ASSIGNMENT 3 THEORY AND FOUNDATIONS
THEORY ----- FOUNDATIONS
MODULE THREE
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CHAPTER 1

QUESTION 1

At the beginning of his book Brown points out that "learning a second language is a long and complex undertaking" (pg. 1). According to him it involves total commitment by the learner; it involves a holistic and multifaceted response. Thought, emotions and even bodily responses become crucial. That the process can even be physically challenging is confirmed by immigrant students who have told me of their headaches at not being able to understand the language of those around them. In my own particular case, I could give examples of the commitment, involvement and effort required in the learning process by mentioning either my studies in languages or in philosophy. Indeed a lot of commitment, involvement and effort goes into finally being able to do a PhD. But I feel that perhaps it might be best ----at this stage---- to reveal the process involved more concretely in my learning about teaching itself. To a great extent you learn to teach, this seems to me a central criteria of good teachers. And this learning continues throughout one teaching life.

a. commitment

My first six months of teaching were quite excruciating. I was just 20 years old and teaching diverse adults with multiple degrees and adolescents with high expectations about learning a language. Moreover, I was at the time quite a shy person. I must confess multiple days I shivered just to think about my having to face 20 people each day for weeks to come. Although at times I felt I could do other things besides teaching languages, I committed myself to teaching. The level of commitment was such that I would ---let me rephrase that, was lucky enough—not to even pick up my cheques for weeks. People in the accounting department, as you can imagine, did not like me.
That has been one of better decisions I have made in my life. It has been 13 years since that first day and am astonished at how much I have changed not only as a person, but more specifically as a teacher. Many stages have come and gone, and yet the commitment ---particular in terms of learning about myself---- is there. From the shy teacher whose first students were so kind as to ask to have him for the next cycle, I became a much more self-confident teacher. I **really** knew what it was to teach English in an EFL context. We humans are **too** prone to illusion. Little did I know that perhaps my excessive self-confidence was making it impossible for me to learn to be a real teacher.
After finishing my M.A. a the University of Toronto I had the life changing experience of having attended a seminar by Professor Thomas Pangle. I had had some quite formidable professors in my life previously, among them Charles Taylor and James Tully. But this was quite different. Of course the seminar was not in ESL teaching, however what I learned there –and it took me some 5 more years of partially acquiring what I had then learned---- involves all aspects of my life. Having finished my M.A. I continued teaching English for 7 years more. I was not the same teacher as I had been. I focused more on the learning process by my students rather than on my being the best instructor. I truly believe know that one may be an excellent instructor and yet a very bad teacher. This is spite of receiving praise from too many around you.
I then committed myself in my private contracts ---I was lucky enough to be self-employed in English for many years working in multiple companies including banks, multinationals, hospitals----- to understand why it was in fact so difficult for my students to learn English. Moreover, I began to better understand something that I had not before. Teachers, even though many might not be conscious of this –which is quite dangerous--- have power. They do so much like dentists, doctors, and judges. Just by entering the classroom, really just four walls, one is seen as empowered. I understood that empowering others was

central to teaching. I likewise understood that teaching badly could, to coin a word, de-power. I am thus committed to learning how the power of teaching is a double-edged sword.

Perhaps it is this recognition that can be summed up in the famous Socratic phrase (too often heard and yet too little practiced). "I only know that I know nothing". Socrates, I have come to understand in great part due to Professor Pangle's texts, is THE model for teachers. No wonder in his famous apology Socrates is said to have said:

> "if on the other hand I say that this happens to be the greatest good for a human being ---each day to make rational arguments about virtue and also about other matters concerning which you hear me carrying on dialogues and examining both myself and others: and the unexamined life is not worth living for a human being ---you will believe me still less when I say these things. But it is so, as I affirm, men ---though to persuade of it is not easy."

Or to put in TESL training terms, the most important performance –beyond mere competence--- is the learning process itself: in particular for teachers learning about the teaching process itself.

b. involvement

Although it would be easier to speak of involvement in terms of a specific topic, again I will continue speaking in much more general terms. I will speak about involvement in learning about teaching itself. How is one to be involved in learning to teach, and not merely learning something else? Perhaps Brown puts it well in this first chapter where he writes: "And you can hone the global question into finer, subtler questions which in itself is an important task, for often being able to ask the right questions is more valuable than possessing storehouses of knowledge." (pg. 4) Teaching involves coming to the realization that rather than answers one is dumbfounded, just as Socrates, by puzzling questions. But more specifically my personal involvement can be seen in that I have sought to understand the multiplicity of features of language in three sometimes hardly related perspectives: the ESL/EFL perspective, the philosophy of language perspective -----my PhD thesis is on famous Canadian philosopher Charles Taylor who has written quite extensively on language----- and, finally, the translator's perspective. This multiplicity of perspectives from which to gage the complex nature of our being linguistic beings has taken me through multiple roads, many of which do not seem to have intersections.

Brown puts it nicely when he asks us to regard language as a high mountain, much like those of Los Andes in Colombia where I am from :

"....from one direction the mountain may have a sharp peak, easily identified glaciers .. from another .. the same mountain might appear to have two peaks .. from still another .. further characteristics emerge, heretofore unobserved." (pg . 12).

This multiplicity of eyes and ears allows one a more holistic perspective which just by its sheer presence leads one to completely marvel at how little one can actually see and hear. However, it is quite clear to me that this deep diversity -----as Taylor so aptly calls it---- is not by all appreciated. The current tendency towards super-specialization runs counter to this tendency which I have defended. Rather than seeing the whole mountain one ends up focusing on patches of comfort. To put in TESL terminology, too much field independence is truly damaging. AS I have seen markedly English teaching institutions do not see the relevance of philosophy to their projects; philosophers look with dismay to what they consider just "teachers". So much so that in the Philosophy Department teachers day would not be celebrated! I guess then that part of my involvement resides in becoming a good translator, the third perspective from which I view this amazing mountain which is language. Perhaps we are in need of good translators who can bridge, somewhat these diverse fields and languages. A similar case becomes evident in the area of healthcare; traditional medical care only slowly listens to alternative, even though millenarian, care traditions . Perhaps this kind of bilingualism (trilingualism) is what we need to get involved in the most. (on the role of translation see MacIntyre, Alasdair, **Whose justice? Which rationality?**)

c. effort to learn

I could mention here what kind of "effort" is involved in doing a PhD with a physical disability in another country. And yet I must confess that this question, thanks to Professor Pangle, is quite odd to me at this time. Learning is indeed an effort. For instance, my sister is teaching my nephew to go to the bathroom. Moms ---and conscious dads --- know more than anybody else what effort this is. Likewise if you want to learn English you have to make an effort. Do you want to get a TESL certificate? It requires an effort. Care for PhD? That requires quite a lot of effort. And yet following both Socrates' and Brown's desire to question; why so much talk about effort here? Learning is overall taken to be a difficult painstaking thing. But, is this true? Should it be true? Do we not just make it so to a large extent? Particularly bad teachers? What are we seeking as a reply for this effort? Is the diploma owed to us because of the effort we had to make? More poignantly, why are you at Benns? Was that why you really started learning? Is not learning more than en effort, a delight; perhaps the only true delight. I truly believe this is the most pressing question for a teacher, any teacher: how is learning (and teaching) to be more than an effort. Is it not odd that the word "philosophy" actually means "friend of wisdom", and not simply an "effort to wisdom"? Are friendships ---at least the really good ones--- simply an effort? In TESL terminology, I truly believe that if intrinsic motivation is crucial to learning, as Brown seems to argue (pg. 165), then education must move beyond efforts which require something in return for such efforts. And related to this issue one need ask very seriously , how many teachers are truly happy as teachers? I have seen many teachers in my life, and yet I cannot but remember many of them ---though happily not all--- mentioning, again and again, how their efforts have not been responded.

QUESTION 2

Before I write my "twenty-five word or less" definition of language, I must confess that defining language is not something that appeals to me. As professor Charles Taylor has tried to show repeatedly, the attempt to define language developed particularly in the 17th century when ---following the scientific revolution--- language came to be seen as an instrument that should be controlled in order to cleanse it from fundamental delusions (see, among others, some of Taylor's essays on language in *Human Agency and Language: Philosophical Papers 1* (Cambridge: Cambridge University Press, 1985)

1. language

Perhaps the best one-word definition for language is that it is a mystery. But this would hardly define anything. I do not have too much of a problem with that. But perhaps by turning to philosopher Ludwig Wittgenstein one can perhaps find a longer description of what language might be. For him a language portrays "a form of life" (*Lebensform*). Canada is the perfect place to really live this. Quebec's distinct status under Canadian law –anchored as it is oin the French language---- has been so crucial that the federation has almost ceased to exist. Les Québécois –my mom being one--- defend a form of life. No wonder their license plates read "je me souviens." Language, in this sense, likewise has political implications; it was one thing to say Dorval Airport, quite another to say Pierre Trudeau airport. (See other examples by MacIntyre).
That language is a life form can further be exemplified by Latinos. So much so are humans constituted by language that they reveal much of their social interaction. In Spanish when one greets someone one might say something like "¿Qué hubo? ¿Cómo está? ¿Cómo le ha ido?" Translated into English this means literally: "What's up? How are you? How have you been?". Now, can you really imagine coming up to a Canadian, with the Latino use of hands going all over, and suddenly "confront" the Canadian with these multiple questions? At the very least, a Canadian would find this quite odd. Why repeat the same questions? Surely Latinos are not very economical with language, he might conclude. Not to mention the use of tú/usted (tu/vous in French), totally lacking in English, or more graphically, the use of accents in both and their inexistence in English.

Language, then, embodies a form a life, it gives shape to the identity of a people. This leads to very troubling questions for multicultural nations where the fabric of identity is woven by the use of a language; be it English in the USA or French in Québec. Language is a web whose threads make up what it is to be human, rather than not. Rather than being something that we observe, that we define, it is what defines us and "makes" us. To the point that for some cultures, and this is not mentioned by Brown, language can be first and foremost the language of the divine. For some the Word and God are quite indivisible.

2. teaching and learning

That teaching and learning are not to easy to separate is clear from how some people ----who do not have the best English around ----- actually say "I will learn you this". Now, of course, this is a horrible mistake (or is it?) , but all errors and mistakes have within them some truth. I certainly believe that my errors have taught me sometimes even more than my achievements. First of all Brown is absolutely right in pointing out that there is a great "difficulty of defining complex terms such as teaching and learning" (pg 7). Teaching and learning are dialogical activities, there appears to be a dialectic between them which parallels, in a sense, that of practice and theory. Theory without practice seems empty, practices without some theory –or better even, theories--- is quite blind. We must seek to be more than empty blind vessels. The dynamic struggle between both, aids one into integrating one's life plan. A sort of larger and larger spiral ensues in which one's identity is sometimes to be found ----sometimes to be lost---- in the learning process. As I said before, I am not the same teacher as I was before; fortunately, that is. How did this historical transformation come about? Rethinking, feeling anew and reliving experiences which had created my own narrative(s). Even narrating to myself what others narrated about me I learned to teach myself and others. In particular through contact with I impressive philosophers –both living and dead--- but as well through contact with hundreds of English students, lovers, friends, enemies and relatives. This dynamic interrelation is quite well captured by Brown: "your theory of teaching is your theory of learning stood on its head". (pg 8). Likewise Marx points out, in one of the famous thesis on Feuerbach, that the educator must be herself educated. (on the role of narrative in the construction of the self and one's identity see Taylor's world famous *Sources of the Self: The Making of the Modern Identity* (Cambridge: Harvard University Press, 1989)

QUESTION 3

Given the excessive length of my previous answers I will try to be as brief as possible here:

1. Behaviorism

Even prior to beginning a class perhaps there are some behaviorist presuppositions in the actual physical arrangement of a classroom. A circular room is radically different than one lined up by rows in which everybody faces the teacher. Aa Foucault has pointed out, this focusing on the teacher is paralleled in the way Betham-inspired prisons and national armies were generated during the 18th century. The teacher appears thus to be the unique source of truth. A circular/elliptical arrangement provides a more dialogical ambiance. Or one might think that the stimuli-response model lives on just in the mere ringing of the bell which ends the break. Back to the classroom, back to the effort. But looking into exercises within the ESL environment, one could cite the famous game "Simon Says". The teacher says "Simon says: 'Touch your legs'." Those students whose behavior is physically observable have gotten it right; those who have not, can sit down. Nonetheless, I must confess that I do not believe ANY exercise whatsoever in a classroom is simply behaviorist. That is the reason why "Simon Says" ---being such a simple behavioral game---- is such a great game. Beyond the actual succeeding in touching one bodily parts or not, it is just mere fun, in binds students together and gives the class a life form particular to it. (See Charles Taylor's *The Explanation of Behaviour* (London: Routledge and Kegan Paul, 1964, one of the first critiques of behavioral theories).

2. Cognitive psychology

In a sense deep language structures point directly to grammatical forms. Passive is quite abundantly used in English. What is its structure? Perhaps using some kind of formula we can get at what is going on underneath such examples. It might look something like:

ACTIVE VOICE

Subject + (AUX) + Transitive Verb + Object + complement

Example: Gabo wrote *100 years of Solitude* in the 60's.

PASSIVE VOICE

Object + (AUX) + BE   + Past participle + (by and subject) + complement

Example: *100 Years of solitude* was written by Gabo in the 60's.
(The parenthesis meaning, "not always used")

However one would still need to ask something like; what is behind the incredible use of passive voice in English? So much so that you cannot be active in your birth in English. You <u>are born</u>. In contrast in Spanish you say "yo nací".   Nothing in Spanish corresponds to the passive birth of English. Understanding this would lead us beyond deep structures.

3. Constructivism

Here instead of focusing on the grammatical structure of the passive voice one could try to understand in what kind of discourses it is actually used. Identifying the grammatical structure in a real letter or in a real article can help. Communicative exercises involving fill in the gap strategies are likewise crucial to this approach. These exercises would involve interactive discourses and cooperative learning. As Brown puts it , here we seek "to communicate genuinely , spontaneous and meaningfully in a second language" (pg. 14). Or for instance, everybody knows that Present progressive is formed by using "BE + Ving". But thinking about constructs which are socio-culturally different, in English ---unlike in Spanish---- present progressive is used for future actions. Yet in English it cannot be used with non-action verbs; in Spanish it can. One cannot say " I am liking" and yet one can say "Me está gustando". Knowing this can enrich the learning process for Spanish speakers. Moreover, in the case of present progressive, an explanation based on self-describing actions (e.g., "I am sitting down", "I am erasing the blackboard"), leaves out a realistic context within which present progressive might actually be used. The form is correct, but the use is absolutely put to rest. Perhaps by describing personal photographs more realism can be guaranteed.

CHAPTER 2

QUESTION 1

It was Chomsky who considered that one must specify the difference between competence and performance when he presented his view of transformational generative grammar. For him one finds competence, on the one hand, which is the knowledge of the system of language which a native speaker has (its rules, its vocabulary, and the combination of linguistic elements), and, on the other hand, one finds individual performance, that is to say, the actual production and comprehension of specific language events. For Chomsky a principal tenet was that actual performance did not reflect the underlying grammar that linguistic theory sought to describe; this being so because all speakers had memory limitations, errors, pauses, omissions. Brown likewise aids us in defining competence and performance. The former, he mentions, "refers to one underlying knowledge of a system" and, he continues "**it is the unobservable**

ability to perform something…" (30). Now, if looks closely, Brown has set up the interdependence of both competence and performance in defining competence itself! Perhaps then what is crucial to understand is that the two elements are intertwined. Neither is simply passive or simple static, instead both are active, providing multiple feedback in each others direction. Rather than one way streets one finds two way streets, but only that it is not one street but rather multiple networks. Three different examples can illustrate the complex and historically dynamic interrelation between competence and performance. I have chosen them for I know a little about each.

1. A painter's competence lies amongst other things, in his ability to understand perspective, to understand the areas of a canvas, to comprehend the nature of colors. For instance, she is competent if she knows that you make green when you mix blue and yellow. How to see it? Well if you mix red and blue you will not get green. Your performance has failed. How can you further increase your competence? By getting a color wheel which can teach you about primary and secondary colors, about intermediate colors and complementary mixed colors, and, besides, about what is meant by tint, tone, and shade. Can competence decrease? Yes of course. Just recently I was literally unable to reproduce a green from an older painting. I just could not remember how I had done (performed) it. And yet I created such a beautiful new green color that I actually stuck to the second one instead. My performance had granted me more competence! In painting, however, performance matters greatly. One even speaks of Pollock's famous performances. Each was unique. But surely they must have altered Pollock's competence. How could one know for sure, weel perhaps n the fact that painters change styles, there performances now require a change in competence, the search for new underlying structures Nonetheless painting is not the best of examples. Beauty is beyond competence and unique in its performance. Only ONE Pieta was created. Creation moves beyond mere competence and performance although it stems from their presence.

2. A second example is that of biking.. Competence is the actual learning how the gearshift works, specially with today's 21 or 27 gear bikes! They seem more complex than cars! Performance, on the other hand, is actually getting on a bike, and that –just like learning a language—nobody can do for you. (One of my colleagues who had a rather ironic view on life put in another way…... "Only you can learn to go to the bathroom", he used to insist.) Again, can you lose competence in biking? Most definitely, specially in those who physical intelligence is not quite their strongest asset! On the other hand, reactivating competence is what I actually saw 4 weeks ago with my mom who recently moved to Canada. I had to refresh her memory so that she could get back on a bike in order to be freer in her senior years. She had lost all her competence, or so it seemed. The brain is quite wonderful, and although fear deterred her at first, after a few tries she was going in her bike. I am sure what she experienced was rejuvenating, her performance brought back her competence afresh. She is quite a competent senior as many seniors are, you know. (Incidentally, given my physical condition ---which has placed my physical performance on standby----- and my love for biking, I truly hope more than anything else, that all the competence within me as a rider is not lost when my body returns in full force).

3. The third example I will not develop here, it is much more philosophical as it concerns Aristotle. If one reads his **Nichomachean Ethics** one finds one of the most interesting attempts to answer the question "What is happiness?" To make a long story short, he asks how one learns to be virtuous/excellent (in Greek: *arête*). For instance he asks, and tries to answer, how one becomes a generous kind of person. Is there a competence which some have an others do not? Why does it seem that some people are quite generous and others quite stingy? How do you become a generous person?. How are competence and performance related here? Perhaps here are areas in which TESL and philosophy can interact more than they think they could/should.

QUESTION 2

My language studies have their own history, a variable one. I will provide three examples regarding the relation between production and comprehension, examples which will show their interrelation

a. My first case involves my English. Although brought up in a Colombo-Canadian family and having had the opportunity when young to travel to the US quite frequently, still when I decided to come to Canada for the first time production ---in some areas --- was not up to the task. Writing essays in Political science and Philosophy at the age of 17 was quite difficult. My overall comprehension of English was very good but my production at the written level required quite some work. Maybe that is why I enjoy teaching advanced Writing Courses quite so much. Was it because it was a great effort? O certainly hope it was not merely because of this. This love at the ESL level aided me in generating electronic magazines from my students whose production never ceased to amaze me. Check out this cinquain poetry examples:

*M*EN
UNCONSCIOUS LOVERS
PRETENDING ALWAYS TRULY
YOU BELIEVE THEM QUICKLY
HUNTERS

*F*UTURE
DARKNESS DISCONCERT
THINKING LIVING SUFFERING
IT GRABS YOUR HEART
UNKNOWN

A teacher's best credentials are the work of his students. Their production truly went beyond my comprehension of their capabilities.

b. While in Montréal, I learned French. Even though I was a shy adolescent ---who would believe it now!---- I had great ability in learning the language. Went to my lab weekly (we had to punch a card!). However given my timidity at the time I focused more on learning the forms and repeating everything I read. In a sense in paid off to an extent, for today my pronunciation is quite good. Nowadays I have 95% reading comprehension, but my speaking production has suffered somewhat particularly in that I have not lived in Montréal for many years. However, after finishing my M.A. which dealt extensively with the issue of Québec and immigrants, and doing my thesis on Taylor who is one of the most famous citizens of Montreal, I have come to better comprehend what it is to be a Québécois and the importance they place on language as a life form. Besides, this production is central for me for I am the only son of a Québécoise woman who has actually learned French. By comprehending and producing the language I expect to keep her tradition alive.

c. My third linguistic example comes from the learning of Ancient Greek. In the text by Brown the Grammar translation method is quite harshly dismissed. However since in my fifth Assignment I must deal with the question of this method I will leave this example for a future exercise. Instead let me recall the most incredible case I know of production exceeding comprehension. At the age of 60 my mother started to paint without ever taking formal classes. Her painting are a living example of the fact that production exceeds comprehension given that comprehending human nature and it symbolic forms is a never ending process. Surely then she had been comprehending what was going on in her life and only later on found a way to produce it and in producing it she is quite a much happier woman than she was. In a similar vein, the production of Van Gogh or Mozart are truly incomprehensible

QUESTION 3

The best example I believe to show the difference between function and form lies in looking at modal auxiliaries in English. For instance, the modal auxiliaries "can" and "could" can be used quite differently in different situations: ability, possibility, conjecture, permission. The form is one, but the functions are multiple. More concretely when students ask: "Is 'could' the past of 'can'?" Well, it depends on the

function, one should answer. If you are speaking of ability, then it is. But if you were to ask, "Could you pass me the salt?, then surely this is not past at all. Rather than being an ability, and involving a yes/no questions, we are dealing with a request. It would be odd if somebody answered 'yes', but did not pass you the salt! He would not have understood what this means in English. He has the form, but lacks functionality. Then again, if I say in the street "That could be my wonderful teacher", then certainly this is neither ability nor requesting.; I am, rather, providing a present tense conjecture.

Another example is the use of passive voice. It is one thing to know the form of passive voice mentioned above, it is quite another to understand its use. The typical student example of passive voice "The book was written by me" is quite terrible as an expression of the comprehension of function. Nevertheless, grammatically it is quite correct. Helping understand students this is quite demanding. Many more examples could be provided, including tag questions among others. More importantly still, this difference requires asking crucial questions as to what is the place of grammar in the classroom and as to what type of textbooks one is to use (for instance, Longman's meaningful *Focus on Grammar* series vs. Azar's rarely contextualized *English Grammar* series).

The best instance of not getting the level of formality of a function correctly happened to me in Montréal. While working as a doorman, I made a quite elegant functional error. Given my academic language, one of the owners of an apartment there ---it was a very exclusive building--- asked where the superintendent was. I told him that he had **retired** to his apartment. The guy looked at me as if I were crazy. Doormen should stick to doormen linguistics, apparently.

CHAPTER 3

QUESTION 1

In understanding the process of language acquisition, it was quite natural to compare adult learning and children learning. The main issue was if children's learning L1 somehow shed light on adults learning L2. Seven such analogies have created a great myth which, according to Brown, must be dispelled. There exist in them two types of flaws: one regarding that assumption behind statement, the other involves the implication that is drawn (pg. 51). The myth could be summarized in part in the sentence "the younger the better" . Although it is quite unnatural to try to separate the issues because they involve a network of interrelated factors, I will proceed to do so.

1. Children practice and practice learning L1, and therefore so must the adult in learning L2. This, in part, is the aim of drills within the audiolingual method. However, the flaw lies in that children practice not just anything. They practice within a meaningful context and most drills on their own do no provide this context. Besides, part of the learning process in children involves not practice, but rather listening (a point defended by the Silent Method). Furthermore, the classroom context is not at all like that of a household which literally revolves around the child. Teachers do not and cannot revolve around students.

2. Believing that language is a matter of imitation is to misunderstand not only children's acquisition but likewise adult acquisition. Children do not merely imitate, they are active participants in the learning process, and learn in great measure through their creativity. Most of the sentences which children will actually be able to say, they will never even hear. Take for instance: "Yackk, I hate the ketchup and the relish on the bread of my hot dog. I want it only on the sausage!" Perhaps no one has said this sentence before and yet a child might come up with it. Besides, if we merely imitated, we would all speak using the same or very similar phrases! Might not this be the dream of audiolingualism! Drilling robots communicating through stimuli and response? In other words children are not blank slates as John Locke would have them in his *An Essay Concerning Human Understanding.* (Nor are all sounds imitated by them.)

3. The natural order hypothesis pretends to argue that one learns a language in a step by step fashion; first you take in little parts, and then larger and larger ones. Historically this takes us back to John Locke and his model of understanding. (See Charles Taylor's *Sources of the self*) But language is more than the sum of its parts, just as my identity is more than the sum of my organs. Language is not simply something we construct in a piecemeal fashion. Language instead ---one might put it this way--- even constructed the culture in which we are, and consequently who we are. As Wilhelm Von Humboldt put it, language is more like a web. This same idea is taken by Brown when he quotes William James: "together they form a network of attachments by which it is woven into the entire issue of our thought" (Brown pg. 85) (it might not be mere coincidence that Charles Taylor last book is on William James *Varieties of* religion) Idiomatic expressions, such as "it's a piece of cake", involve more than the sum of the words in the phrase. And my providing this example is not without a context itself. I do so because I recall how one of my private students working in a petroleum company as absolutely amazed at this saying in English. And to provide more of a context; he was quite generous in that every Christmas he would go back to his town (El Espinal, a small town in a department in Colombia called Tolima) and would give out multiple gifts to the people whose web constituted part of his linguistic identity.

4. The main flaw in the insistence that first one must listen and then speak concerns the nature of the way the four language skills are presented. Are they to be presented in a time related fashion in a natural sequence such as that of children? Perhaps the silent method does believe this. But the fact is that second language learners **already** have at their disposal all of the four language skills, albeit not in the target language. It would be odd to create an unnatural situation in which the presence of the four were to be denied. Nonetheless, in a positive fashion, this point can create a more patient teacher… student's will produce in a comfortable situation. Do not push them excessively, particularly a the beginning of a presentation of a topic. Controlled practice may eventually lead to more free practice.

5 This point is likewise rleated to the former. But the flaw lies in that children **do not have** the biological development required for such formal structures as writing and reading. As a matter of fact, some argue that the notion of personal and unique identity develops only with the presence of a written alphabet. (See *Eros the Bittersweet* by Anne Carson on the historical change which occurred in Greece from an oral tradition to a written tradition). And I would venture to add, even this is not absolutely true of children Take the example of reading short stories to children. True, they are "just" listening to something their parents are reading and who somebody has written. But they must be puzzled to see that there are some figures printed which, besides, provide parents and children with conversation topics. The children might ask "Well, did the bad wolf really eat the grandmother?" And if a little older. "Why Daddy?. Why?" Adults are even more complex given that they already posses –with the complex though not uncommon exception of illiterate adults—the four skills. Tap into the four to aid the student in acquiring the target language.

6. The myth underlying the tendency to view translation in the classroom as suspicious comes from the tenacious desire to deny the presence of the first language in adults. Politically, in immigrant terms, immigrants must be assimilated, Americanized: they must forget all the troublesome baggage they left behind when they immigrated (compare the issue of language in Canada and in the US). Perhaps one could even see this tendency as a result of a general epistemological tradition of modernity (see Taylor's "Overcoming epistemology") Just as a scientist puts on a white uniform in his lab or with his patients, so it would appear students must put on a white mind to learn the target langue. But this is absolutely illusory. Students already have all the richness of a language and the culture which is involved in such belonging to a linguistic community. Rather then deny it, we should, I believe, attempt to tap into it as a resource. Moreover, translation assumes that translating is not beneficial given that the first language will always interfere with the second. This is not so. Try explaining tag questions to students without translation. English speakers are very weird; they add auxiliaries and subject pronouns to the end of sentences. The sentence does not really change that much, so why do they do that? In the case of Spanish it is real helpful to tell students that this is equivalent to adding to a sentence the ending "no es cierto?" (

or in French "n-est-ce pas?") Why we do it, we cannot explain but that in English it is extremely frequent, this above all else is crucial for them to understand.

7. This assumes that again children ad adults learn the same way, but it is clear they do not. Adults will benefit –specially those with mathematical-logical intelligence--- from deductive explanations of grammar in limited cases (particularly when the grammar topic is quite complex such as the passive voice example provided above) In complex structures such as untrue conditionals it might help; they already use untrue conditionals in their language, and to explain an untrue conditional just by presenting and using it, is quite difficult. Teaching adults the use of untrue conditionals in the past without even mentioning the structural formation would be quite amazing. I truly believe that some formal presentations --- in a clear and concise manner--- aid students incredibly if they are set within an overall communicative approach .

QUESTION 2

Clearly learning a second language after or before puberty matters quite a lot. I have already mentioned my having learned French at 18 as returning Canadian who had never lived in the country before. But more importantly is my having learned English as a child. I truly do not remember ---except for the already mentioned case of writing--- my having learned through effort" the language. My having had the opportunity to go to a bilingual school added to the fact that my Grandparents lived in Miami al the sufficient frequency of contextualize learning that made it possible to learn the language a if it were my native one. Particular when compared with my learning French it is clear that the idea of error making was much ore prominent in my mind. This obviously given the permeate of identity which is involved in one's leaving one home country at still such a young age. Perhaps these cases illustrate well Browns affirmation

"Young children are generally not "aware" that they are acquiring a language , nor are they aware if societal values and attitudes placed on one language or another .. is it possible that a language leaner who is too consciously aware of what he or she is doing will have difficulty in learning the second language? " (pg. 61)

The development of a too hardened identity can perhaps make it difficult to take the risks involved in acquiring a new language ego, a new linguistic identity. Finally I must mention my brief attempt to learn German (6 months) at the age of 25. Much like many adults I just did not have the time to do it… (An excuse for aging an loss of memory!!!!) In this latter experience I truly understood quite al lot about the flexibility of the brain prior to puberty. Learning had become much more of a conscious activity.

QUESTION 3

As I mentioned previously in the case of my learning French at the age of 18 –so I was beyond the levels of Piaget's development stages---- and recently having arrived as an immigrant to Canada it was clear that many things were going on in my mind. Thus certainly some cognitive and affective factors had to be considered in my learning process. However, I was able to do well and as of today my French, specially pronunciation is quite good. Cognitively speaking I was reassuring my bilingualism and at the same time trying to become trilingual. My ego was pulling in multiple direction; to the past and the use of Spanish back home, to the present and the current use of academic English at McGill and towards the future in terms of a relation to what it was to learn French not merely as a language but as belonging to Quebec and it radical and important defense of its linguistic heritage. Cognitively speaking, more than speak of blocks, I would rather see it as complex formation of structures which require of greater length of times to become acquired. This is why the sense of equilibration of which Piaget speaks is never completed in all life. As Brown puts it: "cognition develops as a process of moving form states of doubt and uncertainty (disequilibrium) to stages of resolution and certainty (equilibrium) and back to further doubt."

(pg. 62). No wonder the whole of Charles notion of identity is dialectically relate to the notion of identity and identity crisis. AS he puts it in Sources of the self:

"I don-t have a sense of where/what I am …...without some understanding of how I have got there or become so. My sense of myself is of a being who is growing and becoming, In the very nature of things this cannot be instantaneous…… I can only myself through the history of my maturations and regressions, overcoming and defeats" (pg. 50)

related to the above, but focusing on affective blocks I will return to my arrival to Canada, as a Canadian who had never lived here and therefore was more like an immigrant than a Canadian citizen (whatever that may be) Affective blocks for immigrants are important. So much so that immigrant children seem to shun their own language in public as they know it is not the public one. (See Parekh, Bhikhu, "British Citizenship and Cultural Difference.") Take an example, being from Colombia marks you. As soon as I arrived to the Canadian airport in 1986 the customs officer asked me quite seriously: "How much drug do you carry?" Nowadays I just truly believe the Spanish saying which goes "La ignorancia es atrevida" ("ignorance is shameless"). As Brown quite correctly points out, to leave ones country when one's own identity is being constructed is a serious thing: "one's identity is inextricably bound up with one's language". (pg 64). The initial affective difficulties present at the time have lead, through patent overview of these past events to a much richer identity today, a different kind of becoming which can integrate it wins and its losses.

But perhaps all this is best understood by making one's own Socrates' words, which may lead to many puzzling revelations: "I only know that I know nothing".

QUESTION 4

The response to this question could take pages. I will therefore try to briefly summarize the ten revisited issues, and very sketchily show how they might help to understand the total process L2 acquisition.

1. Competence and performance

By looking a the difference between competence and performance one can become not only a more patient teacher but likewise create exercise which may lead from competence to production without so much traumatism. Why can one become more patient? Because one may come to understand that different learning styles might learn differently. SLA deals with complex structures –which not even a teacher knows a the beginning of her teaching (inverted an implied conditionals.. What is that?---- and must therefore provide time for comprehension and production. Secondly a realization of the connection between both may lead the teacher to understand that competence and performance are not separated by walls, rather they dynamically interrelate. A person might first learn many structures and only when comfortable will start to observably produce the language. The famous case of simple present third person which students grammatical comprehend but is difficult to produce. It is one of the last to be acquired.

2. comprehension and production

This is related to the above issue. Perhaps central to this idea is the fact that comprehension and production are not two separate activities. Comprehension is itself a kind of production and production is itself a kind of comprehension. One is nor merely passive comprehending and purely active producing. Again, students in an ESL classroom may need some time to produce, and yet in the meantime the process is not simply something lost. Rather, much like most activities the first difficulties in producing may lead through greater understanding to a kind of production which becomes almost second nature. The student no longer cares to remember that the passive voice has such and such a structure. Or for instance the generous person after having understood better what generosity involves, may become, through self

understanding even more generous still. This is one of the many issues Aristotle tackles generously in his *Nichomachean Ethics*.

3. Nature and nurture

Humans are complex beings. They are not blanks slates in which anything can be drawn, as Locke would have it. Rather, biologically we are "set up" in to evolve in a certain fashion and not in another. Formal structures come at the end, motor ones are crucial at the start, following Piaget. Now, some students "by nature" may have a greater linguistic intelligence than others. However, the teacher must deal with all students, even those whose natural ability for languages are not the most prominent. Moreover, the environment which surrounds us truly affects the connatural conditions which create our genetic make up. The case of twins is one of the more interesting ones. Now clearly students bring with them the environment from which they come. Cultural elements must be taken into account in the process of easing the learning of a second language, particularly in the case, I believe, of immigrants. Besides the classroom is in itself an environment. The classroom environment can be conducive to learning, or to boredom. I, for instance constantly hear cases of people who truly hate philosophy because , or so they say, their high school teachers. One could even go so far as to say that a great learner may become a terrible learner because of a teacher's inability to tap into the dynamic between nature and nurture. (For an interesting example of this embodied make up see Taylor's "Transcendental Arguments" in his *Philosophical Arguments*)

4. Universals

I really believe that blind universalism are quite dangerous. Theoretically, the idea is appealing that all this diversity and difference stems from a single and unique source. But great problems may arise from the mere attempt at finding this unique source; one may be lead to may difference fit into the universalistic model which one defends. That is why I share Brown's concern when he points out that in this area we should keep "an open mind as teachers and an inquisitive spirit as researchers" (pg. 72) Take for instance a multicultural classroom in which a teacher does not even know the grammar of most languages spoken in it. Making universalistic claims might be troubling.

5. Systematic and variability

I am not quite sure why these two issues are grouped together. Nonetheless, let us say this. Regarding the systematic nature of language, it is clear that a curriculum must, and does indeed in all areas follow a systematic approach stages of development. Do not run before you walk, so to speak. Want to learn to speak English? Go into the beginners class (or, more likely, to the false beginners class). Systematic is likewise shown in the fact that institutions provide entrance exams and require some prerequisites to move on. However in terms of SLA one could ask how the systematic approach necessarily changes through the approach one defends. Or more practically, it is not clear when, in learning English, the famous and often used "phrasal verbs", are to be "taught".

In terms of variability I believe that this is the most difficult aspect of teaching; learning to manage variable factors which require increasing flexibility in some cases, and greater tightening in others requires much experience. Cultural variability requires sensitivity to difference rather than to universalities. To use some overarching generalizations: Oriental students might not speak as much, and yet produce quite a lot, Latinos might speak more often than not and yet do poorly in grammar type exams. As Aristotle puts it: "for it is the mark of a trained mind never to expect more precision in the treatment of any subject than the nature of that subject permits" (1094b20)

6. Language and thought

This a highly complex issue. One interesting reading related to this issue is that of Rousseau's very short and beautiful essay "On the Origin of Languages". But leaving this aside, if as we said previously language is a life form then language and thought are not simply things but concrete active realities which constitute us as what we are. Our language says much of who we are. Language has us more than we do it. Take for instance the inexistence of certain words in some cultures and in others; words which are untranslatable. The Inuit have a multiplicity of words for snow. To us it is just that white stuff which falls for 4 long months! Or more philosophically the term *eudaminonia*, translated as "happiness" does not do justice to our understanding of Greek thought which is expressed in the language itself. Or take a Latino example. There exists no word to translated Latin machismo. Chauvinism does not quite get at what is meant here. Finally it is difficult in the SLA environment to explain to some students in different cultures how the use of Ms. For a woman appeared as part of the Women's Liberation Movement. As Brown puts it "to be acutely aware of cultural thought patters that may be as interfering as the linguistic patterns themselves." (pg. 72)

7. Imitation

Once again the aim is to focus on meaning rather than on form. Let us say a student in learning the present progressive repeats over and over again "She is dancing. She is dancing. She is dancing". Would she be able to use present progressive? Perhaps only in the very limited case of going to the disco! Meaning moves beyond mere imitation in that imitation must be contextualized. The disco would truly be a good setting to learn present progressive, many things are going on at the same time there!

8. Practice

One can do one thousand push ups , but if own does not do them correctly one will not be stronger for it; one might instead, become injured. This is the effect of poor rote exercises, whose meaningfulness is lost. Although rote exercise may help in the classroom, they must be overshadowed but other more interactive and realistic exercises. Controlled practice must lead to freer types of exercises

9. Input

In terms of input one must understand that the teacher is there, and whatever she does, provides input for her students. For instance, I remember many students saying to me, particular in the first day of class (with al the adrenaline which this first day carries) that I spoke too fast. I had to recalibrate my input so that though not to basic for them not to be challenging, could still be understood to a great extent. Something like this is what Krashen develops in his Monitor Model, a theoretical model for 2nd language acquisition, is composed of 5 main hypothesis. The fourth hypothesis is called the "The input hypothesis" It states among others that we acquire language only when we are exposed to ´comprehensive input´, i.e. (i + 1 input). Comprehensive input is more challenging for students and keeps them alert to the learning process.

10. Discourse

Sometimes people tend to believe that learning a language is learning a bit of vocabulary. There are many books out there which promise a person that by learning 500 words in 10 days they will really learn a language. They must make lot of money. But language us more than mere list.. Language is a living being. Nor language is just the mere adding of sentence one unto the other. One colleague in preparing people for interviews would ask them to cease thinking at the sentence level, instead to try to understand what is behind thinking at the discourse level.. Think of the general notion, not simply of the separate parts. Fluency develops through an overcoming of sentence = sentence speech. (Take for instance the use of students of and: She is happy AND she is in the house AND she is working AND…) The use of discourse connectors becomes crucial in making student move beyond intermediate levels of English to more advanced discourse production .

Something similar happens to teachers. If the teacher understands ---- after many years of experience---- the role of one particular topic within the whole process, then English becomes much more of a discourse rather than simply a collection classes. This type of teacher, as Brown put it, can see more of the mountain and it diverse paths rather than two or three roads which lack interconnection A beginner teacher ---for teacher too are beginners lest we forget---- can "only" see simple present…. It is quite another perspective when one teaches advanced courses and comes to realize that, for instance, placing tag questions at the beginning of a curriculum is a big mistake. No wonder in the series *Focus on Grammar* they are left for High Intermediate students, though their grammar might be deceivingly "easy". As Brown sums it up: "The second language teacher, with eyes wide open to the total picture, needs to form an integrated understanding of many aspects of the process if second language learning" (pg. 4)

I would add still that an ESL teacher can have a broader perspective by reading crucial topics on the philosophy of language. This would help her understand herself better in order to become a better teacher. Self knowledge and teaching go hand in hand. Perhaps then we could together try to understand Heidegger famous idea that "Language is the House of Being". Not to mention Foucault interesting ideas on discourse and power.

QUESTION 5

Most certainly. I am a staunch defender of bilingualism, trilingualism, and beyond. Polyglots may not have it easy because of their conflicting identities, but they sure do not have it shallow and superficial. Multiplicity of identities, which has been seen more as a disease, can actually, in some circumstances and for some people be the only way to go. It provides more perspectives on the mountain of which Brown speaks. But more concretely in the case of children. Although I taught many adolescents, I never taught children in spite of my being asked to do. At the institution I worked there was a famous Saturday and vacation program for children. It was literally crazy. It was incredible to see all the kids learning a language. Certainly the methods were quite different.. one must become quite childish to teach children and certainly some of the elements at the CCA involved this kind of supposedly "mental regression". Teachers would be transformed b suing materials and textbooks which were focused on children acquisition. One found puppets, colors, scissors and papers, cartoon like exercises, purple dinosaurs and quite a lot of physical running around in order to learn. Leaving aside the difficult question in terms of the process pf moving from the kids program to the adults program. At least two further things may be pointed out. Adults love, once in a while these types of activities. Moreover, what was truly amazing and delightful to see, was the actual pride parents had in their children's learning another language, one which in many cases was quite difficult for them to learn. Besides, in these tough times for parents, they actually got to relax for a few hours!

CHAPTER 4

QUESTION 1

In order to answer this question I will proceed as follows. I will provide one example for each area; then, I will proceed to analyze their effectiveness. I will follow the idea that rote learning, as described by Ausubel, is the learning of discrete and isolated entities which are related to us in arbitrary fashion. (pg. 83), and that meaningful exercises involve "processes of relating and anchoring new material to relevant established entities in cognitive structure." (pg. 84)

ROTE EXERCISES

The clearest example of rote exercises are drills. What is their effectiveness? If one is a staunch defender of the communicative approach, one might see them as a waste of time. Nonetheless, if one believes that

after a given presentation students should start to practice the topic (grammatical, and/or functional), then these drills -----------although not quite meaningful----- actually provide the students with certain reassurance of the form or function studied. For instance some basic drilling of complex structures such as past modal auxiliaries can aid students in comprehending and producing such complex structures as "might have gone", "could have gone" and "must have gone". One can look at an analogy. Of course the person who runs a marathon does not actually run the marathon in the warming minutes prior to the running itself. But without the warming up, for sure, cramping will follow.

MEANINGFUL EXERCISES

The clearest example of meaningful exercises are those undergone in an ESL setting outside the classroom. Nothing can be more meaningful than actually using the language in its everyday, live context One can create exercises for learning "how to buy something" in the classroom (e.g. learn "how does x cost?), but this can only be meaningful outside: for instance taking to La Patisserie Jacques Cousteau or something of the sort. Now these exercise involving functions and contextualized dialogues are certainly quite effective, as long as accuracy is not lost from sight. Multiple total immersion programs show this, and a balanced diet, just as in almost everything, is more adequate.

GREY AREAS

Form the above one can infer that MOST exercise fall into grayish areas. They are neither totally rote nor absolutely meaningful. But surely given what we have learned from communicative approaches then rote exercises must be subsumed under more communicative objectives. If the only absolutely meaningful exercises are those done outside the classroom, then the classroom setting is truly a grey area which can come closer ----or not---- to providing a space in which realistic and contextualized elements are to be presented and done. In this sense a drill itself is grayish for it is done as a warm up to more free practice and student-directed exercises. Consequently, a lot of flexibility is required.

QUESTION 2

Perhaps one day a great genius will arrive who can see THE mountain of human understanding, that is she will be able to synthesize these three perspectives into one all encompassing super theory. However, this task perhaps would make such a being, truly divine. That this tension is still present even at the university level one can see in the acid tension between academics. What is political science? For some it is a science, for others it is much more of a humanity. What is the place of Freud in psychology? For behaviorist Freud is quite self-deceived. For others many study programs in psychology are too scientist in nature. Again it is quite important for ESL teachers that these issues have been dealt with by philosophers. Take for instance the titles of some of Taylor's essays "Peaceful coexistence in psychology", or, among many others, " How is mechanism conceivable?".

But let us look at each and see what they might get right and what not so right. Since this is such a huge question, perhaps one could point out form the start that the main difference lies in the understanding of what it is to be a person. Form the Skinnerian perspective experimenting on dogs --something quite questionable in itself---- can tell us much of humans, precisely because as biological creatures we are highly comparable. Dogs and humans have nerves and spinal chords and generate some of the same hormones. Doggy salivation and human salivation are all too observable. (yet think about how embarrassing it is for a human to drool. Is the dog embarrassed?) Besides, no wonder strong emphasis is placed on the issue of punishment. And yet, how to analyze behaviorly our all to human tendency to laugh. To get a joke moves one beyond the twitching of muscles.
The creative and mysterious nature of language (Taylor speaks of the "semantic dimension" in his essay on Herder) is lost under this reductive perspective.
In the case of Ausubel's meaningful learning theory, one touches upon elements of central importance. The person is considered to be far more complex. We have already mentioned some aspect regarding

SLA in terms of the difference between rote and meaningful exercises. Students are not simply there to be observed thought one powerful teacher's lens. Students are meaningful being who bring with them both a personal history and a cultural history which makes us marvel at the mystery of language.

Finally, in terms of Rogers humanistic psychology, one must first call attention to the fact that if psychologists and philosophers had a more open dialogue, then clearly Rogers ideas are not as revolutionary as they might seem. Most of his ideas are present in the Greeks, in particular in the educational projects of Plato and Aristotle. Central to Rogers approach the understanding of the person as a holistic being. The student is there not only to learn English, he might come there to just meet people and in the process learn a few words. Rogers concern with the dignity and freedom of the person -- specially of the ill----- reminds one of Kant's emphasis on dignity as underlying the whole of the modern project since the 18th century. For Rogers teachers cease being the bearers of supreme knowledge and become rather potential friends in the process of learning. Clearly most students will not become our friends, but some will. It is no wonder that Aristotle takes up Two complete books of his Ethics on the issue of Friendship.

Now, it is a tall order to formulate "an integrated understating of human leaning" by taking into account all three perspectives. Let us just say that my doctoral thesis precisely deals with a defense of Charles Taylor conception of the human person as a meaningful being. For him a good way to understand a person is to understand that we are self-interpreting animals. In his all too famous essay "Self Interpreting Animals" he concludes:

"What emerges from the five together is a picture of man as self-interpreting animal. This is an animal whose emotional life incorporates a sense of what is really important to him, of the shape of his aspirations, which asks to be understood, and which is never adequately understood. His understanding is explained at any time in the language he uses to speak about himself, his goals, what he feels, and so on; and in shaping his sense of what is important, it also shapes what he feels" (SIA pg. 74)

But let me end by emphasizing once again the need we have of translators. The inexistence of dialogue between multiple areas of knowledge makes it difficult o come to terms with the issues underlying the different important perspectives on learning. Translating may not be easy—may not be even possible---but it open us to becoming more ware of the complexity of the mountain which language is.

QUESTION 3

IN order to answer this question I have decided to use my spatial intelligence by creating a chart. I must leave aside some very problematic questions, for instance: is their a hierarchy between these intelligences? (is Michael Jordan "as intelligent as" Pope John Paul II?); what is really meant by intelligence in some of them (what is PHYSICAL intelligence besides better genetic makeup?: are not some intelligences no mentioned (for instance the Greek notion of *phronesis* leans to the centrality of political intelligence as part of the health of a state): and finally are these intelligences separated from the ethical sphere.. can one not be an intelligent torturer?)

TYPE OF INTELLIGENCE	TYPES OF EXERCISES/TECHNIQUES	IMPLICATIONS OR OBJECTIVE
LINGUISTIC	This intelligence is indeed THE central one in the learning of a second language. Its presence permeates the whole of the classroom. From the learning of discrete vocabulary, to drills and meaningful dialogues/readings/writings, ALL take into	1) As a positive implication one finds that this intelligence has already been generated in literate adults in their first language. 2) As a negative implication one

	consideration the ability a student might have for this kind of intelligence.	finds that some students will always have an almost absolute difficulty in learning a second language. This is the case in my institution where, after failing three times the same course with different teachers, students were provided with a special tutoring system.
LOGICAL/MATHEM ATICAL	All deductive types of grammar explanations are here central. For instance, "discourse connectors" can be explained using mathematical symbols. **+ idea** → **+ idea** or **-- idea** → **-- idea** = use of moreover, furthermore, besides (with the corresponding details for each, i.e., use in a sentence or in two …) Ex: Bogotá is quite educated. Moreover it is an example to other developing country capitals. **-- idea** → **+ idea** or **+ idea** → **-- idea** = use of although, even though, though, nonetheless. Ex: Bogotá is quite beautiful. Nevertheless, it is quite polluted.	1) Scientifically oriented students will be aided by these types of explanations. Thus appears the phenomena of great engineers or doctors whose reading skills and grammatical structure analysis far exceeds their communication skills and strategies. 2) However this can lead to a conflict with the need of communicative competence: Formula: grammatical competence > communicative competence
SPATIAL	This is the most difficult type of intelligence to apply in the classroom. Perhaps almost metaphorically one could say that this partial orientation can be developed by letting students see the whole picture of their learning. For instance, providing a map o f the stages they will be dealing with. For example when teaching past progressive one can ask students why, if grammatically it is not so different from present progressive, then is it not taught simultaneously. Finally it involves an acknowledgement of the physical space of the classroom, how you set your chairs, etc…	1) An understanding of the broad picture of the learning process aids students. Similarly if one can sketch one's plan, and is open to redrafting it, perhaps the overview of the process can aid in easing acquisition.
MUSICAL	Most humans have an intrinsic love of music. The fans of Canadian Idol are but one expression of this love affair with	Incredible aid in learning a language's intonation and rhythm, and in learning about the culture from which songs are

	notes. This intelligence can be activated through the use music, in particular songs whose lyrics can be erased in parts so that student actively participate in the reconstruction of a famous song. Students not only achieve a relaxed atmosphere, but likewise become better listeners. I would say, even better humans. This is why as teacher, every single Friday I "taught" songs to students.	born. Latin's for instance are incredibly musical. Take Shakira!
BODILY-KINESTHETIC	In answering this part I will focus more on the perspective of the teacher rather than on that of the student. One can be quite clumsy with one's body. One just has to remember one's first kiss. Now then, a teacher can and should learn about his own bodily space. For example, it is quite different to teach English in Latin America than in North America. Latin-Americans are touching kind of people. Coming close to students is not only thanked but "almost" required. Closeness gives a sense of belonging. The scandals of teacher-student relations in North America speak of another type of teacher-student contact.	Learning about the corporeal space of a culture can aid in the process of learning. Some culture's personal space expands to more than one meter, others not so. I will provide an example: in Bogota it is normal for two bus drivers to hold up traffic to actually open their windows and say "hi" to each other. This drives some people crazy.
INTERPERSONAL	Most classrooms involve a multiplicity of students of different ages and backgrounds. Learning to understand others and their feelings and motivations becomes crucial Teachers must seek for instance to move the group around some times. The selection of groups by numbers or by other means (in our own class an example was given by following birthdates) is helpful. Other exercises include: role plays, theatrical sketches, oral presentations …	1) Interpersonally intelligent students are great for teachers because they can carry the dynamism of the class throughout. We love them. IN the end, risk takers will eventually "learn" the language faster, or at least with greater fun than those who are too self conscious. 2) However, interpersonal students are not all, and therefore a teacher must be able to reach out to those who are more timid.
INTRAPERSONAL	Since this intelligence deals with the ability to see oneself and to develop a self identify I truly believe than these people are the best candidates or language learning for their focus and decision making allows the motivation required to learn any topic. However, emphasis must be made on the fact that learning seems to be a societal process. Take for instance this example	1) A teacher must provide these students with a program to follow outside of the classroom. And really, little learning is done in the classroom. This may hurt some teacher's egos, not mine.

| | from one of my students in the Philosophy of History. Coming from an excellent school, he was quite above all others in production. Since I myself tell students that if it do not have anything important to teach them they should not come to class, it was normal not to see him in some classes. One day Nicolas came to my office hours and I jokingly said to him that it was a miracle to see him. He then answered back… but you yourself said so. I said that, of course, I had said that and meant it, but that he had forgotten something quite important. He had forgotten that others were there with him learning together. Since he had greater ability in learning these topics perhaps he might think of helping others. He came back to most classes after this. | |

CHAPTER 5

QUESTION 1

In order to answer which is my more dominant cognitive style along bipolar continuums presented in the text I will provide examples not limited only to SLA.

1. Field independence and field dependence

The extremes of this continuum focus on the one hand on the ability of pursuing particularity to an extreme point such that the filed is set aside to a great extent, and on the other, to focus so much in the forest that the multiplicity of trees are defined as one. That one only sees this individual pine, or one sees a forest made up only of pines.   I truly believe there is a dialectic here between particularity and globality. Take for instance the teaching of political philosophy. There are two possible types of course one can offer. On the one hand introductory courses in which one reads for instance from Plato's **Republic** down to Marx's **German Ideology**. To span so many centuries in the period of a semester or two, leads you to see a very broad forest. On the other hand, a seminar solely on Aristotle's **Politics** provides grater field independence. How then is the dynamic achieved? Well in that the way one sees the forest has clear implications on the way then one sees Aristotle's **Politics** within the hole. For some it is a very big tree, for others, is just a little bush. And moreover, the particular reading one gives of this tree, is itself permeated by the way one sees the forest. For instance one can read the Politics as providing THE model for Politics as against all modern theoretical positions. This particular reading dramatically changes what one sees and how the parts seen are related in the forest.
Similarly a great ESL/EFL teacher is one who can , having taught well many courses form the beginner to the advanced, actually lay out a map of understanding in which the different parts of the field come to be interconnected. He truly becomes independent of the field precisely because he know the field quite well. As I mentioned =earlier my position is much more f field dependence over an against simple overspecialization. This is the reason why I provide once and again, in these responses philosophical examples for those whose field dependence is solely that of TEFL.

2. Since we human beings are historical animals then, clearly, left and right brain characteristics can be transformed through time. In my case, it is quite funny. Perhaps I can focus more on my painting skills.

Starting from very geometrical figures made in pencil ----over 16 years ago---- they changed to more fluid elements full of color. Yet recently ---2 to 3 years ago--- a very minimalist tendency ahs appeared in which very simple ink lines make themselves present. IN other words, there has been a move form the more rational to the more affective, and back. Let me put it this way I hope that my brain is more ambidextrous. In the case of languages as I mentioned previously learning French as a youngster I was definitely more left-brained. But thanks to my teaching and learning about teaching I have developed greater appreciating for my and my students right-brains.

3. The issue of ambiguity tolerance ---whether one is cognitively willing to tolerate ideas counter to one's own---- is, I must confess, quite problematic. This is so because tolerance has become an almost unquestionable virtue for us. It is a virtue which is nor politically correct to question. Now in the SLA setting clearly tolerance is crucial to an understanding of the diversity of cultures which seek to learn English as the "language of international affairs". I myself have had moved from being less tolerant being to becoming at a point much more open to difference, only to become much more questioning of the virtue of tolerance itself.

4. As I have dedicated many hours of my life both to philosophical reflection as well as impulsive artistic creation, I hope that somehow this has made me a more complete human. Again, the struggle between both is not as easy affair, but if one is certain that learning about language involves multiple avenues then one must take the risk of living wit such dissimilar types of symbolic language.

5. Here, I must confess, that although I am quite imbalanced. Although I love to listen, my attempts at painting have made my eyes the main avenue to the world. Although, as I mentioned, I used music in the classroom and find it crucial there (singing although not having the best of voices!), yet in my own personal makeup definitely the visual overruns the auditory. Take this example, it is said that Leonardo when staring at walls would see incredible battles being fought. I do so too, although his fights must have been quite formidable and inspiring. Looking at SLA it becomes obvious that a healthy combination of auditive and visual factors must be considered in trying to provide different student with different elements that can connect to their varying learning strategies.

QUESTION 2

Since this question involves much of the previous elements I will just merely provide some example in which they might be seen to play a part.

1. Field independence and field dependence: at the beginning of a course lay out what the course is about… the parts a of the forest and slowly see each as far as possible. Field dependence and likewise field independence in terms of select written exercise in which students just fills out. Take for instance filling out the past in a story, Fill out but do not forget to get the Story.

2. Left and right brain. Both intellectual and intuitive elements must be present. A grammar deductive explanation being highly deductive and using language to explain .. and more intuitive through inductive examples of grammar such as discover the rule and such.

3. Within the EFL contact of Spanish teachers tolerance must be kept in mind in the sense that student DO NOT have the culture to practice once they leave theory classrooms, their classroom becomes crucial. And yet in the same vein tolerance must be made to some type of examples which abound in Latin countries of *machista* type.

4. Role plays which have not been previously practiced exemplify impulsivity as thing ales can within the classroom, , reflectivity can be done in the case of the same role plays but giving students time to prepare them beforehand. That is to say the exercise can serve both presupposes, it depends on how the

teacher focus the exercise and the need he sees in his student. For instance, Fridays nights require by nature more impulsivity, less reflection. Otherwise you will have a mutiny on board.

5. Perhaps of the most beautiful exercise to learn prepositions is than of painting object on I under others. For instance students are asked to paint "the book is under the chair". Although t first students are afraid and embarrassed at their lack of drawing skills this can be used as a tope of cathartic exercise by passing each others drawings around. Usually student lean to be more open like this. The already mentioned case of music serves the auditive audience.

QUESTION 3

The four most important good language leaner characteristics, for me, are:

1. Find their own way , take charge of their learning

4. Make their own opportunities for practice in using the language inside and outside the classroom.

7. Make errors work for them and not against them

11. Learn chunks of language as wholes ….

The two least important are:

12. Learning certain tricks that help the conversation going
13. Learn certain production strategies to fill in gaps in their own competence.

I consider these two to be the least important given that they are quite technical. You can give the student a list of what the tricks are and which strategies to use. Of course it is up to the student to implement them, and for the teacher to aid in the implementation, but still I consider the most relevant aspects of language learning are not present.

Three other characteristic which I find crucial are:

1. A language learner must learn to prioritize and use time. Given that al o us are in so many activities at all times then one's learning to organize one's schedule becomes crucial. Learning a SLA is not done by osmosis alone, it requires dedication and this is done through the creation of schedules and spaces which foster learning.

2. A language learner must seek to see in the learning process a gain in self-knowledge. If very activity one undertakes is seen in this fashion then clearly the activity itself takes on crucial interest. It deals with what kind of person I am. What is it to learn another language well? To become quite a another person, a more open and enriched one. And yet perhaps I am being too philosophical!

3. A language leaner must find people around her who motivate and encourage him in the learning process. I have heard of countless students who hate English. This is quite appalling to hear as a teacher. Surrounding oneself with those who rather take delight and love to make other delight in learning is crucial. Or instance, I would recommend not attending extremely bad classes.

QUESTION 4

In order to discuss instances in which my students or I have used these thirteen communication strategies, I will provide examples both from myself and others.

Avoidance Strategies

1. Message abandonment: Clearly students abandon a message when they try to speak of highly complex topics which require very technical vocabulary. They might know in L1, but in L@ maybe not even the teacher really knows it well. Perhaps not even an official translator who must search for quite complex terminology. For example, I remember one of my students doing presentation on how Formula 1 racecars actually take curves. Why this example, well because (Colombia's Juan Pablo Montoya might be F1 world champion in the next few weeks. We learned about overdraft and others, but the fluency in many cases came to a stop. In another case, I must confess as well that in some complex simultaneous translations I did, there were instances in which in order to convey the gist of an idea, some particular and very specific elements had to be abandoned. Once the presenter fro Uruguay read so quickly her presentation that not even in Spanish could attendants follow! Another of my examples would be the case of simultaneous translations between the governments of Colombia and delegates from the CARICOM (Caribbean Commerce Institution); given the particular accent from Trinidad and Tobago presenters at times some ideas had to be abandoned. And yet they both signed the deal!

2. Topic avoidance: Although in learning L2 one learns from the start the basic structure: "How are you?" which refers to the feelings one has at a particular time, it is clear to me that expressing one's most intimate thoughts and feelings in L2 is close to impossible. Although I myself have had an academic upbringing and enjoy the reading of all kinds of English poetry -----in particular Wordsworth---- everything I have written in an expressive fashion involves Spanish and not English. Even saying "I love you", and not being able to discriminate between "te quiero" ("I love you, but as a friend") and "te amo" (I truly love you and you are my best friend) is quite odd for us Spanish speakers.

Compensatory Strategies

3. Circumlocution: The newly rented apartment in which I am living had been fully redone before moving in. However, something were left undone. One of them was placing those "little caps" that go over the electrical outlets. They already placed them; I was even told what they are called concretely, however, I seem to have forgotten once again. My meaningfulness is not close to that of an electrician.

4. Approximation: Once speaking about traveling through Ontario I said it would be nice to travel in one of those car in which you can live! "You mean a 'trailer',' someone said! Student examples are ample. For instance I play soccer in the soccer field, and play golf in the golf field, and tennis in the tennis field. Do you yourself know what is the difference between a pit and a seed?

5. Use of all purpose words: Having bought a digital camera I sought the "thing" you use so that the PC can read the Compact Flash Card from the digital camera. A yes, "a USB card reader and writer".

6. Word coinage: in students a typical case is the use of regular past tense formation in irregular verbs. Thus one hears: danced, cooked and "teached".

7. Prefabricated patters: I believe the most famous is in any language "Please speak slowly, I do not speak English well." At his arrival to Canada several years ago, my brother-in-law knew just this pattern: "I don't understand nothing". At Canada Customs this is what he said, and he was clearly understood.

8. Non-linguistic signals: Once a teacher whose pronunciation had become fossilized came to the US in order to improve his pronunciation. He asked for some "milk" a the store, and since he used the pronunciation of "i" in Spanish he was not understood. He finally had to point to what he wanted.

9. Literal translation: Translators have to be careful with literal translations. In one of my translations after three days of tough translating fro multiple executives and reaching the final of the third day one of the directors said I wish to thank all those around this table" I translated for the word "table" the word

"tabla" –instead of "mesa"--- which means an ordinary piece of wood. We were at a very elegant Hotel and of course all looked at me, and after a pause, could not help but laugh. Another famous example is "embarrassed" and "embarazada". The latter means one is pregnant!

10 Foreignizing: . Student provide many examples such as "ubicate" for "ubicar" in Spanish which means "find the position of". Or "estrenating " for the word "estrenar" which means use something for the first time. The funniest one I have heard is the verb "to schedule" in Spanish. In <Miami where Spanglish is quite important, receptionist will tell you "tú no estás esquedulado". And yet no such word exists in Spanish!

11. Code-switching: Once while at a famous walled city in the north of Colombia called Cartagena ---one of the most precious cities in the world---- my Mom came rushing in and told us that she had some fremilles on her and they had bitten her. Since none of us knew French at that age she only later told us that what she meant was "hormigas", that is to say "ants" in English. As you can imagine trilingualism in her case makes her prone to this type of switching.

12. Appeal for help: Perhaps the most famous example of asking for help is again provided by my brother-in-law. Going to an interview he got quite lost near one of Toronto's Highways. He ended up so far away that not even today can he remember where he was. He decided to stop the car and stop incoming cars! Waving a map to a woman in another car he told her to stop and by all means conveyed to her that he needed to go to a certain location for an interview. He was lucky, he had found a generous spirit. The woman actually drove in front of him until they reached the correct intersection. Just another reminder of the difficulties of newly arrived immigrants.

13. Stalling or time gaining strategies: One of the best examples, I believe, is the use of for example "ehhhh" within a sentence. For instance a student might say "My friend ....eehhhh is .....ehhhh ....the nice ..ehhhh, no sorry, nicest person I know." This is quite terrible for the appropriate rhythm of English given that it is not accented by syllables but by stress. Thanks to my colleague Edmundo Gutierrez ---almost 30 years of EFL experience---I truly understood how terrible it was just to let a student do this without seeking to generate better intonation. Other types can be more positive.

QUESTION 5

I definitely would have appreciated two things over all others:

a. an understanding of the multiple learning strategies that vary according to the type of learner one is. For instance what kind of intelligences are more peculiar to me. Besides I would have much liked to stress the fact that error making is just fine in learning a language. And yet I am not quite sure that even if I had heard about these options I would have truly understood them and their implication for my second language learning. Teaching the learner how to learn is crucial

b. an overview of what stages are followed in a given program. This is why many of my first classes for beginners were all done in Spanish. Not only did I introduce some of the above mentioned ideas, but likewise fond it import to provide an overall map f the quest which students are ready to undertake. This map besides provided them with an understanding of the responsibility they had gotten themselves into. The first step is truly the most difficult, but carrying a compass and some maps can ease the journey, at least a bit.

Secondly, out of the suggestions for strategy based instruction (SBI) presented, those that appeal to me are:

1. Lowering inhibitions. AS we have seen learning a second language involves becoming kind of defenseless in the classroom. It is an odd feeling as a teacher to see grown-ups so destabilized. A central

concern for teaching is providing a loving atmosphere. As I said before, learning is (or at least should be) a pleasure, not simply a painful effort. This much like someone's children are not an effort but rather a kind of blessing. However, the way one hears both teachers and parents speak at times would seem to deny this possibilities.

2. Encouraging risk-taking. IN Spanish you say: "El que no arriesga un huevo no saca un pollo". That is to say "he who does not bet an egg does not get a chicken". Teachers must emphasizes over and over the need for students to take intelligent risks as a necessary part of what it is to become bilingual.

5. Promote cooperative learning. Please refer to my example used in question 3 for Chapter 4. teachers have a diversity of students; some definitely better than others. But learning, and particular learning a language is a social enterprise. **Clearly** great emphasis must be placed on the best, and yet the best must learn to provide help to those with greater difficulties. A classroom, as I have seen, takes a life of its own given the multiplicity of personalities within it. Learning cooperative learning could truly transform many things outside the classroom. No wonder people like Aristotle emphasizes the need for liberality in a society.

9. Make your mistakes work for you. I truly believe great things happen from mistakes. Famous Colombian Painter Botero started painting his huge obese figures from a mistake he made once painting a guitar. The guitar turned out to be too fat. Botero is know quite famous and his sculptures are a true delight to watch and learn from. Recently a friend went to a store and asked fro a "bagel with butter". The attendant promptly brought her a "bottle of water". Fortunately she learned to laugh at her own mistake

10. Get students to set their goals. As I said previously, to undertake such a complex project such as learning another language and the culture from which it springs, without having at least an outline of paths, routes and destinations is just as dangerous (and I mean dangerous) as planning a trip to Mount Everest without maps and good guides.

CHAPTER 6

QUESTION 1

Although the complexity of each terms makes it difficult to define precisely all these terms dealing with affective domain:

1 self esteem : perhaps the simplest way to define self esteem is self love, shown much do you like yourself.. Are you your best friend . growth of self and one own self worth. Leaving aside some of the problematic behind the concept of self love ---see Aristotle Nichomachean Ethics---- ON the case of language SLA it is clear that self esteem does not necessarily means better learning. So it depends a person great self esteem but if little or no linguistic intelligence then perhaps a challenge to ego and difficulty in language learning identity. Although great communication cases in which create a crisis I n otherwise people who feel frustrated by the language.

2 inhibition: Closely related to the previous idea and defense to protect ego because of language ego

"meaningful language acquisition involves some degree of identity conflict as language learners take ova a new identity wit their newly acquired competence" (pg 147). Leaving aside the strange examples of alcohol and valium and their effects of learning crucial to see if student thin or thick ego boundaries. Implications for SLA depending on te type of student. A low inhibition student might corrected directly..

a low inhibition in a less direct fashion. . So that students learn that mistakes are not error but rather process of learning and producing itself. And not simply a threat to oneself. Capacity of alienation

3 risk taking: risk taking is related to the impulsivity of some to participate willingly in different types of activities. . however in the SLA classroom one must be careful for in some cases risk takers must learn to realize that not all risk taking is te best. In particular these individuals must be focused o the presence of other leaning with them (unless a one on one class as in Colombia). .. Perhaps this is why Brown points out the moderate risk takers provide more intelligent guesses. IN an analogous case dorm Aristotle.. One does no call a person courageous who merely throws himself at the battle… He is more .. but more likely than not he will not survive.

4 anxiety: In philosophy the topic of anxiety has become central to an understanding f the human being. Heidegger in Being and Time shows how it is this anxiety which points the way to an understanding of our nature as finite temporal beings whose identify is primarily gathered in the consciousness of one's own death. But leaving his aside one could say at Anxiety is one o the emotional responses Humans have towards their surroundings.

According to Brown no all anxiety is bad in term so f debilitative and facilitative anxiety. It is true definitely.. however for instance a the level of PhD still deal wit facilitative anxiety.. must all learning deal with anxiety or some people, few of course, work better without anxiety and   very strange relation between facilitative anxiety and competition   competitiveness made her work harder. Just look at the competitions of the academic world… one seems to believe that competition overruns wisdom. In terms of teacher vs. teacher.. what does it mean to be a better teacher…

5 empathy: Browns thesis that human are social beings is clearly Aristotelian, though Aristotle might have rephrased as humans a re political beings. . NO wonder in the politics he sets … . Both agree that the complexity of language and society are appalling. Now in terms of empathy –as differentiated from sympathy----   "the projection of one personality into the personality of another in order to understand him or her better" (pg. 153) Empathy allows one to be detached in order to experience the others dilemma… Know crucial to this idea one fids an import section in Brown":

 IN the Socratic sprit clearly know thyself is the premises for empathy "you cannot fully empathize –or now someone else—until you adequately know yourself" (pg 153)
Only is one permeable as longer as more deeply understand oneself. An example… if one suffers from a disability or from a disability by a loved one,.., when one sees what it is to be disabled in a world of able-bodied people. And one sees the anxiety of most able-bodied people. IN the case of SLA crucial for teacher is an ESL setting to learn about the culture of others…. Religious backgrounds…. Take example of teacher using examples only of Jesus Christ with many Muslim students…. Reading on immigration central… such as Carnes.

But should not empathy seek to foster sympathy?? Or what is the point of reaching without agreeing s in some basic ideas.

6 extroversion: One must clarify what extroversion is. In order to do so usually negative what it is not. It is not merely being talkative and outgoing. Rather provides a good definition:

"the extent to which a person has a deep seated need to receive ego enhancement, self esteem and a sense of wholeness from other people." (pg. 155) Now in terms of the SLA then with his redefined terms than clearly the best is both for in term of inelegances intrapersonal and intrapersonal crucial if both but if not then two different types of learners move one for the one to the other. The extroverted.. show him how much of the leaning must be done though conscious studying outside the classroom.. to te introverted.. provide the opportunity to speak to others. Take for instance the case of French I could learn on my own in Colombia a, but perhaps for some such as me it is a matter of learning to be Quebecois.. becoming and getting yet another identity.

QUESTION 2

Integrative orientation and instrumental orientation are not terms which necessarily exclude the other. Wishing to integrate oneself into the culture of the second language, and instrumental concerns might , in some cases go ahnd in hand. Surely my brother does not like French speakers at all in great measure because when he lived in Montreal he did not have the job opportunities he later had both in Toronto and other NOrthAmreican cities. He di no integrate because instrumentally threr was no reason to do so.
IN the case of students which I taught and had the opportunity to travel to the US or Canda. Without a doubt integration was a ideal which motiates many to be aprt of a new culture. But mre so than not getting a job with better pay than the ones whci some develpong countries offer to specilaed professionals was another. In Colombia an engineer could esasily be making $500 a month. Would you care to have worked so hard in order to earn this, idf you were lucky enough o be employed (colombai unemployment reae is approximately 20%).

The complexity of the relation between these too orientation should make us be cautious in judging our students. In the end, and specially immigrant who arrive seeking instrumental advantages will just by the fact tehthay are her, become more integrated. They might create a Chinatown, or a Latino neighborhood such as in New York, and yet if they are truly concerned about their instrumental goals they wil have to integrate quite more than they would ha ve expected. If they have children they themselves will force them to intgrate into the languge to a greater extent.

Tipoically one asks students to tell one during the first class their type of orientation. And I myself would typically extol the need for integrative orientation. However listen to this story. While working for a famous multination drug lab MSD (Merck Shapr and Dohme), and speaking to the head manager, he told he would much rather a bilingual person in ANY area, rather than a person who did not sepak englis but had a B.Sc. Clearly integration is an important ideal, however pressures mouhnt towards instrumentaily for many students.

And yet I truly believe that integrative orientation id the ultimate goal of leanirna second alaguge. Why do I learn fe=rench. Not to work in Montreal, but actually to live as a Quebecois. I cannot but reminfd students of the first book I qwas able to read in frecnh, Jules Verne 20000 leaguas de bviaej submairno. What an extaic experience, and instrumeantlly it gave me nothing. IN terms of English one must not loose sight ofd the fact that integration is a life time process in which goals such as reading original literature authors is an important goal. There is nothing like reading Faulkner in the original and thus be able to understand better Gabriel García Márquez ..

QUESTION 3

This is definitely the most important aspect not only of language learning but likewise of all other activities. And to end this quite long exercise, it is good to come to the beginning . When we started, I questioned the fact that learing invoves solely an effort, or rather it must be seen and understood as a delight. Why do you do the things you do? So that your effort is rewarded, though a diploma, though a cheque? Or do you do them for the sake of leanring about yourself and oters thorugh them. Aristotle ---

following Plato--- differentiated years ago between activities done for themselves and those done for the sake of something else. To make a long story short, he went (goes) so far as to point out that true happiness (in Greek, *eudaimonia* means "having a good spirit within"), lies in the performance of self-sufficient activities, those done for the sake of themselves. Ou t of these he argued the most self-sufficient is philosophy. Why do philopshy? Well to learn? Why teach philosophy? Well to learn. Why eemntion this? Perhaps because I would defend the idea that ESL teachers might learn much from moving beyond the confines of their forest. Perhaps by leanirng aboiut Socrates' poverty is the way to understaindg more than anywhere else the idea of intrinsic motivation, to use modern terminology. Listen for a second to Aristotle concluding remarks on happiness:

"If the politics and warfare a=lthough pre-eminent in nobility and gandeur among practical activites I aaccoradnce with goodeness, are incompatible with oeaisure, and not being desirable in themselves, are directed towards some other end, wherar the actiivyt of the inteleect is considred to excel in erouisness …. And to aim at no other end beyond oitslef,and to possess a pleasure peculiar to itself, which intesnsifies its activity" (NE, Book X 1117b20)

Intrinsic motivation alone brigns true pleasure and for aAristotle ther is no gereater pleasure than that which arises from undersatindg and self understanding. We ESL teachers might want to keep this in mind.

Now ----being more practical---- in the SLA and in the classroom one could mention the following writin activities.

activity	Type of MOTIVATION	Analysis
Writing a resume.	Both intrinsic and extisic motivation	It involves extrisisc motivation given that one writes ones resulem for the sake ogf getting a job. However, it is intrinsic for when a person actually learns to write a resume she can actually see in outline form the narrative of her life displayed for others.
Writing poetry .	Intrinsic value	Trying to write poetru using exercise such as cinquan poetry (see example in anseer question 2 chapter 2) motiates the student to be abe to express his own self in another lanague. When students do cinaun potrey they cannot bu t be amazed oat what they have written. I must mention that inone case ther was an extreinsic motivation. Thse student sent his poem to a fast food chain iN Bogotá and the Manager actually answerd back and gave him a free hamburger!
Wrinting an essay	Intrinsic and extrinsic motiation.	Being able to clarify oneself in wrting brigs solel the pleasure of self understanding,. Of course this is not the last word, an essay will be crtiized, even in some cases pulverized. However, if learing is see to be an effort then surely many people do wirte their essays because it is the only way to get the diploa they need, or the grade without which they will not be able to move forward in life. Much then, dependes on who is doing the writing.
Wrinting a story for an electronic	Intrinsic Moticvation	As I had the opoortunity to teach advanced courses in wririntg I created the possibility of generating a n e magiie with stories and poems my students ahd written.

| magazine | | They did not get anything out of it, except learning. I dd not get anything out of it, excepting marveling at their potential . |

In conclusion, most peop,e are moved by a cobiantoin of motivations. However, it is absolutely clear to me that only in intrinsic motivation acan one find true happiness. Let me end then by just quoting once agin Socrates' famous words:

> "if on the other hand I say that this happens to be the greatest good for a human being ---each day to make rational arguments about virtue and also about other matters concerning which you hear me carrying on dialogues and examining both myself and others: and the unexamined life is not worth living for a human being ---you will believe me still less when I say these things. But it is so, as I affirm, men ---though to persuade of it is not easy."