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The Identification of Irrelevant Lexical Distraction: An Editing Task

by J. Donald Bowen

As cognitive approaches to language teaching have won favor, language-testing theory and practice have been directed toward the assessment of communicative skills, rather than being limited to a determination of the mastery of specific structural or lexical points or patterns. This has prompted an effort to develop tests that are meaningfully related to the communicative function of language. More specifically, it is felt that assessment tasks should be designed to reflect some real-life activity for which language skills are authentically employed. The term that reflects communicative competence is integrative testing, in which bundles of features are assumed to be working together to carry a message, with no necessity felt to analyze the function, or indeed the identity, of individual features.

Unlike the discrete-point tests with their objective of testing a single point per item, more or less disembodied from context, integrative tests can be related to various functions of the language of real life. Thus a dictation test reflects the secretary's task of normal stenographic transcription; a test to see how aural comprehension is affected by an overlay of noise is comparable to communication in a cocktail-party atmosphere; an oral cloze test with intermittent fading or "gapped listening" is similar to defective short-wave radio reception; and a regular written cloze test is an echo of reading manuscript with unknown vocabulary items whose meanings must be inferred from context. Encouraging results from these tests have stimulated a continuing search for other formats that will measure communicative competence.

A recent paper by Alan Davies suggests a format for an integrative test of communicative competence, a speeded reading test, one which is in a sense the opposite of a written cloze test. Instead of filling in missing items the examinee is asked to identify and cross out superfluous words that have been inserted in the text. The present report is a replication of that format, conceived as one

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possible subtest in a proficiency battery that might be employed to measure the preparation of non-native English-speaking applicants for enrollment in an English-medium educational institution.

The test was constructed as follows: A text was selected as a sample of written English appropriate to the interest and proficiency level of the prospective examinees. The selection chosen was a slightly modified version of the first six paragraphs of "Clocks Through Time," Reading 11 from *A Reading Spectrum* (Book 6 of the *Progressive Reading Series*, by Virginia French Allen). To the original text of 450 words were added 40 irrelevant additional words. These were selected and inserted by a randomizing process. The throw of three dice determined the interval of the text between insertions. The source of the insertions was a separate book, opened to a random page. The word to be inserted was the first word on the second line of the left-hand page, unless that line began a paragraph, in which case another page was turned. For each subsequent insertion, an additional page was turned. The resulting modified text was duplicated on a single sheet of paper with the heading "Editing Test," with instructions as follows:

> **Instructions**: In the following passage, unnecessary words have been added to the text. Find them and cross them out. For example:
>
> Have you trees eaten your dinner yet? The word 'trees' is unnecessary and is therefore crossed out. The test will be timed, so work fast. Stop when you are told to stop.

As the instruction indicates, the test is taken under time pressure. Fifteen minutes was allowed, which proved adequate for virtually all examinees to finish. The purpose was not to allow insufficient time, but to specify an attitude of urgency to complete the task.

The test was given experimentally on December 13, 1976 as a "caboose" to 145 applicants for admission to the American University in Cairo. The regular admissions battery consisted of the Michigan Test of English Language Proficiency, the Michigan Test of Aural Comprehension, and a locally set written composition test. (Also another experimental "caboose" test was administered.) This joint administration allows a comparison of the experimental test with different aspects of the Admissions Battery.

Data on the results of this administration are:

N	=	145
Mean	=	76.3
SD	=	14.53
Range	=	34 - 100
Reliability	=	.95 (estimated by the Diederich formula and by Kuder-Richardson Formula 21)

Scoring the Editing Test involves some problems. Scoring can be a very tedious task, and a confusing one, since there are two kinds of errors possible, faults of omission and of commission, i.e., failing to mark words that should be omitted and marking words that should not be omitted. Following a key laid alongside a completed test and mentally matching performance with these two error types can be very disorienting. A procedure that improves accuracy and speed is to prepare a key by blacking out on a test form all words to be omitted, aligning this key under the test paper but above a light source, then placing a check mark in a distinctive color (e.g., green or purple) before each word that should be omitted. A tally can then be made quickly by counting all words marked only once, those marked twice being items successfully completed. Performance scores are determined by subtracting the total number of errors (omission and commission) from 100.

So there are two kinds of error possible: insufficient and superflous editing. The insufficient errors are planned by the test—they need over correction. The superfluous editing involves an overreaction to the data, an inability to recognize the actual needs of the editing task.

An item analysis of the 40 superfluous lexical insertions, based of the 20 high and 20 low papers (scoring respectively above 89 and below 74) in one section on the 72 subjects, reveals that all fall within the

difficulty range of 40 to 85, with an average item difficulty of 66.1. The discrimination range for the same items ranges from 12.5 to 42.5, averaging 26.9. These are very encouraging results; no item needs to be revised because of item weakness.

Of the 40 planned items, 18 were correctly identified as superfluous by all 20 of the high papers, and the average error rate for the other 22 items was 1.4 per paper. All 40 items were incorrectly answered among the 20 low papers, and the average error rate was 12.15 per paper.

The error rate on unplanned items was slightly higher for the high 20 papers, considerably lower for the low 20. Among the high papers 30 errors provided distraction at an average rate of 1.6 errors per paper. For the low 20 papers 154 items provided distraction at an average rate of 7.0 points per paper. Thus both the planned and the incidental items are working efficiently. It is interesting to note that of the 450 potential unplanned items, the words in the original selection, only 164, or about 36.4 per cent, were ever selected, and two-thirds of the 164 (109) were selected by only one of the 40 papers. So the incidental items do not play a very important role in the test. Still they must be considered, since if there is no penalty for wild guessing an examinee could increase his score by indiscriminately marking everything even remotely suspected as being superfluous.

But what does the test measure? A good reliability figure and an encouraging item analysis are all very well, but if the test does not validly measure some relevant aspect of competence, it is of little use.

Coefficients of correlation for the seven scores of the AUC Admissions Battery and the Editing Test are shown in Table 1. Abbreviations and explanations are: GC, VOC, and RD are the grammar, vocabulary, and reading comprehension subtests of the Michigan Test of English Language Proficiency (MTELP), MICH is the equated score of the Michigan Test of Aural Comprehension (MTAC), WC is the percentage score of the written composition test, and AB is the Admissions Battery score, which is an average of MICH, AC, and WC.

What conclusions can reasonably be drawn from an analysis of the Editing Test? It's not an overwhelming success, nor is it a hopeless failure. As with almost any test some items are stronger than others, and the constraints of the format make it somewhat difficult to modify or reorder items.

First it seems clear that chance cannot be depended on to arrange for insertions. In the present test some insertions are very conspicuous, while others manage to partially conceal themselves. If a random procedure is followed, there will occasionally be reasonable insertions with no rational basis for their deletion. Suppose the following sequence is produced: "Since there were no

TABLE 1

Coefficients of Correlation on the Admissions Battery and the Editing Test for Two Groups of Applicants to AUC—December 1976

		GR	VOC	RD	MICH	AC	WC	AB	EDIT
	N	70	71	71	70	70	54	53	
Grad.	SD	7.30	9.49	4.44	16.46	22.13	17.66	10.44	13.48
	r	.736	.564	.647	.684	.645	.456	.690	
	N	73	73	73	73	73	48	48	
Manag.	SD	6.98	7.32	4.18	14.80	17.20	10.77	10.57	14.27*
	r	.693	.613	.600	.685	.648	.533	.714	

*Average

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THE JAPANESE PSYCHO-SOCIAL BARRIER IN LEARNING ENGLISH

By Fred J. Edamatsu

The Japanese are often heard wondering why they are inept in acquiring proficiency in speaking English. They compare their abilities with those of non-Japanese people, like the Filipinos and Chinese, for whom English is an adventive tongue, and conclude that as a whole they are inferior. Even without making an internation comparison, by assessing the situation within their national boundary—the number of years spent in learning English (six in high school and, for many, additional enrollment in classes at language schools and institutions of higher learning)—they surmise that the "oral" yield is not commensurate with the amount of time and energy invested.

It is not within the scope of this paper to investigate the veracity of this self-assessment. My purpose here is to point out the existence of a barrier that impedes the learning of English (possibly, any foreign language, but I shall remain within the confines of my teaching experience and use English for illustration). By becoming cognizant of a psycho-social trait that militates against their effort to master English, the Japanese may find a way to succeed in making English their *de facto,* not just *de jure,* second language.

Before exploring this barrier, certain psycho-linguistic postulates need to be stated.

It is widely held by semanticists that language is the expression of a mental process comprising: the perception of stimuli, the organization of the precepts within a framework of memory schemata, and the reproduction of the mental responses resulting therefrom. The learner begins (assuming with his native language) by representing in conventional verbal forms objects and basic sensations, such as "fire" and "hot". As he matures, the representations become complex, such as "happiness," which can have a separate meaning for each individual because of the innumerable referents and references embraced by that term. At this level of the learner's linguistic development, a "linguistic item is a symbol or a summary of a myth shared by a linguistic community."[1] It follows then, as the night the day that linguistic "entities studied for their meaning must be dealt with within a framework, on the one hand a framework within a language and on the other hand a framework within a culture."[2] This fact can be easily apprehended when we observe how the meaning of a linguistic item is defined by its effect on people's behavior in an environmental context; for example, "Fire!" to a crowd in a theater or to a group of soldiers readied with loaded gun.[3] Another aspect of work as devised in a specific culture is illustrated in the meaning conveyed by the verb "run" in the following statements: (1) boy/dog runs, (2) water/oil runs, (3) motor/refrigerator runs. In each group a common feature(s) is shared by the subjects: (1) "animate beings" and "legs," (2) "liquidity," (3) "operate in place" and "stationary equipment."[4] These statements are rudimentary utterances. In actuality, most utterances have a more complex surface structure in order to convey the complex meanings of the underlying structure or representation. To govern the surface structure of an utterance, rules of syntax are formulated. These rules, according to what investigations thus far reveal, recognize certain linguistic universals, determined by innate predilections of the mental process, and each language has its own set of rules, determined (by implication) by the innate predilections of the mental processes of the society.[5]

These postulates share the implication that language is used as a communication tool, and, what is an important assumption for the purpose of this discussion, to perform this manifold function, it is generated

and governed by the collective mental processes of the linguistic community that have been conventionalized into patterns. Therefore, it is inextricably interwoven with the fibers of the cultural network, and furthermore, to acquire proficiency in a language, one would have to comprehend the culture to which it is endemic, especially the mental processes. This *sine qua non* has given rise to the axiom, "In order to speak a language, you must be able to think in that language."

This axiom is more tenable if one regards any society as a whole consisting of parts of which language is one. Such an aggregative view invites invocation of the Gestalt tenet that the whole is composed of parts which are interdependent and interact; the characteristics of the whole determine the characteristics of each part; therefore, no part has an independently meaningful identity or can be indifferent to the other parts. This means that, in speaking a language, the interactions of that language and the referents of its culture can not be dismissed. Rote learning (e.g., memorization of rules of grammar, vocabulary lists), therefore, is not the best method of learning

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a language; it divorces language from its natural context, its culture. The learner should keep the language in its cultural matrix and in this context yield his mind to the thinking processes of the society that begot and fostered it. Any thinking process consists of insight and comprehension, which entail reactivation of pertinent past experiences by present experiences and which associate the attributes of present perceptions with those stored in memory. Unless the learner of a foreign language submits to these conditions, his utterances will not function correctly; he will not be able to conduct a communication-and-response cycle of chain reactions. Instead, his utterances will break the chain. Takeo Doi reports a personal incident in point in his *The Anatomy of Dependence.*[6] In his early days in America, he puzzled his American superior, who had done him a favor, by saying, "I'm sorry," since he thought it improper to say "Thank you" to a superior and moreover he wanted to express obligation, these being the typical thoughts that would cross a Japanese mind in such a situation.

All sound minds may unanimously agree that, if Japanese tongues are to speak English, their minds must transmigrate to an English milieu; but this deed is easier assented to than executed. For it is very difficult for most Japanese to think like a foreigner. While few, I venture to say none would deny that ethnic identity is a global trait, it is especially keen in a Japanese Edwin O. Reischauer, whose intimate knowledge of Japan and its people is widely acclaimed, holds the opinion, borne of "intuitive and personal" source, that the feeling "of being unique. . . is sharper for them than for most people who participate in international life."[7] A Japanese is invariably conscious of the fact that he is a Japanese, not a *gaijin,* that foreigners are *gaijin,* not Japanese. Ichiro Kawasaki, in describing Japanese homogeneity, explains that "the individual Japanese identifies himself more intensely with the nation than does the Westerner."[8] For instance, a European may travel with a passport issued by a foreign authority; a Japanese would not entertain such an idea. "He feels everything related to a foreigner is something quite alien to him." Apparently, it is intolerable for a Japanese to permit himself to be identified or regarded as a foreigner. Such ethnic introversion would make it difficult, possibly nigh impossible, for him to think like a foreigner, let alone muster the desire to.

This ethnic isolation is deeply ingrained as proven by psycho-linguistic manifestations. In the Japanese lexicon things of foreign origin are frequently distinguished from their Japanese counterparts by the recruitment of nouns of foreign origin while vernacular words are assigned to native things (however, the latter may be imports of long, long ago from a foreign source). Rice served in a foreign-style meal is called *raisu* (from "rice") and is not served in a Japanese rice bowl, but, if served in a Japanese-style meal, it would be called

gohan and served in a traditional rice bowl, even though the two may be cooked exactly alike and even in the same pot. Talking about bowls–a traditional Japanese bowl is called *donburi* (usually ceramic) but a foreign-type bowl (the use of plastic or glass material will often betray its alienism) is called *boru* (from "bowl"). Many non-Japanese people are not aware of such a foreign-versus-domestic nomenclature until they come in contact with the Japanese language.

One will wonder, "Why this high degree of ethnic identity?" The explanation must begin with a declaration of the intense group consciousness that lies at the foundation of Japanese society. Chie Nakane in her monumental analysis of Japanese society describes the basic structure that is faithfully adopted in the major types of group formations which the Japanese organize and through which individuals must function. [9] It is infeasible to summarize the relevant passages on the character and behavioral patterns of the Japanese that are shaped by the framework of the society, but it needs mentioning that the individual functions only as a member of and in concert with a group. The family unit with its hierarchical configuration forms the nucleus; all other groups–villages, schools, political bodies, social and professional associations, economic institutions, the nation–are structured analogously; that is, each member belongs to a stratum according to his role, the strata are tiered vertically to diagram the hierarchy, and the complementarity of the respective functions of the strata serves as a cohesive agent for the entire group. Individual autonomy is suppressed, and loyalty is emphasized, for solidarity is of paramount importance to the survival of the group. An inevitable derivative of such an orientation to group commitment in all phases of life is the consciousness of "we" as contradistinguished from "others".

One will wonder next, "Don't and can't individuals resist this herding?" James Clark Moloney provides the answer, which attests to the effectiveness of Japanese education. Every aspect of it disindividualizes, for individualism is an evil that breeds conflict and hence is inimical to group harmony. To set disindividualization afoot,

> ...at birth a person is expected to become nothing at all *(mimpi)*. He is directed to respect authority *(kanzan)*. He is trained to obligate himself obsequiously to the father *(ko)* or to any father or parent substitute *(oya bun)*. . .

Dare he flee to the domain of a maverick, ostracism will immobolize the self-willed soul . . . and thus coerce him back to the fold where a life of conformity awaits him.

The foregoing explanation seems to ascribe the remarkable degree of conformity to Procrustean measures. Such an inference ignores a psychological phenomenon that pervades Japanese society. It is called *amae*[11]. There is no English equivalent for this term; it may be roughly defined as a relationship of dependence between a self-indulgent party and an indulgent party, the former depending on the good will of the latter. *Amae* is a great motivating force, as implied in Doi's explanations of various actions and reactions in Japanese behavior which are proliferations of *amae*. One can not miss the further implication that dependence induces people to stay put; people conform to the expectations and demands of those on whose good will they depend. The closed fellowship is thus self-perpetuated.

Unable to hatch out from his ethnic shell, the Japanese learner can not take wings to that English clime where his tongue can do its thing. Unblessed by the ties that bind, he has difficulty in shaping his perceptions into the linguistic patterns that are incorporated in the English language. As Reta Gilbert stressed in her lecture on communication, language originates in perception in that it states "how we perceive" reality.[12] This "how," one might add, is the interpretation of reality and is visible in the thought patterns adopted in each language. The Japanese learner must, prior to mastering English, perform the task of perceiving in accordance with "English" conventions. To undergo this psycho-metamorphosis involves a formidable restructuring of his mental and emotional orientation.

The major hurdles are the far-reaching

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Attitudinal Factors and Achievement How To Pass School "C" English

by Ronald E. Glenn and Cless Young

PROBLEM: How to get students of Church College of Western Samoa to pass the New Zealand School Certificate Examination.

BACKGROUND: In 1975, the students sat over 150 subject matter exams. Of the 91 who sat the English exam, only one passed, and there were only fourteen passes for the entire school. The students from CCWS had been sitting the School "C" exams since 1968. While successful in previous years, their overall performance had slipped to a dangerously low point.

APPROACH: A teacher trainer specialist was employed to correct the problem. The New Zealand Department of Education publishes Exam Proscriptions for each exam and copies of previous years exams were available. These were carefully analyzed for overall patterns.

Careful review indicated the curriculum for Form V and Upper V (Grades 11 & 12) was suitable. The texts were acceptable and the teachers were qualified. Student test data indicated a normal distribution of ability. The behavior of the students was exemplary and school rules required students to speak only English during school hours. For the vast majority, English was their second language with Samoan spoken after school and at home.

SOLUTION: Change the attitude of teachers and students. A concerted effort was initiated to convince the students and the faculty that students at CCWS could pass School "C". The teacher trainer taught an Upper V class of eight students. These eight students examined and analyzed previous exams and began their studies (mid-year) with the objective of passing the School "C" exam at the end of the year. Positive feedback was given to the class. Their successes were openly discussed. The tests and homework assignments were carefully structured at the beginning to allow each student to succeed.

The course material and content were not diluted or changed. Careful attention was given to the previously acquired knowledge of the students. Students were given tests from previous grade levels to convince them of their own growth and development. Each successful test was recorded on the bulletin board. When the class as a whole failed a test, the teacher accepted the blame and announced the test would not count on grades. The material was retaught and the class retested. This same procedure was also being used in a Lower V class. These two classes were gradually convinced they could pass the School "C". The Lower V class was challenged to pass the test the first year and outperform the Upper V class. These two material was given both classes. During the same time period that these classes were in progress, the teacher trainer was encouraging the faculty to re-examine their own attitudes toward School "C". In general meetings, in private discussions, and in face to face counseling sessions the faculty was presented with a positive approach to achievement aimed at passing School "C" exams. The teacher trainer predicted 10 math passes for the year. Since only one pass was recorded in 1975 and none in 1976, this was an unheard of goal. Yet this attitude of accomplishment spread from student to student and from teacher to teacher.

The students and teachers convinced themselves that students at CCWS could pass the School "C" exam. At exam time, the students sat the exams with confidence. All the students that registered for the exam "showed up" and sat the exam. This in itself was a remarkable gain. After the exam the students were happy. They knew they had a chance. It had not been that hard!!!

RESULTS: Five out of five passed the U.E. English exam. A first for CCWS. Nine passed regular English, fourteen passed math with seven out of eight in Upper V. Overall there were 80 passes. A new school record and a dramatic increase from the 14.

SUMMARY: Attitudes were changed and with the change in attitude potential failures were changed to successes.

A Horse of a Different Color?
(Cross-Culture Insights in the TESL Classroom)

By Jason B. Alter

Before the Year of the Horse gallops away from us, let me share with you a few insights on how to capitalize, for a class in English as a second language, on many horsy expressions and horse-like departures. Of course, "horse" and "hoarse" are homonyms. Cf. "He's a little hoarse" and "He's a little horse." (This is a good example of a minimal pair for vocabulary practice.)

Is the fact that the expression "dark horse" occurs both in Chinese and in English a case of borrowing, or is it an argument for the universality of thought?

What do you say to a horse when you want him to stop? Cf. the English command with that in other languages. Teach the use of "Whoa!" when we mean "Now, just a minute!" Trace the etymology of "Giddyap!"—"Get you up!"

Of interest to those with a propensity for reading the sports page first, there was a recent gridiron stalwart who was nicknamed "the Italian stallion."

What's the plural of "hoof"? Is it "hoofs" or "hooves"? It behooves you to check.

Compare a "horse race" and a "racehorse." Explain the expression "Hold your horses!", and give the students practice in using this. "Give a man a horse he can ride . . .," a well-known line, appears in an exercise in the Prator/Robinett *Manual of American Pronunciation.* What do you call a person who rides a horse in a race? Cf. a "disc jockey."

On a literary note, mention the "Headless Horseman." Mention that Washington Irving's name appears to have the surname and the given name reversed. Cf. "This is Washington, Irving."

Why has horseracing been referred to as "the sport of kings?" Get a discussion going on the merits/demerits of legalized gambling.

Examine the expression "the going's good." Note that "going" refers to the track.

Far be it from me to suggest that we should "beat a dead horse," but the teacher can judiciously purvey cultural *bons mots* by "horsing around."

Who would prevail, the individual who is "as strong as a horse" or the one who is "as strong as a ———"? Fill in the blank.

Composition topic: "You can lead a horse to water, but you can't make him drink."

Cf. Make him drink, and Make him a drink. (This is a minimal pair for structure.)

"That's a horse of a different color." This example can show the vagaries of the literal vs. the figurative interpretation.

Let the students come up with contexts in which they would obtain information "straight from the horse's mouth."

What attitudes do students from different cultures have vis-à-vis horses? Discuss the S.P.C.A. (Society for the Prevention of Cruelty to Animals). In Boston, they used to have a plethora of public watering-troughs in summer for thirsty horses. (We've come a long way, baby.)

Who said, "My kingdom for a horse," and why? Ask the student for other words ending in "-dom." (It goes on and on.)

If the TESL practitioner has any horse sense, he/she will remove the students' blinders and lead them away from total adherence to the given text. The teacher may be subject to an occasional horse-laugh, but this is the price one pays to encourage spontaneity.

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THE LIMERICK AND THE SECOND-LANGUAGE LEARNER

By Emilio G. Cortez

A form of light verse that many children find appealing is the limerick. In this article, several limericks will be presented in addition to suggestions for the use of the limerick in the second-language class.

Consider the following limerick.

There once was a bird from Rome
that flew a long way from home.
It crossed the sea
with a bumblebee.
At least it wasn't alone.

After the presentation of difficult words, phrases, and structures; comprehension questions may be introduced. The teacher has the option of having students respond orally and/or in writing. Sample questions for the limerick above might include:

1. Where did the bird live?
2. How did the bird travel from its home?
3. Which word means the same as was not?
4. What did the bird fly over?
5. Was the bird all alone? Explain your answer.

The limerick can also be used to generate different forms of language in keeping with the controlled composition technique.

There once was a boy named Lou
who tried things people can't do.
He would try and try
to reach for the sky
He couldn't--but neither can you!

The gist of this limerick could be rewritten as follows:

A boy named Lou tried something impossible. Lou tried to reach for the sky, but he couldn't do it.

By contrasting a limerick with its prosaic equivalent, aspects of style and paraphrasing can be presented and discussed.

The limerick can also be used effectively with the snap-reading approach.

Snap-reading requires that the teacher read orally at normal speed, stop, and snap his fingers, which alerts a student to read the next word. The teacher resumes reading, stops, and snaps his fingers again. A different student reads the next word, and so on. It is suggested that nouns and main verbs comprise the majority of snap options to be read by the students.[1]

Several limericks for classroom use will now be presented.

There once was a mouse named Nat
who used to steal food from a cat.
Nat stole a bun--
But forgot to run.
And that was the end of that.

There once was a man in a store
whose dime fell to the floor.
It dropped in a crack;
Now he can't get it back.
He's not going there anymore!

There once was a man with a cold
whose story has never been told.
With one mighty sneeze,
He blew down some trees.
And they rolled, and rolled,
and rolled.

There once was a bird in a tree
who always said, "Hey, look at me!"
His friends on the ground
Looked up and frowned
Because there was nothing to see.

In summary, the use of the limerick in the second-language class has a sound rationale. More specifically:

1. The limerick's brevity and its recurrent rhyme scheme help to preclude students' tedium.

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[1]Emilio G. Cortez, "Snap Reading", RELC Journal, Vol. 6, No. 1 (June, 1975), p.17.

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TRACK DIAGRAMS

by David Paxman

Teaching students of other languages to write English is like teaching someone to juggle. The student no sooner masters one simple skill than the teacher throws him another ball to keep in the air, and the process goes on until the student keeps all the balls in the air or starts dropping so many that the process must either start again or slow down enough to allow him to practice longer. Students must often wonder exactly how many new balls are going to be thrown in, and that uncertainty causes apprehension which soon results in another failure. What a student needs is a mechanism for holding the balls in the air from time to time, until he can get ready for the next one to drop again.

One day when my advanced ESL students were pressing me for a more understandable explanation of the different kinds of verbs and their respective objects and complements (I had been throwing them more and more alternatives), I created a simple graphic that has since helped my students learn to keep track of those alternatives and thus to understand and write better. I call this scheme a track diagram, since it is based on the idea that if a student can work through his sentence left to right and see in the graphic the choices he has to make at each point as well as the consequences to which those choices commit him, he can solve one problem at a time and in the right order. The student works through it as if going down a track which contains switches at various points. I have experimented with making the diagram more complex by making it include more possibilities but have learned that it loses its effectiveness when I do so. If it gets too

SUBJECT	(MODAL) [NEXT VERB IN BASE FORM]	(HAVE) [NEXT VERB IN PAST PART.]	(BE) [NEXT VERB IN PRESENT PART.]

PASSIVE VOICE:

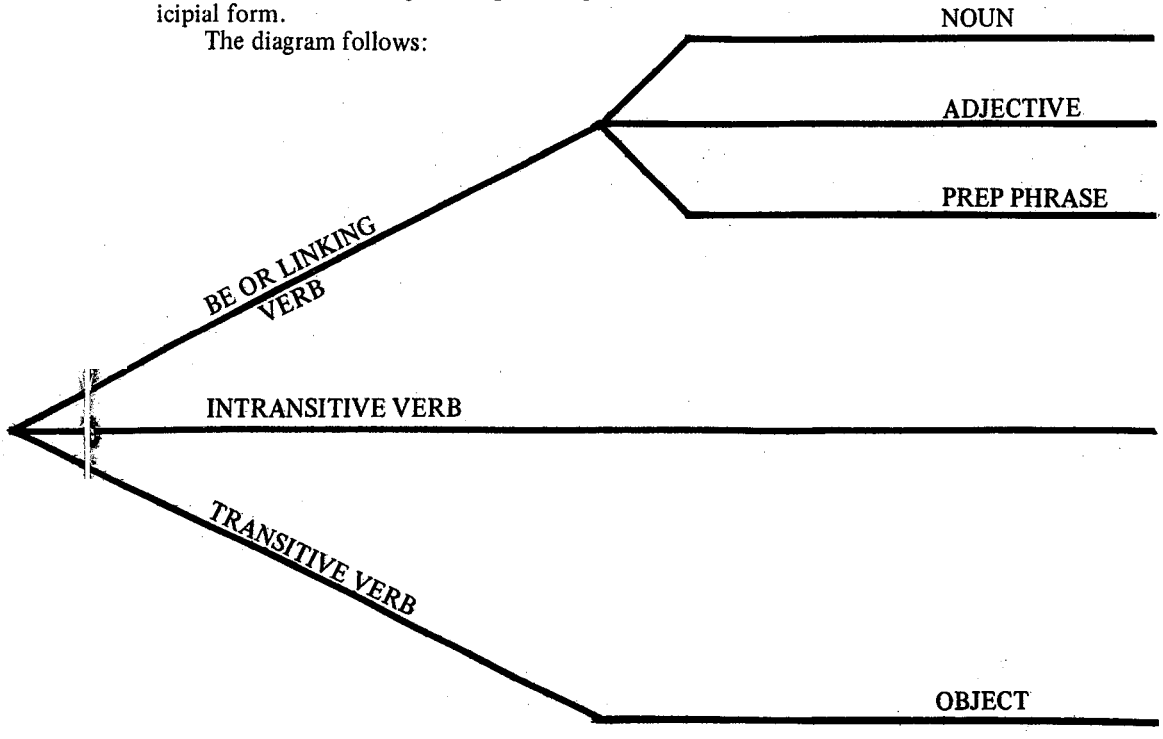
SUBJECT (object of active voice sentence)	(MODAL)	(HAVE)	(BE)	BE AND PAST PART OF TRANS. VERB	(By + subject of active voice sentence)

complex, it becomes one more ball to keep in the air.

Before the scheme is used, the student should understand the basic verb sequence of English sentences, an area that causes many problems for foreign students, and yet which is one of the most predictable and elegantly simple aspects of English. The sequence is included here in the simplified scheme and follows these familiar principles: First, the choice of any verb (except main verb) in the sequence is optional (except as governed by meaning and time). Second, the verb choices in declarative sentences occur in the same order. Third, the first verb in the sequence is the only one that is inflected for tense. All others will be in the root form or the past or present participial form.

The diagram follows:

Once students have mastered the sequence and the switches, they are ready to see graphically the makeup of the passive voice and its relationship to the transitive verb-object sentence: Object becomes subject, a form of "be" is mandatory, and rather than being followed by the present participle, be is followed by the past participle of the transitive verb. The subject of the active voice sentence may become the object of the preposition "by" and be placed after the verb:



Review of *The Spread of English* by James E. Ford

The Spread of English: The Sociology of English as an Additional Language by Joshua A. Fishman, Robert L. Cooper, and Andrew W. Conrad. Newbury House Publishers, Inc., 1977.

The lion's share of the chapter-essays in this useful and important work are authored or coauthored by the three editors, but eight other writers have contributed as well. Although it is not explicitly stated, Fishman's control is evident throughout: he authored or coauthored nine of the fourteen chapters and wrote the preface and summary conclusion. To a large degree this is his book, just as some of the recognized areas of sociolinguistics are his; and the book gains by the consistend use of his typologies.

The book's self-admitted aim is to be, in Fishman's words, "A benchmark for others yet to come . . . "–and the work achieves its goal in scope and significance, while for the first time, bringing a full range of sociolinguistic issues to focus on English as an additional language.

The perspective of *The Spread of English* is double. There is a macrosiological examination of a full range of theoretical and statistical matters bearing on such issues as language maintenance, shift and attitudes, all of which is for the first time in one volume, focused on English as the world's major *lingua franca.* Also, the microsociological impact of English on economics, technology, persuasion and the adoption of loanwords is detailed on national, urban, and neighborhood levels.

The approach is eclectic in a good sense: interdisciplinary in methods and matter. Whatever its concern of the moment, the major strength of the work is that the focus is always on the social use of linguistic codes, on English in specific social networks. (In this regard, those who have regretted what they saw as Fishman's tendency to slight economic and technical factors in favor of national policy planning will find significant coverage of these areas in the volume.)

The clear chapter titles and numerous informative section headings within chapters only partially compensate for the absence of an index. This omission limits the book's use as a reference work. There are four major divisions. Part One gives macrosociological treatment of "The International Perspective," laying the groundwork of theory and statistical evidence for the spread and maintenance of English as a language of wider communication. Parts Two and Three are microsociological, analyzing the maintenance of English and its impact in the economy and on the technology of Israel at various geographical and social levels. Part Four is primarily dedicated to the study of attitudes, and features as one of its chapters a fine study of the relationships among knowing, using, and liking English.

Fishman's "Concluding Sentiment," which could be read as an introductory survey of the book's contents, puts the sociolinguistic study of English in a humane setting. Fishman reviews the state of the discipline, outlining areas for further research. Then, reminding the reader of some of the implications of the fact that English is, after all, a guest in countries ouside the Anglophone nations, he suggests that, if nothing else, our self-interest demands that we be sensitive guests: "If only the massive worldwide efforts to learn more English are increasingly matched by Anglophone efforts to learn a good bit more of the languages (and values, traditions, purposes, etc.) of the rest of the world, might the extraordinary position of English as an additional language be any more firmly established than those of the previous *lingua franca* of world history."*

The work presupposes that its readers have some background in sociolinguistics

*For a view of the subject which builds on the analyses and statistics of *The Spread of English* to speculate on the possible decline of English as an additional language, see S. Frederick Starr, "English Dethroned," *Change* 10 (May 1978),pp 26-31.

and parts of it are heavy reading, with statistical tables distributed heavily throughout. Still, the book is leavened with material to fascinate even the marginally interested and, unintentionally perhaps, to delight the imaginative. The reader learns, for instance, that seventy-six percent of all secondary students in the world (excluding China) are studying English and that half of all scientific research appears in English. And all who have seen *Pygmalion* in any of its verisons will enjoy the study of English usage on a street in Jerusalem which has two female Henry Higginses lurking about marking "transaction counts" of overheard usages of English on a disguised "observation sheet": "when folded it looked like a shopping list."

The Spread of English should be of value to a wide audience of students, teachers, researchers, administrators, and policy makers in language planning. What is centrally examined here are the conditions of the effective learning and use of English as an additional language. A great variety of readers will enjoy this opportunity to find out what psycholinguists really do.

TESL Reporter

A quarterly publication of the English Language Institute and the BATESL program of the Brigham Young University–Hawaii Campus.

Editor . . . . . Alice C. Pack

Staff . . . . . Lynn Henrichsen
Greg Larkin
James Ford

Articles relevant to teaching English as a second language in Hawaii, the South Pacific and Asia, may be submitted to the editor through Box 157, Brigham Young University–Hawaii Campus, Laie, Oahu, Hawaii, 96762. Manuscripts should be double-spaced and typed, not exceeding six pages.

A Horse of a Different Color

(continued from page 8)

Let the students individualize their completions of: "Wild horses couldn't. . . ."

If a person eats like a horse, how does he eat?

Horsemeat is not pleasing to the American palate, but why not? Get a discussion going on cross-cultural gastronomical preferences.

Where are the "horse latitudes"? Teach vocabulary through rhyming: "attitude," "gratitude," "platitude."

What kind of a sound is a "Neigh"? How many "ayes" and how many "nays"? (Cf. 'I only have eyes/ayes for you.) Anent parliamentary procedure, how do you spell that titan's name –"Robert's" or "Roberts"" as in Rules of Order?

To continue from the sublime to the ridiculous, note these words from French: hors de combat and hors d'oeuvre. On a punctuation note, would you italicize these or not in common usage?

Ask for literary "works" that are germane to our topic. Would you accept Steinbeck's "The Red Pony"? How about "Three Men on a Horse"?

Wouldn't you relish getting away from the rat-race and settling down in a "one-horse town"? I'm reminded of an ad in the *New Yorker* that described Palm Springs: "You wouldn't want to leave there."

As for subterfuge in academia, there is that occasional student who will risk taking an exam for a buddy. N.B. the term "ringer."

Historically speaking, there was the Trojan horse–that can still be seen, in modern times, at University of Southern California football games.

Well, just be chary about putting the cart before the horse, but don't hesitate to be innovative in the language classroom–as long as you don't get on your high horse. But, enough, I must be trotting along.

The Identification of Irrelevant Lexical Distraction

(continued from page 3)

interesting planes or trains to catch, however, people were not concerned about knowing the exact time." The word "interesting" is redundant but not grammatically incorrect. But note that if words like "interesting" are to be deleted, why not also omit "however" and "knowing" and "exact."

To provide a rationale, insertions should damage the grammatical or lexical integrity of the sentence. (Presumably sentence structure is what is being measured; the strongest correlation is with the grammar subtest of the MTELP.) The instructions accompanying the present test failed to do this, since the word "unnecessary" was used as the judgment criterion. This instruction leads directly to some performance errors that might have been avoided with better instructions. A few examples of misleading items are:

Sentences not needing deletion	Marked for deletion	No. of papers (high-low)
It was probably around 3,000 years ago...	probably around	6 (1-5) 7 (2-5)
Candles and water clocks helped people know how much time had gone by.	by	13 (6-7)
So after glass blowing was invented, the hourglass came into use.	blowing	9 (4-5)
These did not always tell the correct time, either.	either	8 (3-5)

Note that the discrimination power of these items is relatively weak.

A typographical error in the test form was responsible for the deletion of two words, often by the same subject. The word "divisions" appeared as "decisions," with the error acting as a lightning rod for corrections:

As the sun passed overhead, he marked even divisions on the circle...	even decisions	15 (8-7)* 13 (5-8)

Some of the better items required interpretation by means of non-adjacent data to identify their inappropriateness. One nonplanned, incidental item illustrates this:

One of the first such clocks was built for a king...	such	10 (0-10)

It takes reference to the preceding sentence, where the first clock to be built with a face and and hour hand is mentioned, to justify keeping the word "such." To sense this requires sophistication and a discerning feel for the structure of the language. To avoid (or minimize) problems of this kind, examinees should be informed that the insertions are inappropriate, not just unnecessary, that errors of grammar, usage, style, or logic result from the insertions.

Non-adjacent clues to inappropriate inclusion provide some of the strongest items. Ideally an insertion reads reasonably until an expected disharmony arises that forces a re-evaluation. The ability to reanalyze under time pressure distinguishes the strong from the weak examinees. A few examples of good items follow, with the insertions underlined for

*The only item in the test (other than random commission items marked by a single subject) to attract more high than low papers.

easy identification:

Sentences needing deletion	Not marked or wrongly marked for deletion	No. of papers (high-low)
The people could tell which part of the day represented it was by noticing. . .	represented was	20 (6-14) 11 (5-6)
Of course a sundial did not work at night or on cloudy days, so men expected kept inventing other ways. . .	expected kept	22 (3-19) 12 (3-9)
Usually it considered did not even show the correct hour.	considered	14 (1-13)

Or a grammatical mistake may be present in the inserted word, but is noticed only by good students:

.the first with a face and an hour hand was imitate made	imitate	14 (0-14)
The mention clock did not show minutes or seconds	mention	20 (4-16)
Since there were no trains to interesting catch	interesting	17 (1-16)

Lexical association appears to deflect judgment; when an insertion is in the right register, it may be retained in spite of grammatical inappropriateness:

As the sun passed overhead, he flew marked even divisions. . .	flew	13 (0-13)
. . .and water clocks had number to be refilled.	number	16 (0-16)

First and last words in a sentence seem to be difficult to omit, particularly for low students:

Above it was about 600 years ago that. . .	above	17 (1-16)
Find they still did not keep correct time.	find	16 (0-16)
. . .as the shadow of the stick crossed it presence.	presence	12 (0-12)

It would probably help examinees to know that adjacent words are never scheduled for deletion. Only one word is inserted in a location, so only one word is to be deleted. Also, some idea of the interval between insertions could be given for the guidance of the examinees: in the present test from a minimum of three to a maximum of eighteen words (the extreme possibilities of three dice). This would forestall the occasional student who seems to think an entire phrase, or even sentence, is superfluous.

In summary, I would say that the Editing Test has possibilities, at least sufficient to justify further experimental use. It is reliable, valid, and practical. An item analysis shows that even random construction of the test produces effective items. Perhaps a thorough pre-

analysis, or an experimental administration, as a test is being developed, would permit the elaboration and refinement that would strengthen the test as an instrument to measure underlying language competence and proficiency.

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The Limerick

(continued from page 9)

2. The humor inherent in many limericks is very appealing to young second-language learners.
3. The limerick can be used in conjunction with the snap-reading technique.
4. The limerick can be readily memorized and afford students extensive oral practice in a pleasurable way.
5. The limerick can be used to contrast and to discuss different aspects of writing style.

TESOL CONVENTION

TESOL (Teachers of English to Speakers of Other Languages) will hold its 13th Annual Convention in Boston, Massachusetts, at the Sheraton-Boston Hotel on February 27-March 4, 1979. For information, write to Prof. Carlos A. Yorio, Department of Linguistics, University of Toronto, Toronto, Canada, or to TESOL, Georgetown University, Washington D.C.

BOOK REVIEW

Draper, George & Edgar Sather. *It's All in a Day's Work* Newbury House, Publishers, 1977.

This text designed for "intermediate students who have completed a basic course in English but have attained neither control over basic structures nor confidence in using the words and forms that characterize discussion of professional or intellectual subjects" is an excellent book for that purpose. It could be used individually by students who need (or want) additional review of English structures such as if clauses and the unreal present or unreal past, the use of used to, since and so, present and past participles used as adjectives, a comparison of simple present and the present progressive (unfortunately the book calls this the present progressive at one time and present continuous in the next exercise without any explanation), irregular verbs with before and after, the forms of verbs that follow words like suggest, demand, recommend, insist, ask, and propose (subjunctive forms), and many other English forms that are confusing to the ESL student.

Each of the eight lessons begins with an English-English glossary of vocabulary items (including semi-technical terms) used in the reading which follows. In addition to comprehension questions there are vocabulary exercises and situational questions. (Some of the situations are pictured). Grammar exercises are also situational with very little use of technical/grammatical terms (The student learns through the situation without grammar rules.)

Every lesson introduces some different type of question--including indirect questions and reported speech. These, plus the taped dialogues should help students who have difficulty understanding the questions of native speakers. Answers to all questions and exercises are printed in the back so students can have immediate feedback on their work.

ALICE C. PACK

JAPANESE PSYCHO-SOCIAL BARRIER

(continued from page 6)

incongruities in concepts, attitudes, and values between the Japanese culture and Western culture. An appropriate illustration is Ruth Benedict's famous comparison of the means used by the Japanese and American societies to discipline moral conduct.[13] She refers to the former as a shame culture and the latter as a guilt culture in accordance with the preponderance given to the one or the other. In the Japanese society self-respect is sought by circumspect behavior. Shame is avoided by not giving cause for censure. External sanction plays an indispensable role. Antithetically, in the American society self-respect is sought by adherence to absolute standards of conduct. Guilt is avoided by not giving the conscience cause to accuse External sanction plays no role. The emphasis adopted by the two societies to imbue virtue are antipodal. Shame is a group affair, guilt is an individual affair. When expressing in English concepts, attitudes, and values of shame, guilt and morality, a Japanese has to grasp the Western versions that are alien to his mores.

Takeo Doi's descriptions of the forms of *amae* in Japanese thought and behavior likewise indicate the snafu the Japanese may encounter in putting their thoughts in English. For instance, *suneru,* which he likens to "to be sulky," is defined as a state of mind resulting from the denial of *amae.* It:

> occurs when one is not allowed to be straightforwardly self-indulgent, yet the attitude comprises in itself a certain degree of that same self-indulgence.[14]

This is an instance in which the Japanese would have to understand how an English speaker would perceive the particular situation to describe it.

Benedict's discussion summons to recall Hajime Nakamura's comments about the traditional thinking process of the Japanese.[15] Benedict indicates that self-respect is principle-oriented in American society but social-oriented in Japanese society. This dichotomy illustrates the sum and substance of Nakamura's paper that Japanese thinking, unlike Western patterns of thought, is more conscious of human relationships than of abstractions. For instance, with respect to self-respect, interpersonal propriety supersedes impersonal principles. A person's relationship to other persons is of greater importance than his recognition of universal truths. Nakamura attributes this outlook to an empiric predilection for immediate experience over metaphysical theory, particular phenomena over universals.[16] The Japanese do not think in terms of systematic thought; this requires logic. They prefer emotion and intuition, the experience of the moment. And their language was shaped to serve this predilection. For instance, number is not explicitly stated in Japanese sentences because the thought of the sentences pays more recognition to human relationships, which implicitly indicate the singular and plural. The individual, whether classified as first or second or third person, does not exist separately but is entangled in a relationship with others; number is implied by relationship. However, by the same token of relationship, first and second person pronouns make clear distinctions between singular and plural morphologically, reflecting circumspect awareness of the relationship between the speaker and the addressee. In the choice of personal pronouns one must be highly attentive not only to the number but also to social rank and degree of familiarity. Nakamura goes on to point out that in the Japanese language there are no distinctions between persons and numbers in verbs, between singular and plural and genders in nouns. There are no articles, and the subject is frequently omitted. He ascribes these features to the Japanese propensity for vagueness emotionalism, intuitiveness, aestheticism, and, conversely, their non-logical thinking, their inattentiveness to precise expression of the various aspects of the universe.

For someone who has evolved from such a linguistic background, would it matter whether one says "three books" or "three book?" What need is there for

the morpheme "s?" It's redundant. The argument that logical thinking prescribes a plural noun to represent a plural subject would lack cogency to a mind not attuned to the logical way. "Three" denotes plurality patently to avoid questions and confusion; singularity need not enter the mind. Likewise, if the sentence is continued to "three books weigh," the absence or presence of the morpheme "s" in the verb is of no consequence because the significance of the verb is predication of a physical property of the subject, the plurality of which is clearly stated. The precision, the agreement of entities in a complex of number, gender, and person, and the rigidity of analytical and logical expression in English impose on the Japanese learner a strenuous workout.

Chie Nakane points out another problem area. The Japanese language, in her description, appears like a tool of a shape and use different from those of English. "Behavior and language are intimately interwoven in Japan."[17] Since, as stated earlier, the Japanese are ever aware of their relative ranks, even in their daily affairs, this awareness is omnipresent in their communication. The most obvious expression of it is in the use of honorifics. Certain expressions are used when addressing a superior, and these are subdivided to indicate the degree of superiority. They are never used when speaking to an inferior, for whom a separate set of expressions are designated, and this set also has subsets. English can not provide equivalents, for English is tailored for egalitarianism. When speaking English, the Japanese must think democratically. This is not easy. Democracy, characterized by horizontal interrelationships, is antithetical to the vertical configuration of Japanese inter-relationships discussed previously; so the Japanese reject its view of equality.[18] This rejection was demonstrated after World War II when democracy was declared an established fact in Japan. However, the term does not have the meaning it has in America from where it was imported. To the Japanese, it means harmony and consensus of the group, the group still maintaining its time-honored rank stratification. Therefore, to speak English, in other words, to speak to equals or in an equal-like manner, requires a psychological reorientation which the Japanese mentality resists.

For the Japanese learner the awareness of his psycho-social handicaps and the determination to overcome them are necessary. For the English teacher, assisting his pupil to think like an English speaker is necessary; he must not only teach the language but also remodel the mind. Both must be aware of the fact (just as James Clark Moloney realizes that occidental psychoanalysis, which is prescribed for patients in a society where the individual is emphasized, can not serve the Japanese society which de-emphasizes the individual)[19] that the English language will not serve Japanese patterns of perception. The Japanese, in speaking English, must redesign his patterns.

FOOTNOTES

[1]Karl Vossler, *Geist und Kulture in der Sprache* (Heidelberg: Winter, 1925), as quoted in Winfred P. Lehman, *Descriptive Linguistics* (N.Y.: Random House, 1972), p. 200.

[2]*Ibid.*

[3]Bronislaw Malinowski, *Coral Gardens and Their Magic* (London: Allen & Unwin, 1935).

[4]Herbert Rubinstein, "Directions in Semantic Research," in *Seminar on Computational Linguistics*, ed. A.W. Pratt *et. al.* (Washington, D.C.: Public Health Service Publication, No. 1716, 1966), p. 201.

[5]Herbert H. and Eve V. Clark, *Psychology and Language* (N.Y.: Harcourt Brace Jovanovich, 1977), pp. 545 ff.

[6]Takeo Doi, *The Anatomy of Dependence*, (Tokyo: Kodansha International, 1973), pp. 11-12.

[7]Edwin O. Reischaur, *The Japanese* (Tokyo: Charles E. Tuttle, 1977), p. 401.

[8]Ichiro Kawasaki, *Japan Unmasked* (Tokyo: Charles E. Tuttle, 1969), pp. 151-52, 158.

[9]Chie Nakane, *Japanese Society* (Harmondsworth: Penguin, 1973).

[10]James Clark Moloney, *Understanding the Japanese Mind* (Tokyo: Charles E. Tuttle, 1954), Ch. 1, *Passim.*

[11]Doi, pp. 11-12.

[12]Reta Gilbert, "Cross-Cultural Communication," lecture delivered at the meeting of the Kanto Association of Language Teachers, Tokyo, January 8, 1978.

[13]Ruth Benedict, *The Chrysanthemum and the Sword,* (Tokyo: Charles E. Tuttle, 1954), pp. 219-27.

[14]Doi, p. 29.

[15]Hajime Nakamura, "Consciousness of the Individual and the Universal Among the Japanese," in *The Japanese Mind,* ed. Charles A. Moore, (Tokyo: Charles E. Tuttle, 1967), pp. 179-200.

[16]The role of "immediate experience" in Japanese culture and its origin in Buddhism form the subject of Hideo Kishimoto's essay, "Some Japanese Cultural Traits and Religions," in *The Japanese Mind,* ed. Charles A. Moore (Tokyo: Charles E. Tuttle, 1967), pp. 111-19.

[17]Nakane, pp. 31-35.

[18]*Ibid.,* pp. 148-53.

[19]Moloney, Ch. 1, *passim.*

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The Department of Linguistics of The University of Iowa expects to have an opening for a theoretical linguist with specialization in Teaching English as a Foreign Language. The term of the appointment and the starting date are negotiable (January or August 1979). Salary and rank will be commensurate with experience and qualifications. Ph.D. required by time of appointment. In addition to specialized courses, applicants must be qualified to teach courses in general linguistics.

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