic meaning of "imitation".

Underlying the language learning model or process as conceived here is what we call the principle of control. With the learner as with the native, control is exerted in two directions. First,

74 Ibid., p. 33.
the language controls the speaker, which is to say that he is strictly bound by the limits of what is French or Chinese. This means that he should never attempt to be required to "make up" language. He does not create or innovate. He is an imitator. The native speaker is no less an imitator. Second, the speaker must control the language. Within the strict limits of authenticity, that is, imitation, he must become skillful in recombining established linguistic sense units into sequences which suit his own purposes. Here too the native speaker can do no more. He recombines as he imitates. With the sometimes exception of poets, that is virtually all any normal native speaker does.76

He goes on to assert that the very drills themselves can and should be "life experience", a pragmatic refrain.

We have described the basic text material, the "dialog-narrative"—which, be it said, should be exactly that; both dialog and descriptive, explanatory narrative—and have stressed the importance of its being significant, consistent, life experiences, worth memorizing and worth recalling. Likewise the drills, the second step, should be designed to involve the learner not only with structure but also at the semantic level: the level of meaning. Routinely each drill should be "a conversation with you, the learner," dealing to the maximum extent possible with the human and other realities of the dialog-narrative. Throughout each learning session the teacher is keenly and ever conscious of the grammatical points being displayed, but the learner's focus goes beyond the grammar and the drill per se and concentrates on significant meaning. In the teaching strategy here proposed, the extensive use of systematic oral drill is very important.77

Advanced Levels of Study and Long Range Goals

Modern language experts assume that long range refers to several years, six or eight if a school is fortunate to have a FLES78 program, at least four years for a high school or college. With this much time involved the level of proficiency is to be high, approaching mastery.

The Office of Education of the U. S. Department of Health, Education and Welfare made the following statement in 1963:

76 Ibid.
77 Ibid., p. 111.
78 Foreign Languages in the Elementary Schools.
How long should the student study a modern foreign language? Achievement in a foreign language will be in proportion to the time and effort devoted to it. The secondary school foreign language course should be at least 4 years in length, preferably 6, for adequate development of skills. A long sequence of study, from preadolescence through the the 12th grade and beyond, is required for achievement approaching mastery. To permit an unbroken continuation in college, the foreign language should be scheduled through the 12th grade. If a student can study a language for only a short period of time, he may expect to gain (a) fluency in basic conversational expressions, (b) an awakened interest in the people and country whose language is studied, and (c) a satisfying learning experience that conveys some understanding of the nature and importance of language.\textsuperscript{79}

At the fourth year level high school students are engaged in reading and discussing literary selections, newspapers, magazines etc. in the foreign language.

Brooks outlines these long range goals:

When focus is shifted from the foreground to points at a greater distance, the long-range objectives appear in sharp outline. One of these is the great promontory, literature, the art of words, which looms so large in the academic world within which the learnings we are discussing take place. Another is cultural insight; by cultural we mean all the beliefs and behavior patterns of the societal group as they appear in arts and crafts, in tales and myths, in work and play, and in religion and everyday life. Neither an appreciation of literature nor cultural insight is fully attainable unless the learner has won his way past the foothills of the language skills. Having done so, not only are these major objectives within his reach, but from them he may get a better perspective of his own language, culture, and literature. The new vantage point permits an appraisal of their true character that is denied anyone who has not made this journey. Furthermore, like an astronomer measuring the stars or a mariner plotting his course, he now has two points rather than one from which he may calculate the achievements and contemplate the problems of humanity. In every language course worthy of the name, each of these objectives with appropriate sequence, proportion, and emphasis, must play an important and discernible role.\textsuperscript{80}


\textsuperscript{80}Brooks, Language and Language Learning, p. 108.
He then makes the following evaluation of the consequences in the student of having achieved these long range objectives, pointing to:

. . . such humanistic ideals as enjoyment of the literature and other art forms of the foreign country, keener awareness of the qualities of his own language and culture, and a deeper insight into the nature of meaning and the role of verbal symbols in the functioning of the human mind.\(^8\)

Brooks clearly endorses Dewey's concern about the isolation of subject matter from a social context.\(^8\) His goals above would gradually put the student into that foreign society in vicarious ways, at least, since the appreciation of literature, politics, economics, etc. of that foreign country are genuine experience and meaningful entities of knowledge. Moreover, Dewey felt that one of the fundamental problems of education in and for democratic society is the conflict between a nationalistic aim and cosmopolitan goals.\(^8\)

The goals of the audio-lingual method have no boundaries but are world-wide in scope, aiming, perhaps, towards L'Humanité of Victor Hugo.

One might feel that the long range goals of the audio-lingual method are too demanding, unrealistic or unattainable; one might move quickly to the assumption that this degree of difficulty itself does not fit into the pragmatic mold. That the pragmatists favored, permissive, child-centered programs culminating in very little subject matter is a misconception. Childs clears this up and shows something of the teacher's role.

\(^8\)Ibid., p. 109

\(^8\)Dewey, Democracy and Education, p. 67.

\(^8\)Ibid., p. 97.
So if by a "child-centered" school is meant a school in which the immature are left "free" to do whatever their own momentary impulses and whims suggest, the pragmatists want no part of it. They repudiate the idea that there is an inherent opposition between social nurture and the expression and development of the individuality of the child. For them, freedom is an achievement, not an original possession, and they believe that the child becomes "free" as he becomes intelligent through sharing in meaningful activities that have "leading-on" potentialities. They maintain that careful planning and guidance by teachers is wholly compatible with "whole-hearted pupil activity." According to the view of the pragmatists, it is one thing to say that teachers should have knowledge of the capacities and interests of the child if they are to promote his growth, and it is another and very different thing to say that the child knows the principles of his own development, or that he is so endowed at birth that his growth is assured providing he is given opportunity to develop according to his own latent patterns.84

Then Childs sums up the major hopes of the pragmatists for the product of the educational systems in a world of interdependent nations.

As we have noted, the pragmatists are not followers of Rousseau; they contend that the determination of the patterns for the education of the young inevitably involves analysis and appropriation from the modes of living which man has acquired by virtue of his membership in a cultural group. It is because the pragmatists do believe that the growth of the child is the supreme moral aim of education that they emphasize education as a social undertaking which must be viewed not only from the perspective of the history, the life arrangements, the trends, the values, the problems, and the resources of the social world of which the child is a part. Life circumstances have prescribed that it is from within the context of these social activities and meanings that each child will have to work out the forms of his own personhood as well as the vocation through which he will find expression for his energies. Since he will be able to do these things more adequately if he understands the folkways and the thoughtways of his people, one of the fundamental purposes of the school is to help him develop this social understanding. The achievement of this social understanding involves, as an essential part, knowledge of the past of which his society is a product, as well as

84Childs, American Pragmatism and Education, pp. 344-345.
knowledge of the relations that it is developing with other cultures and peoples in our interdependent world. Knowledge of American civilization involves knowledge of the civilization of the West of which it is an organic part; it also involves knowledge of the other great civilizations of the Far East and Near East with which our own destiny is increasingly interwoven.\textsuperscript{85}

Actually the pragmatists set high standards for themselves and their students. The fact that they were opposed to rote memorization, and to restrictive formal rules of logic for thinking does not in any way diminish the quality of their expectation of students. Dewey compared actual thinking with formal logic; it is clear that, in his view, students should never be forced to try to think in this artificial fashion. He writes:

\begin{quote}
Inspection shows important differences between formal reasoning and thinking as it actually goes on in the mind of any person. (1) The subject matter of formal logic is strictly impersonal, as much so as the formulae of algebra. The forms are thus independent of the attitude taken by the thinker, of his desire and intention. Thought carried on by anyone depends, on the other hand, as we have already seen, upon his habits. It is likely to be good when he has attitudes of carefulness, thoroughness, etc., and bad in the degree in which he is headlong, unobservant, lazy, moved by strong passion, tending to favor himself, etc. (2) The forms of logic are constant, unchanging, indifferent to the subject matter with which they are filled. They exclude change as much as does the fact that 2 plus 2 equals 4. Actual thinking is a process; it occurs, goes on; in short, it is in continual change as long as a person thinks. It has at every step to take account of subject matter; for parts of the material dealt with offer obstacles, pose problems and perplexities, while other portions indicate solutions and make the road out of intellectual difficulties. (3) Because forms are uniform and hospitable to any subject matter whatever, they pay no attention to context. Actual thinking, on the other hand, always has reference to some context.\textsuperscript{86}
\end{quote}

\footnotesize
\textsuperscript{85}Ibid., p. 345.

Still speaking of formal logic he indicates the negative results of insisting that students think in that way.

... While this method is usually at its height in grammar and arithmetic, it invades also history and even literature, which are then reduced, under plea of intellectual training, to outlines, diagrams, and other schemes of division and subdivision. In memorizing this simulated cut-and-dried copy of the logic of an adult, the child is generally made to stultify his own vital logical movement. The adoption by teachers of this misconception of logical method has probably done more than anything else to bring pedagogy into disrepute, for to many persons "pedagogy" means precisely a set of mechanical, self-conscious devices for replacing by some cast-iron external scheme the personal mental movement of the individual.87

He saw the importance of the individual growing rapidly as the result of the industrial revolution and the spread of education; but the individual must be prepared for a much larger society than was present. He analyzes the school's responsibility toward that greater awareness for the student.

We are apt to look at the school from an individualistic standpoint, as something between teacher and pupil, or between teacher and parent. That which interests us most is naturally the progress made by the individual child of our acquaintance, his normal physical development, his advance in ability to read, write, and figure, his growth in the knowledge of geography and history, improvement in manners, habits of promptness, order, and industry— it is from such standards as these that we judge the work of the school. And rightly so. Yet the range of the outlook needs to be enlarged. What the best and wisest parent wants for his own child, that must the community want for all of its children. Any other ideal for our schools is narrow and unlovely; acted upon, it destroys our democracy. All that society has accomplished for itself is put, through the agency of the school, at the disposal of its future members. All its better thoughts of itself it hopes to realize through the new possibilities thus opened to its future self. Here individualism and socialism are at one. Only by being true to the full growth of

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87Ibid., p. 251.
all the individuals who make it up, can society by any chance be true to itself. And in the self-direction thus given, nothing counts as much as the school, for, as Horace Mann said, "Where anything is growing; one former is worth a thousand reformers." 88

Frederick Mayer summarizes James' feeling that education had much higher potentialities than the serving of utilitarian ends. He said:

... He was interested, at the same time, in higher personal ideals, in a wider perspective, and he thought that education could develop a more adequate set of attitudes by which we can improve civilization. Action to him was not an end in itself. It was to be supplemented by self-discipline, and by mediation on the nature and destiny of man. 89

Here the long-range goals of the audio-lingual method fit, at least by implication. Surely those who aim towards understanding the language and literature of another culture do not hold such understanding as the goal; it is a greater appreciation of man's place in a global civilization that they seek.

In Dewey's "My Pedagogic Creed", he welds the study of literature and language to his social goals. He believed that:

... at present we lose much of the value of literature and language studies because of our elimination of the social element. Language is almost always treated in the books of pedagogy simply as the expression of thought. It is true that language is a logical instrument, but it is fundamentally and primarily a social instrument. Language is the device for communication; it is the tool through which one individual comes to share the ideas and feelings of others. When treated simply as a way of getting individual information, or as a means of showing off what one has learned, it loses its social motive and end. 90

88 Ibid., pp. 295-296.
89 Mayer, American Ideas and Education, p. 347.
Although he was not specifically referring to the foreign languages, it is inconceivable that he would consider English and the foreign languages separately, thus setting up or perpetuating another dualism like those he sought to destroy. He would certainly consider language with a cosmopolitan scope, bringing with it a weakening of nationalistic barriers and the development of worldly intellects capable of greater ideas and deeds.

As this section of the study is concluded, it is clear that the tenets of the audio-lingual method are endorsed by pragmatic thinkers. The practice of eliminating (or nearly so) the use of the native language helps to create an environment of cultural experience which is genuine and meaningful, all of which falls within the goals of educators who support the theories of pragmatism. Certainly the skills learned are not an end in themselves but merely tools to use to work towards understanding a foreign people. Of course, if students are in an environment where they must use the new language in order to communicate, then they will learn to communicate in that language, thus achieving goals of all modern language instruction.

Since grammatical principles are presented inductively, the students are learning them by discovering them, seeing analogies and relationships, thus achieving broad mastery of those principles. The pattern sentences, capsulizing many months of experience into briefer periods are used to approximate what happens in first language acquisition, reflecting the progressivists' wish to model classroom
experiences after life; and leading the student to see an analogy is in keeping with Dewey's wish to begin with a problem.

The cultural entities in the dialogues and pattern sentences echo the pragmatists' wishes not to separate educational programs from societal contexts. The word culture is the scientific meaning of the word as used by anthropologists; naturally a scientific look at man's habits, speech and attitudes would be cheered by the pragmatists.

Delaying the graphic skills can be shown to reflect pragmatic thinking; if delaying them produces better results, they should be delayed.

However, it is possible that this tenet of the method may disappear in practice because there is no proof that such a delay does produce better results.

The group drill and practice of the audio-lingual method is clearly in line with theories of pragmatism. Since one of the goals of education is participation, and group drill and practice achieves that goal, it is to be defended by Dewey and others. Moreover, group work minimizes the apprehension students have about reciting alone, especially in a foreign language. It was clearly shown that rote memorization of these group utterances would not be acceptable to progressivists.

There can be no doubt about the connection between the work in advanced classes of the audio-lingual method and pragmatic views. The pragmatists placed no lid on learning; the entire experience was to be
open-ended like the universe. Thus, the advanced classes dealing with the literature were "cutting the students loose" from any old world courses of study or deduced goals. There was no limit for the students' learnings. Through such high level programs, students would realize one of the primary goals of education, the establishment of greater international understanding.
CHAPTER V
SUMMARY AND CONCLUSIONS

This study has sought to identify the audio-lingual method of teaching foreign languages, and to show that the basic tenets of the method are logical outgrowths of pragmatic philosophy, and to make recommendations on the teaching of foreign languages. Such an endeavor involved an examination of the Modern Language Association's views, policies set forth by the Office of Health, Education, and Welfare, the State Department of Public Instruction of the State of Iowa, and the writings of many authors in the fields of modern language instruction and linguistics. A synthesis of the ideas from these sources was made and a definition developed; this definition was then segmented into six basic tenets, characteristics or doctrines of the audio-lingual method (Supra, pp. 41-42).

A brief survey was made of the events and thinking that led to the development of pragmatism and from this survey a short, manageable definition of pragmatism was developed to be used as a criterion to be applied later as a guide (Supra, pp. 19-20).
Using this guide, each of the six tenets was submitted to the thinking of pragmatists in an effort to determine whether or not it is consistent with such a doctrine, attitude, procedure, practice or belief.

In the process, discovery was made that the audio-lingual method has evolved considerably since the days following World War II and that even now it is a dynamic methodology in a period of flux, drawing into its thinking some of the ideas of the transformational-generative grammarians, and abandoning or lessening emphasis on some of the extremely empirical strands of thought, and incorporating more of the developments in cognitive theories of learning. The very fact that experience in teaching using the method has resulted in significant changes in the method is evidence of the thoroughly pragmatic foundation of the method.

Much of the criticism that has brought about almost continuous change in the method has been aimed unjustly at the method; it has been shown that many shortcomings have been the result of overemphasis on mechanical aspects of the procedures and the inaccurate interpretation of the method by some teachers. Many of those using the method had only a superficial grasp of what was to be done and expressed this inadequacy by aiming at mechanical levels of mastery, thus sabotaging long range goals and expectations of proponents of the method.

Since it has not been the purpose of this study to evaluate the methodology, references to criticisms of it have been included to
emphasize its dynamic character and the pragmatic aspects of its evolution.

As each tenet was considered with reference to the thinking of the pragmatists, implications were made in some instances because much of the work of some pragmatists, Peirce in particular, is related to education only indirectly.

The elimination or curtailment of the use of the student's native language in the classroom was shown to be a pragmatic practice from the standpoint of developing a coordinate or independent bilingualism based on the student's foreign language experience. Students could be expected to develop some fluency in the language if they were at all times in the classroom to use the target language (Supra, p. 45). It is apparent that use of the new language must be considered a genuine experience in the language and, from the standpoint of Dewey's thinking, definitely pragmatic (Supra, p. 46). Kilpatrick was equally enthusiastic in his support of experience as the basis of learning (Supra, p. 46) and submitting the exclusive use of the foreign language to James' "pragmatic method" further identifies the practice as one thread of pragmatism (Supra, p. 47). The act of using the target language exclusively in the classroom is reminiscent of Kilpatrick's "living" the learning experience (Supra, p. 47).

Finally, the exclusion of the native language from the classroom as an isolated technique would not be considered pragmatic or even desirable; however, if the new language is used exclusively and in a
culturally meaningful context, then such a practice would most certainly be pragmatic.

The study revealed that basic to both the audio-lingual method and pragmatic philosophy is the inductive approach to teaching and learning. Since it is basic to the scientific method, its acceptance by pragmatists was easily documented and the history of the development of inductive thinking was shown to be the heart of the thinking of scientific men as far back, at least, as Francis Bacon. It gained momentum with Charles Darwin and has been the keystone of the philosophy of the pragmatists ever since. Essential to its unanimous acceptance by the pragmatists is its value in prediction. An idea is true to the extent that it lives up to its claim as evidence.

The audio-lingualists are enthusiastic about the inductive approach to learning grammar because they see that all native speakers of a language are masters of the grammatical principles, yet few may be able to analyze those principles, having as they say, induced them by living and experiencing the language (Supra, pp. 50-51).

The pattern sentence, the vehicle for bringing about the induction of grammatical principles, is a device used to speed up the experiences that would normally produce the induction of those principles so that students could experience life situations in abbreviated form, thus cutting down the time element. In order that the students see the underlying generalization, or analogy of a grammatical principle, representative utterances taken from the dialogue are used to capsulize
the experiences of days, weeks, perhaps months into manageable segments of a lesson (Supra, p. 54).

Just as the pragmatists refuse to look at "truths" presented before experience and are unwilling to accept a rational explanation deductively wrought and devoid of empirical evidence, so the audio-lingualists feel that the student must arrive at principles himself instead of having them given to him in advance. Moreover, the audio-lingualists are convinced that the rational explanation of a very complex linguistic phenomenon is quite often ineffective. Whereas complete mastery of those complexities are everywhere manifest as the result of discovering them through induction in the native language (Supra, p. 56).

The process that the student must undergo is certainly in keeping with Dewey's five "steps" of a complete thought since the student is almost certain to be engaged in observing, hypothesizing, refining and testing as a result of a felt difficulty at the beginning of an exercise (Supra, p. 56). The student is involved in grappling with a life situation and solving it to his satisfaction as well as to that of the instructor.

Some of the audio-lingualists would not see it necessary for the student to be able to express the underlying principle, since such is the case in one's knowledge of his native language. Others feel that bringing the principle to light after the discovery is helpful. In either case the procedure is pragmatic since the fruits of the activity are the test of its worth (Supra, pp. 60-61).
The use of dialogues, conversations or basic sentences devised with the anthropologists' concept of culture in mind, as a starting point for lesson material is welcome in the thinking of pragmatists. Here societal phenomena are integral parts of an academic pursuit so that language is not studied in a vacuum but leaps forth from life itself (Supra, p. 63). There is no attempt to lift the academic experience to a level of cultural sophistication. Rather the student is dealing with the heart of the foreign life, the day-to-day happenings as well as the more thoughtful. The absence of that which is pedantic is the direct reflection of Dewey and others (Supra, p. 63). There can be no separation of society from education, of culture from culture nor of life activities from thought. The mundane occupations and activities incorporated in the dialogue are a reflection of the societal interaction of human beings that is so important to the pragmatists (Supra, p. 65).

Delaying the presentation of graphic language materials until the basic aural-oral language is mastered, a prominent tenet of the audio-lingual method, is seen to be pragmatic only from the standpoint of the "if-then" test of truth Peirce (Supra, pp. 66-67). Because real success was the result of the Army Language Programs where such a procedure was used, it is evident that pragmatists would endorse it. Obviously, this kind of procedure was never considered during the days of Peirce and Dewey. But conjecture at this point would suggest that, given a choice in the matter the pragmatists would consider the results
of the Army Language Programs adequate substantiation for its inclusion in a program of modern language instruction. Moreover, pragmatists would feel that a practice that places emphasis on growth is to their liking. They, like the audio-lingualists, would undoubtedly cite poor habits of spelling and pronunciation developing if the graphic skills were presented simultaneously with the aural-oral skills; this would be especially pertinent in the case of languages like French which are not written phonetically.

Consideration of whether or not drill, practice, habits etc. were pragmatic in nature pointed again to misinterpretation and misimplementation of the audio-lingual method by practitioners who did not have their goals set high enough to get their students past the mechanical aspects of a foreign language (Supra, p. 71). It is clear that the aim behind the pattern sentence is to allow the student through analogy to apply what he has learned to original and individual, personal and particular use of the language in sentences spontaneously developed for a situation in life. Equally clear is that audio-lingualists at worst only considered rote-memorization a tiny tool in the acquisition and use of foreign language (Supra, p. 73). Such a position can be seen in Dewey and Childs (Supra, pp. 72-73), and even found discussed by Charles S. Peirce (Supra, pp. 73-74).

The habits of sound formation approaching native authenticity and the lack of hesitation in applying correct endings to verbs, proper agreement of modifiers etc. are to be only incidental to the creative,
original, spontaneous communication sought by teacher and learner
(Supra, p. 73).

Some controversy was cited as to the value of mechanical, ha-
bbitual learning and consideration of the recent contributions of the
transformational-generative grammarians was included only to show that
the audio-lingual method has never been static and that recent audio-
lingual materials have pragmatically included attitudes, practices and
kinds of procedures which have been called for by their critics. New
materials include much more explanation and intellectual presentations
than earlier texts (Supra, pp. 78-79). In addition, the critics have
insisted on meaningful, contextual drills (an attitude included in
earlier thinking of audio-lingualists but which has not been adhered
to by many practitioners) so that actual communication may take up more
time in the progress of studies. In short, the accurate interpretation
of the role of drill, practice and the formation of habits in the
audio-lingual method would find staunch support among pragmatists.
The apparent willingness on the part of some practitioners to be sat-
isfied with mastery at mechanical levels of the language is in no way
acceptable among the pragmatists. Examination of comments made by
Christina Bratt Paulston, Gilbert A. Jarvis, William N. Hatfield and
John Carrol indicates that what the audio-lingualists had in mind
should simply be done better and there is not an attitude among them in
regard to drill and practice which would not find favor among the
pragmatists (Supra, pp. 91-94).
Attention was called to Oscar Handlin's recognition that Dewey's philosophy was poorly interpreted and implemented and an attempt was made to draw a parallel with the mishandling of the audio-lingual method.

Again the "open-ended" quality of the audio-lingual method was mentioned and the changes that have come about were offered as additional testimony to the pragmatic attitudes of proponents of the methods. There is a continuous effort to refine the method, responding to the work of Dwight Bolinger, Noam Chomsky and A. Bruce Gaarder among others. Gaarder, in particular, points to the "life experience" involved in well-managed drills (Supra, p. 99).

In assessing the pragmatic thinking within the long-range goals of the audio-lingual method, it has been shown that its proponents were certainly aiming at many of the most profound and loftiest goals of the pragmatists. Developed, as it was, to help students know the world's society more completely through a program that aims towards mastery of the four language skills (listening, speaking, reading and writing) and an appreciation and awareness of the culture of the people who speak the language, the method shows itself to be an implement or device for promoting the broad societal knowledge that James, Dewey and others were seeking. Nowhere in the study was a stronger link found than at this point. The genuine use of a foreign language in discussing the literature and writing original thought in the new language has as its objective humanistic ideals and an international thrust that is the
very thesis of pragmatism. No isolation of subject matter from societal context is to be permitted and this, of course, reflects Dewey's hopes (Supra, p. 102). Neither the demands of the method nor those of the pragmatists were anything short of excellence (Supra, p. 102). The goals of both groups are surely towards the establishment of a greater world civilization and the elimination of political barriers when the individual's potentials might be realized and communication among all men might be a reality.

All philosophies have many things in common; one borrows from others in the noble effort to find man's place in existence and to explain how he can know anything; so that it is doubtful if any philosopher stands alone in all his beliefs. His findings are the result of his interacting with other ideas, other philosophers, of meditating on it all and of a continuous refining process on his part in order to arrive ever closer to the truth. It may seem like the "Impossible Dream"; certainly in the case of the pragmatist there is never, nor will there ever be, a moment when the truth has been reached, except for the moment. That truth arrived at, will always be subject to modification based on new discovery and he will evaluate what the new discovery must mean in terms of that modification on the basis of whether or not it has any prediction value. The consequences of holding a truth must be that they bear out that truth; and since the entire cosmos is evolving, that truth may have only a fleeting moment of triumph. He is eternally a seeker, like the scientist; one is optimistic in his belief
that the idea which will survive is the one which answers best the question of the moment. Expediency in his case is not indicative of an unwillingness to stand behind his beliefs; it is not the trade-mark of the follower; it is not floundering; it is indubitably the expression of strong convictions that only by adjusting views of truth can one hope to become still closer to it. Dewey's "natural piety"\(^1\) reflects this quest. Arthur G. Wirth, in analyzing Dewey's religious convictions sees real optimism and justice in man's lot. Wirth assesses Dewey's version of his destiny in this way:

Nature was not unqualifiedly friendly; men knew all too well its perils, but it contained enough qualities for man to grow in experience. For Dewey this came to define the task for which man was responsible; he could let the imponderables take care of themselves.\(^2\)

Such an attitude, though repugnant to some, seems to synthesize the core of pragmatic thought and place the job of continual improvement squarely in the lap of man. It is not in the sense of "the perfectability of man"; rather it is that man is not locked into any slot; he is free to seek, grapple, develop and grow.

William James looked at the temporal quality of truth in much the same way:

You doubtless wish examples of this process of truth's growth, and the only trouble is their superabundance. The simplest case of new truth is of course the mere numerical additions of new kinds


\(^2\)Ibid.
of facts, or of new single facts of old kinds, to our experience—an addition that involves no alteration in the old beliefs. Day follows day, and its contents are simply added. The new contents themselves are not true, they simply come and are. Truth is what we say about them, and when we say that they have come, truth is satisfied by the plain additive formula.\(^3\)

He also viewed religious doctrine in much the same way as did Dewey; to him, if it was useful, it was acceptable. He says:

> Now pragmatism, devoted though she be to facts, has no such materialistic bias as ordinary empiricism labors under. Moreover, she has no objection whatever to the realizing of abstractions, so long as you get about among particulars with their aid and they actually carry you somewhere. Interested in no conclusions but those which our minds and our experiences work out together, she has no a priori prejudices against theology. If theological ideas prove to have a value for concrete life, they will be true, for pragmatism, in the sense of being good for so much. For how much more they are true, will depend entirely on their relations to the other truths that also have to be acknowledged.\(^4\)

It can be seen that, different from the radical empiricists who deny all that is not verifiable, the pragmatist welcomes anything which will allow a grain of growth in man.

All this seems far afield in arriving at conclusions about the pragmatic qualities of the audio-lingual method of teaching modern languages. Yet superimposed on the specific discussions of the tenets of the method has been the characteristic dynamism of the method, a system that allows constantly the employment of anything which will prove efficacious in aiding young people to grow in knowledge of a


\(^4\)Ibid., pp. 72-73.
language, its people, their culture, their relationships with the rest of the nations of the world and with mankind.

In conclusion it must be indicated that there is no tenet of the audio-lingual method which is not clearly consistent with the theories of pragmatism as defined in Chapter II. This statement can be made provided that all the tenets remain open-ended and constantly evolving. The extent to which any of these tenets are pragmatic is dependent on this one quality of constant growth. The study has shown that this quality is present in the method as it is expressed by those who thoroughly understand it and are committed to it.
CHAPTER VI
RECOMMENDATIONS

Observations

Viewing what has happened to the status of modern languages in the curricular revisions of nearly half the colleges and universities in the United States and what almost certainly will happen in significant numbers of others suggests the need for an accurate evaluation of the causes. These causes are certainly not new; they are identifiable at least as far back as World War II. Conant was aware of them and pointed to them at the high school level (Supra, p. 2) in 1959, but even he probably had no idea that something would not be done to correct the situation. The problem has few parallels in other disciplines. The current opposition to modern language requirements for college degrees and the consequent abandonment of such requirements is largely a reaction to poor teaching, unsatisfying study programs, and an apparent lack of relevance of the experience. The reluctance to include the foreign languages among requirements does not stem from an indirect benefit to careers or to their failure to contribute to earnings of the graduates. Examples are numerous today of youth whose
decisions for life careers are obviously not based on the material gains to be derived from such pursuits. The truth is that young people have found much that is meaningful in sociology, psychology, art, music politics etc. But they have not found, in many cases, anything satisfying about studying foreign languages.

This unfortunate situation is not due to any irrelevant qualities inherent in the languages; it may be due however, to the static approaches of language teachers who are unwilling to experiment with new techniques and who are not successfully conveying meaning for living. Their unwillingness to use the results of research in learning to help themselves develop their methodology is inexcusable.

The direct result of this situation is that too many students finish their work in the language having heard English and having spoken English throughout most of their program in the language. The audio-lingual method was developed, at least in part, to cope with this problem. However, it soon becomes apparent that the teachers who were the offenders would find many excuses for not using the target language. At the advanced level the preposterous practice of discussing literature in English is all too widespread. In 1964 in a report of a Working Committee of the Northeast Conference this problem was viewed:

For many years college literature courses were conducted according to a standard pattern. Students read literary works in the foreign language, but both professor and students discussed them in English. There were always notable exceptions, to be
sure, but there is no doubt that this pattern was, and still is, widespread. This system worked reasonably well for a long time and was not seriously challenged, although there were occasional protesting voices.

Recently, however, the barely audible whisper of protest has risen to a persistent clamoring at the sacred doors of the college literature classroom, heavy oaken doors, to be sure, which even the loudest shouts do not easily penetrate. Who is protesting? Language teachers and scholars, seeking answers to new questions about their profession. They are the ones who are keenly aware of the drastic shift of emphasis in language teaching which was the inevitable result of national recognition of the need to produce more and more Americans who can not only read a foreign language, but speak and understand it. They know, and their students know, that this latter kind of competence suddenly seems to be needed everywhere: in education, in government, in foreign and military service, in missionary work, and in intercultural contacts of every kind. They realize that, as the nation became increasingly aware of the seriousness of the problem, tremendous efforts were expended on elaborating hitherto neglected but pertinent and provocative theories of language and language learning, and on developing a practical technology to match, a technology now widespread in secondary schools in the form of audio-lingual teaching. They are the ones who realize that, whereas foreign language courses had once been largely ancillary to the study of foreign literature, the achievement of an active command of the language has now become an end in itself. These teachers and scholars, and their students, sense that the attitudes of many professors of literature toward their own field is somehow at odds with the new, partly independent, role of language which demands that it be viewed as a social phenomenon, as a means of communication between live people. The persistence of the use of English in the foreign literature classroom, for example, is one important manifestation of these attitudes. Both the questioned instructional practices and the attitudes which permit them to persist have complex, interlocking origins which are by no means easy to untangle, although we shall attempt to do so in this report. Whatever the reasons, whatever the resulting problems, and whatever the solutions, there can be no doubt that an understanding of the new role of language does bring into sharp relief any instructional practice in foreign literature courses which actually seems to ignore, even to scorn, this role at a point high in the instructional hierarchy of the language teaching profession itself.

Looking at the year in which these observations were made, the reader would naturally assume that great strides have been made since that time. However, the problem remains and the disenchantment of students and teachers alike is, perhaps, even greater if the nationwide trend to eliminate foreign language as a requirement for a bachelor's degree can be used as evidence.

The report of the committee goes on to say that there is a profound confrontation between the artist and the scientist at the heart of the problem. Literature is considered an art; pedagogy is a science in this context; the dualism is such that the twain apparently can never meet.

... Why art? Surely a basic point of departure of all humanists endeavor, including first and foremost the study of literature, is the study of the unique, the excellent, the different, that man achieved in his great moments. Why science? Our comment above concerning the view of language as a social phenomenon gives the clue. Social phenomena are the province of social science, whose interest is by definition not the unique, the excellent, the different, but the normal, the average, the work-a-day, but let neither interest scorn the other.2

Quoting the report again we see another way of expressing the conflict and the intolerable result.

This report can do no more than mention that the roots of the apparent conflict which concerns us here are often obscured by self-styled humanists who cannot explain what they stand for, and by social scientists who have never read Sapir.

The practical result of this kind of conflict, emphasized by the peculiar requirements of our times, is that the adherents of one point of view feel that those of "the other side" are conjoined in dire conspiracy against all that is good in the world.3


3Ibid.
The possibility of minimizing this dualism in the spirit of John Dewey himself was one of the by-products of this study; it seems logical that in this chapter on recommendations something could legitimately appear and there would be no though that the author was sermonizing.

**General recommendations for additional studies**

Additional studies should be made in the area of comparison of the results of methodologies; and when classes being taught by means of the audio-lingual method are to be compared with any other method or methods, the instructors must be screened thoroughly so that they do, indeed, use the audio-lingual method, not a careless gathering of techniques and approaches.

Use of the language laboratory in such studies must be frequent and regular with tapes and procedures in the laboratory designed to make the best use of that facility.

In addition, the results compared must be examined after more than two years in the program so that all skills will have had time to stabilize.

Other studies in the area of the evolution of the audio-lingual method would be beneficial in order that teachers see that some of their objectives to early interpretations of the method no longer are valid. Up-to-date textual materials are much more complete and defensible and instructions to the teacher are more sophisticated and manageable.

Studies might be made of the value of setting aside more concentration of time for learning languages. Perhaps, in the senior year
all course work pursued by the modern language student should be in his major field. The student might be further isolated from contact with English by means of dormitory assignments and eating accommodations.

Finally, a study as to the effectiveness of minimum performance requirements other than examinations would help to determine whether or not such extrinsic motivation can produce significant differences in learning. Interviews in the language, oral and written requirements of candidates for graduation in societal contexts, model United Nations participation, political debates in the language and other genuine activities might serve in this type of study.

Specific recommendations to teachers

Recommendation #1

Teachers must come to grips with the necessity and desirability of using the target language almost exclusively. The committee's report had this to say:

It should be unnecessary to repeat that, in the study of foreign literature, the foreign language should be used as the medium of expression in the classroom. Other things being equal, the foreign language would always be chosen for the discussion of foreign literature. But, unfortunately, other things are not equal, and one's native language is always easier than the second language.\(^4\)

The dualism that has arisen produces a situation that in too many cases does nothing for the satisfaction of anyone, instructors or students. At the pre-literature level, the period when students are supposed to master the basic language, they are forced to spend their

time learning structures to enable them to function at a literature level; but those basic courses are dominated by English explanations and fluency is not developed. Then at the literature level, English is again the medium of expression. The result is an abortion of development that cannot be justified or sold to young people and curriculum committees of the colleges and universities.

Though there are many other shortcomings of the language programs, there is no doubt that many of the others would take care of themselves if the programs were genuine experiences in the foreign language.

Instructors, whose allegiance is not to the audio-lingual method are not urged to adopt it totally but the efficacious elements in it are not to be ignored. If the method is absurd, valueless, then its opponents must show the academic world that they were right all along; but they must do it by means of some method which legislates the use of the foreign language. They must stop hiding behind contrived rationale for using English and face reality—the job simply cannot be done in English. No degree of sophistication in "artistic" analysis of literature will suffice if English is the vehicle.

Recommendation #2

Having established the necessity of an exclusive, or nearly exclusive, use of the foreign language, we must focus our attention now on the meaning this has for the proper role of the teacher of foreign languages. In the basic courses the mandate should be clear; the teacher
must step down from his intellectual pedestal quite often and assume the role of the conductor in rehearsing the symphonic group. No one would deny the artistic function of that conductor, nor would one deny that his responsibility in preparing for the eventual aesthetic experience is one of drill, guiding, coaching, correcting and evaluation. Surely many great artists and intellects have been inspired teachers of their followers. They assumed their responsibility willingly, realizing that before anything creative, spiritual or aesthetic can take place, the goal had to be virtuosity. The same is true in language teaching; young people, in too many cases, achieve their mastery of a language in spite of their teachers, not because of them, or they are forced to depend on other sources of drill and practice to a much too great extent. They do not receive the help which is their right as students enrolled in the class.

To demand that teachers use a certain method in teaching modern languages is an encroachment on their academic freedom and an insult to their professionalism. They should be allowed to develop their own interpretation of methodology and to be as individualistic as they wish. However, to expect teachers to present their classes in such a way that students have an opportunity to develop fluency in the language seems reasonable.

Teachers have a mission thrust on them, to develop, using the foreign language, techniques of coaching, leading, guiding and monitoring
their students so that real accomplishment is the result. Common sense tells one that the surgeon is not robbed of his artistic prerogatives if he is expected to use anesthesia and to follow sterile procedures. He has no right to hide behind an eccentricity and refuse to proceed along accepted lines; yet that is what happens too often in the modern language course. Students are subjected to a presentation in English of an analytical consideration of the foreign language. The needs of the student are too often ignored. Valid, meaningful experience in the language does not occur.

The teacher can help students if he recalls how he learned his own second language and imparts these valuable clues to the class. His will be a role, not of a teaching machine limited to the mechanical considerations of language, but of a human model; he will still find ample opportunity to consider intellectual matters, to destroy provincialisms, to deal with cosmopolitan matters and demonstrate his proficiency constantly. The result of his efforts will be a genuine exposure of the language for his students. Students should not have to seek elsewhere the opportunities to practice; obviously they will need much more than a class period can offer; the experience in class can be stimulation and the guidelines for further refinement of the skills.

Recommendation #3

It should be clear to all that the producers of great literature have something to say to the world and that what they have developed in thought by virtue of a burning creativity, superior mentalities and dedication to their quests should be the principal concern of a literature class. Often what those writers had to say has been superimposed
on themes, characterization, central impressions of literary pieces and in some cases there may well be alternative interpretations that have merit. Yet in too many courses a dogmatism reigns that stultifies the students' natural ability to interpret literary work. This kind of thing is indefensible. Whenever possible students should be encouraged to discover and struggle and disagree honestly. Teachers are rarely infallible in their interpretations. When some of the sharpest minds in the world find themselves in opposition to one another on some interpretations, teachers must be ready to consider students' thoughts in these matters. It is possible that many authors would refuse vehemently the interpretations of many teachers, indeed, of some critics. The plea at this point is for a tolerance and a respect for the impassioned evaluations, assessments and interpretations that young minds render. Such an attitude alone can do much to put relevance back into teaching the foreign languages.

The long-range goals of modern language study must certainly include a contribution towards world peace. Indeed, it is possible and probable that the secrets lie in the countless writings of great men everywhere. Yet too often our students mistake a sophistication in the language for the deeply significant attitudes towards the world that literature can give. Such sophistication shows in the ability to order elegant meals and wines, a scorn for the traditions of lower classes, a flaunting of having read the latest novel, and a repertoire of names that can be dropped at will. The "Ugly American" image emerging from
such attitudes is not the goal of modern languages. In no other area of study is there a more useful set of tools for promoting world understanding. Nowhere are there offered greater opportunities for students to become magnanimous in their consideration of others than in a genuine, open-minded, thoroughly liberating program of modern languages.

A working committee of the Northeast Conference of 1966 made the following observations:

In this scientific and technologically developed society, with global commitment and vast international responsibilities, the time has arrived for us to assume responsibility of exploring other and broader dimensions of language. Attainment of this objective is not likely or possible on a large scale solely through language learning in the field of literature. What is required is a breadth of exposure to content in language learning.

Language learning must bear a relationship to content in courses taken outside the language classroom as well as to content of life, conditions, and issues in the United States. Such exposure offers an exciting prospect for foreign languages to serve additionally as "tool" disciplines, in somewhat the same way that history serves the social sciences. Students can then apply their foreign language skill to their other academic work and can be expected to engage in greater informal use of the foreign language among themselves. The artificial aspects of language clubs as a created situation for informal foreign language practice is minimized. Students are more able and more inclined to use their foreign language (and with less strain) in extra-curricular programs such as a model United Nations, European Economic Community, or Organization of American States.5

Recommendation #4

The literary aspect of the language program, betrayed often by a narrow dogmatism in interpretations, and by an intellectual facade or

sophistication that places emphasis on minutiae in literature, is also in jeopardy in the programs which consider the language as the ultimate goal. Too often students do not come to understand that the language is learned in order that greater things can be done with the culture of the people whose language they are studying. To be concerned with bringing students to a level of grammatical mastery equal to the professional translator or interpreter is the rightful responsibility of the graduate school. It is often meaningless at the undergraduate level. Instead the level of proficiency in the use of the language should be such that the students may read unedited articles, stories, poetry etc., as well as an educated native of the language. Such a goal is not beyond the language programs in America; that goal clearly makes the language courses a means to an end, not the end itself.

Recommendation #5

Because the study of language and literature is the study of life, there should be no narrowness of activity and focus which excludes politics, music, art, sociology, economics, architecture, religion, history and geography. Yet often students are offered only superficial, elementary and unrelated experiences in these areas. Obviously, the instructor cannot be expected to be an expert in all these areas; but he certainly can be a student of these highly relevant considerations. Dewey points out that life gives us the opportunity to grow; we certainly should not refuse to do so. In most cases relative to this point, a teacher's launching himself on studies tangential to the language would enjoy an
acceptance on the part of classes which would do much to reduce the "credibility gap". The master teacher is not afraid to say, "I don't know"; he recognizes that he must be constantly learning; but the instructor who cannot bring himself to grow with students, urged and humanized by students, may be at the heart of this problem. Students do not expect their instructors to be infallible and nothing is so pathetic, nor so corrosive as the instructor who dons his infallibility whenever students are around. It is possible that much of the criticism of students would disappear if they could see that teachers are never finished with their job of learning about their discipline, that they are never finished with being a student.

Recommendation #6

Perhaps there have been valid reasons for academic people to be reluctant to listen to proposals by methodologists; however, one must open the mind to their potential contributions. If short sighted interpreters of this work in pedagogy have de-emphasized the importance of subject-matter, it is time to realize that such extreme positions were an error in judgment, and that sound educational methodology does not discount knowledge of the discipline. At the same time that methodology does not consider a mastery of the language as the only necessary tool of the teacher. Those instructors of language who have ridiculed the work of educational philosophers must face the fact that languages have been poorly taught and part of that failure has been an unwillingness
to study methodology. It is time to include in the teacher's repertoire a willingness to discover, to question, to search, to debate and to refine the procedure of teaching modern language.

If the audio-lingual method, a pragmatic program for teaching modern language is to be rejected, it should be rejected on the basis of reason, reason based on a thorough knowledge of the procedure; it must not be sloughed off as a product of the "anti-intellectuals."

If other means for getting the job done are to be rejected, they too must be analyzed, tested and evaluated. Teachers must do away once and for all time with the notion that the master of subject matter automatically knows how to teach. Nor is there any attempt here to say that the audio-lingual method or any method is the secret to a solution of the problem. It is clear, however, that within the tremendous amount of work that has been done in methodology, some worthwhile attitudes, understandings and formulae have been developed, and it is the modern language instructor's assignment to be knowledgeable in these areas, and to distill for his own use the best of them all.

Recommendation #7

Languages everywhere are changing; they are the vehicle of man's thought and the changes come from the lowly as well as from the great. Such change is so obvious that documentation is hardly necessary. This dynamic aspect of speech and communication is perhaps the greatest single piece of evidence for the pragmatists' belief that human thought and intellectual, emotional and psychological development evolve in the same
ways that units in the physical realms of the universe are evolving.

Attention must also be given to the evolving nature of the methods of modern language instruction. The early audio-lingual materials were quite different from the more recent, chiefly in terms of the greater complexity of the more recent work. It must be noted here that changes in the psychology of learning are so rapid that ten years may reveal the audio-lingual method as just a phase in the development of much more effective, more efficient and much more interesting procedures. This condition of transition is encouraging since it is clear that a significant number of teachers, writers and students of methodology are keenly aware of the need for revision.

Accompanying the changes in attitudes, materials, and philosophy is the increased use of visual aids. The most completely developed programs include 16 millimeter color films as basic components of their textual materials. Encyclopedia Britannica Films Inc., for example, has developed *Je Parle Français* and *La Familia Fernandez*, to such an extent that the materials are referred to as "film texts". Other publishers have produced film strips as integral parts of their texts. The spread of this trend is rapid and its appreciation among teachers is growing. Every teacher must put aside negative attitudes toward audio-visual materials and capitalize on the improved results of appealing to one or more of the five senses. Colleges and universities like the public schools, are developing media centers and departments of personnel who
specialize in this area. The modern language teacher can no longer hide his ignorance and ineffectiveness in teaching behind an "eccentric" distrust of machines; students cannot be fooled.

Recommendation #8

Because there are similarities in what musicians and drama students do and what modern language students should be able to do, some attitudes, techniques or procedures used successfully in the performing arts should be applied to the study of modern language. The drama student cannot present a masterful portrayal until he has memorized and practiced to some extent. Then having learned his part and studied his character, he must perform or he has wasted much of his time. It is suggested here that having to perform serves as a constant stimulation and motivation; students involved cannot bluff their way through. They know their part or they do not. Such a stimulation and extrinsic motivation could conceivably increase the interest that young people have in languages. Model United Nations, panel discussions of world issues, debates, speeches, musical presentations, theatrical performances, television programs or a symposium might be a successful culmination of a year's work. These kinds of activities would offer a test to students but a test of genuine prowess and performance. Students would have to be able to communicate effectively in the new language—a really authentic experience. There would be no separation of subject-matter from societal contexts. Would it not be possible to have competition among schools set up so that the best would be demanded of
students whose goal in the language programs is to be able to do these things? Creative writing competition and literary criticism would offer tremendous stimulation to the students and instructors alike. In short, students are not held responsible for real mastery of the language, the literature and the culture of foreign lands. Such activities could improve that situation.

Recommendation #9

Across the land hundreds of language laboratories are standing idle and the millions of dollars spent for them represent, on the surface, poor judgment on the part of those who authorized their purchase. Those who convinced officials in public schools and colleges and universities that the laboratory was a necessary tool for the production of mastery in the foreign languages were totally unprepared for the miscarriage which was to take place. They were unable to foresee that countless teachers and professors would refuse to use the facilities or would refuse to learn how to use them effectively. Moreover, many language laboratories were purchased at about the time of Russia's Sputnik (1957), a time when many textbooks being used were traditional or grammar-translation oriented and no materials were available for the newly purchased laboratories. Teachers involved were forced to develop as they went along something with which to make use of the marvelous new electronic devices. Such a situation resulted in very poor and very good materials, the quality entirely dependent on the resourcefulness, time and interest of the teachers.
The textbook publishers developed quickly for the new market recorded materials to be used with the textbooks; many of these make-shift sets of recorded materials were not based on audio-lingual principles. Thus many students were asked to listen to and repeat language entities from outmoded textbooks. The boredom was often intolerable.

The faculties of the country tended to divide into two groups; those who wanted to teach without the laboratory and those who wanted to use it. By the time the publishers of language textbooks prepared materials, the split in the faculties was already wide and the success of the language laboratory as an effective tool for helping to produce aural-oral mastery was probably already in jeopardy.

Two outstanding studies were made in an attempt to evaluate the effectiveness of the language laboratory. The Keating Report and the Pennsylvania Foreign Language Research Project tried to isolate or identify differences in achievement between classes using a language laboratory and those having none. John B. Carroll evaluates the Pennsylvania study in regard to the language laboratory's effects.

I do believe that the finds of the study with regard to teaching "strategies" and laboratory systems are sufficiently solid and replicable to prompt us to rethink methods and objectives in foreign language teaching. The Pennsylvania

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6 Raymond F. Keating, A Study of the Effectiveness of Language Laboratories (New York: The Institute of Administrative Research, Teachers College, Columbia University, 1963)

Project tells us that the rationale of the "audiolingual method" is in some way misguided. But in what way misguided? Does the study tell us that we should abandon language laboratories in secondary school instructions? Not really. It says that when the language laboratories were used in conjunction with certain "audio-lingual" texts, they did not produce the facility in listening and speaking that one might have expected. Students under a more "traditional" method did as well on these tests. The study does not tell us what might have happened if language laboratories had been utilized extensively in conjunction with the "traditional" texts (tape recorders did receive some limited use in the "traditional" method). It does not tell us whether there was possibly an interaction between teacher proficiency and use of the language laboratory. One can envisage the possibility that students under teachers with lesser FL proficiency would benefit more from audiolingual aids than students under the more proficient teachers. (Data of the study should be reanalyzed to investigate this possibility; on the average, the audiolingual teachers were more proficient in oral language skills than the teachers of "traditional" classes, and thus it is possible that the language laboratory equipment did not have an opportunity to show its advantages under less proficient teachers.)

It is evident that the report did not successfully measure some of the intangibles that go into successful teaching nor some of the invisible effects of having a language laboratory. Moreover, it is possible that poor use of the language laboratory could produce a dislike of the language by association which would show up as poor scores on the tests. Even without a thorough analysis of the report at this time one can say that no real control was available on the effectiveness of the use of the language laboratory. Their existence or their non-existence as an entity in the study was almost all that was considered in this regard.

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Obviously, one cannot criticize a piano's effectiveness in young people's mastery of music. Nor can the music rack, nor the metronome nor any other tool used in teaching music be condemned if failure of the student or students to become adept in music is the only result of several years' exposure to music. Just as the use of the piano is important so is the effective use of the language laboratory vital to the instructor in being able to lead drills. The instructor who places students in the laboratory, plays a tape and assumes that learning will take place is deceiving himself; students must have been prepared ahead of time for the practice session in the laboratory with the goal of automatizing, or making fluent utterances of the foreign language which are following grammatical principles already thoroughly studied and grasped.

The Office of Education published the following analysis of what can be expected of effective use of a language laboratory.

The only known way to form habits is through practice. Learning a foreign language is in this respect much like learning to play a musical instrument. No one questions that the music student must practice, if he wants to learn to play, say, the piano, since it is obvious that no amount of study of musical notation alone will teach anyone to play. Yet failure to make satisfactory progress in a foreign language has been traditionally attributed to insufficient study rather than to the real cause, insufficient practice. Even grammar, which in this view of language learning is not discarded, as is sometimes supposed, is internalized more by extensive practice in using the most frequent grammatical constructions of the language than by studying statements about them, although such statements have their places.  

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The report continues and lists the advantages provided by a language laboratory.

(1) In a language laboratory all students present can practice aloud simultaneously, yet individually. In a class of 30 students, 29 are not idle while one is busy.

(2) The teacher is free to focus his attention on the individual student's performance without interrupting the work of the group.

(3) Certain language laboratory facilities can provide for differences in learning rates.

(4) The language laboratory provides authentic, consistent, untiring models of speech for imitation and drill.

(5) The use of headphones gives a sense of isolation, intimate contact with the language, equal clarity of sound to all students, and facilitates complete concentration.

(6) Recordings provide many native voices. Without such variety it is common for students to be able to understand only the teacher.

(7) The language laboratory facilitates testing of each student for listening comprehension. It has generally been impracticable for the unaided teacher to test this skill.

(8) The language laboratory facilitates testing of the speaking ability of each student in a class. It has generally been impracticable for the unaided teacher to test this skill.

(9) Some teachers, for reasons beyond their control, do not themselves have sufficient preparation in understanding and speaking the foreign language. The language laboratory provides these teachers with an opportunity to improve their own proficiency.

(10) The language laboratory makes it possible to divide a class into teacher-directed and machine-directed groups.

(11) Certain language-laboratory facilities can enhance the student's potential for evaluating his own performance.

(12) Given specially-designed instructional materials, the language laboratory can provide technical facilities for efficient self-instruction.10

It is unfortunate that this accurate role of the language laboratory has not been recognized. The statement of the Office of Education goes on to analyze pedagogical assumptions, many of which are expressions of the philosophies behind the audio-lingual method.11

10 Ibid., pp. 16-17.
11 Ibid., pp. 18-19
The legitimate use of the language laboratory is the responsibility of the teacher of modern languages; he is not doing his job if he refuses to use an instrument which can offer a tireless, authentic model of fluent foreign speech arranged in meaningful exercises and drills without which the students' job is much more difficult if not impossible. The teacher can multiply his efforts many times by a well-organized session in the laboratory and allow students the individual attention they need without jeopardizing the continuity of a class period.

Recommendation #10

Because of the crucial situation in modern languages involving the very future of many programs throughout the country, many problems hitherto ignored or tolerated should be considered. One such problem is the necessity of providing college instructors with training in methodology. Michio P. Hagiwara analyzes the problem:

... The MLA survey on the training of college foreign language teachers, conducted in 1963 and reported by Archibald MacAllister, indicated that out of fifty-two foreign language departments in thirty-nine universities, nearly sixty percent offered no teacher training to their graduate assistants. Hopefully, of course, the figure found in this report has improved since then. Yet, a survey by Alfred E. Hayes and others, which appeared as recently as 1967, seemed to imply that very little effort has been made to remedy the situation. The American Council on the Teaching of Foreign Languages has recognized the need for college teacher training, and during its first Annual Meeting the Committee on Professional Preparation organized a morning-long session devoted to the subject. Although some interesting ideas were exchanged at the meeting, there appeared to be little doubt that the problem of college foreign language teacher training and supervision had not been adequately met by many institutions.\(^1\)

In spite of the unwillingness to consider methodology (that's for high school teachers) and the lack of support for such training among professors of modern languages, directors of programs, chairmen and heads of departments must look at the necessity of doing a better job than in the past because survival of language programs is the goal at this time. Part of doing a better job surely lies in a closer supervision of what happens in the basic sequences and that closer supervision must include some training in methodology.

Recommendation #11

In a pragmatic attitude towards instruction in modern languages, a willingness to incorporate new discoveries about language learning and teaching comes forth as one of the major responsibilities of the instructor. The transformational-generative grammarians and others have produced a healthy awareness of the inadequacy of any one method. However, most teachers apparently still align themselves with the audio-lingual habit theory or the cognitive code-learning theory, the latter, of course, placing great emphasis on the need to understand the grammatical principles of the language. Dwight Bolinger points out a theme that has been part of this study, saying that:

... many if not most of the supposed weaknesses of audiolingual teaching have not been weaknesses of theory but of practice and proportion. I am not sure that language teaching needs a theory. If I were required to identify one benefit conferred by audiolingualism that surpasses all others, I would say that it is the insistence that teachers teach with all their might. How much we teach is certainly as important as how we teach. The continual tinkering with methods may be missing the main point.13

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Teaching "with all their might" may be the best single solution; it has had, however, too little unanimity of adoption.

The appeal at this point is to avoid the purist attitude; a pragmatic attitude in the selection of procedures and techniques could conceivably go far in leading the students to real achievement.

Guillermo Del Olmo directs our attention to this kind of approach.

As it is made abundantly clear in the papers of Hanzeli and Bolinger, the critical scrutiny audiolingualism is being subjected to stems from new developments in psychology and linguistics rather than from the mere awareness of wrong practices and poor results. The foreign language profession must be thankful for the advent of this critical rethinking, we must also contribute to it with all our knowledge and might. As I stated three years ago, audiolingualism has reached a stage where we shall gain more by being critical of what is being achieved than by being complacent about having made relative progress (1965, p. 165). The times are particularly propitious because of disagreement and critical turmoil in the field of linguistics and psychology, and foreign language teaching—audiolingual teaching, to be more precise—stands to gain a great deal from the controversies raging in both fields. But there is also a distinct danger of becoming more confused than enlightened by the dissension if we do not maintain a sense of proportion and a pragmatic attitude while cultivating a historical perspective and deepening our acquaintance with the profession, its realities, and its problems.14

Robert F. Roeming calls for the many contributions to research and knowledge that the classroom teacher can make. He does not wish to play down the role of research but places the pragmatic test in the hands of teachers.

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Research also tends to be esoteric by its very exploratory nature, its quest of the unknown. But it need not be if the unknown is before us and not veiled in mystery. And the greatest area of the unknown stretches out daily before the classroom teacher, because we know little about the students themselves, how they learn a language and above all how they learn a second language. The research in second language learning and teaching that is so voluminously reported, conducted under exceptionally controlled conditions by experts who specialize in research design, cannot be effectively evaluated unless it is tested in the classroom. It is as simple as this. If a researcher finds that most children age fourteen cannot discriminate between sounds within a certain range and within certain characteristic areas of identification, and the classroom teacher then attempts to teach a high school class sounds that fall within these descriptive patterns during the first lessons in second language learning, the results of such teaching will demonstrate whether the researcher was right or wrong. But such reported results are not forthcoming. 

At this point the recommendation is that teachers everywhere put the results of research into the classroom and test their prediction value and the efficacy of incorporating the results of research into their methodology. An operation of this kind will eventually bring forth hybrids and mergers and eclectic recipes that will guarantee more success for students of language.

Regardless of the philosophical attitudes of any teacher, he should be willing to experiment for his own method's sake and for the sake of his students with approaches and techniques that have survived the pragmatic test. This is, of course, an appeal to common sense. If certain practices have been effective and successful in the classroom of colleagues and others, it it is not logical to refuse to test those practices in one's own classroom.

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In the past the eclectic method was not generally successful because it allowed decisions to be made on the basis of whims or the completely autonomous preferences of the individual teacher. Perhaps, what should be sought now is a new eclectic method based on techniques, practices, attitudes and programs that have been refined by exposure to pragmatic testing. The methodology might, then, become individualized to fit the teacher; the consequences within the classroom might well be growth, relevance, satisfaction and understanding for the students of modern languages.
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