

She documents how in its referential and mythic dimensions, language performs and creates subjectivities that these multilingual speakers use to conjure alternative worlds and virtual selves, both in real life and on the internet. Teaching to the multilingual subject would mean capitalizing on the potential playfulness, heightened reflexivity and aesthetic sensibility of the increasing number of people around the world who, by choice or necessity, experience life in several languages. (97)

5.

Personal Experience

For my sabbatical leave, I took my family to an English speaking country. The first week of our stay I took my four year old son to the city zoo. Approaching the monkey cage, my son sat on his knees and started barking at them. There were a few other kids, of different nationalities and speakers of different languages as it appeared, they did the same thing. The monkeys in the cage seemed liking the game. They joined, too. I frequently noted that in the pre-school and playground he used 'total physical response' and 'total physical initiation' to communicate with people he did not know their language. He learned how to play games, start relations, draw pictures, throw and catch the ball, mop the table, etc. before learning the necessary language.

6.

Why put the cart before the horse?

Treating foreign language pedagogy as a school subject, taking it to language classroom inside a textbook, and presenting it as nothing more than

additional other labels to the familiar furniture of their old world is putting the cart before the horse.

Foreign language education and pedagogy is to enable teachers and students to find a fresh mode of expression to experience a new world next to their own. Foreign language education should help us to identify ourselves with another reality in addition to the one that surrounds us.

References:

- Bever, G. T. (1974). Language and Perception. In A. G. Miller(Ed.). *Psychology and Communication*. Forum Series. Voice of America. 169-178.
- Stevic, W. E. (1981). *A Way and Ways*. Newbury House Publishers. Massachusetts. 3-15.

the whole in your head. What does it mean to have the whole language in one's head? How can we do it? We take these questions later in the note.

2.

A high percentage of schools all over the world have at least one foreign language in their curriculum. A good number of fields of enquiry or knowledge, when radicalized and put in the school curricula, change their nature as natural language.

Languages learned in the family context, or in the community, or in the work place keep many of their natural features of use and learning. A language radicalized for school curriculum is radicalized according to school and curriculum requirements. Language in the school program is forced for selection, gradation, presentation processes and made available for evaluation and achievement. Like a processed 'fastfood', languages lose part of their flavor when put in the textbooks for the pedagogy. This has deep implications. This is another problem with naturalization of language and language learning.

3.

E. W. Stevick begins his prize winning book, *A Way and Ways*, with the following opening paragraph:

Some riddles have no final answers. A few answerless riddles are still worth asking. They are worth asking not for their answers, since they have none, but for what we do in struggling with them. (1981:3)

He adds: "My earlier conclusion was that success depends less on materials, techniques, and linguistic analyses, and

more on what goes on inside and between the people in the classroom... 'what goes on' is the presence or absence of harmony – it is the parts working with, or against, one another. How such a thing may happen within and between the people in a language course? If what reinforces your self-image contradicts or detracts from mine then mine is threatened, and vice-versa, of course." (7)

Anybody who has been inside a classroom even for a short while agrees full-heartedly, that what makes most teachers and students happy and appreciative is not primarily what is taught or learned, but how this is done. Surely, nobody's self-image is threatened.

4.

C. Kramersch (2006: 97-108) in a preview to her forthcoming book on *The Multilingual Subject* quotes from an Arab francophone writer about language and identity:

"Quick, what does a Bedouin do when he loses his way at night in the desert? What stratagem does he use to find human habitation, and therefore find himself?... Taking his cue from the monkey, he resorts to a rather similar ploy: he starts barking (incredible but true) ... If there are any dogs in the area they will start to bark in turn and indicate human habitation to the traveler ... One must bark in order to find one's way; in order to become human one must first turn into a dog." (97)

She asserts that her book explores the experience of the multilingual subjects who learn a foreign language and use more than one language in their daily lives.



There is More to "Language Pedagogy" than to "Language Teaching"

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The skeleton of the note:

- *an outstanding feature of human perception*
- *foreign language pedagogy as a school subject in the curriculum*
- *many riddles have no answers*
- *how does a Bedouin find his way at night*
- *a personal experience*
- *why barking at the wrong tree*

The message of the note:

Putting a foreign language in the school curriculum and teaching it as a school subject may help us to deal with it 'scientifically'. We, however, pay a high price for that. We fail to experience it as a foreign language, language of others, and language of a new world!

1.

Thomas G. Bever (1974: 169) states:
"Many conventional linguistic rules exist

to help the language accommodate to the peculiarities of our habits of perception". One outstanding characteristic of human perception, he asserts, is that we tend to organize our conscious perception of the world in terms of the highest available level of organization. It is impossible to account for the perception of a whole object simply by adding together the perception of its individual parts. It is in this sense that some psychologists argue that "the whole is greater than the sum of its parts." Taking an analytic approach to the description of a language and providing an answer to 'what a language is' may be a valid thing to do, but taking an analytic approach to language pedagogy is like putting the horse before the cart. An analogy may be found in the jigsaw game. Having all the small pieces is necessary to play the game, but to put them in the right place to recreate the picture; you need to have