Message from the TE SIG Coordinator

Neil Cowie

This is the first newsletter since the annual JALT conference held in November in Omiya. Those of you who could attend I hope had an enjoyable and stimulating time. I may be biased but I think one of the successes of the conference was the appearance of Dr Amy Tsui, jointly sponsored by Teacher Education and CUE NSIGs. Dr Tsui made three superb presentations and impressed all with her professionalism and charm. She is obviously deeply committed to teacher development and I hope that we can invite her again in the future.

Talking of the future we are planning a mini-conference (in Kyoto on the weekend of June 19th and 20th). The theme of the conference is 'Testing and assessment for learners, teachers and trainers.' We hope to have short presentations on the Saturday (about 50 minutes each) and then a workshop on the Sunday where participants can investigate in more depth some of the issues raised the previous day.

If you would like to present, take part, or even help organise the event Janina Tubby would love to send you further information. Please contact her:

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Teacher Education SIG
コーディネーターからのメッセージ

去る11月に大宮で開催されたJALT年次大会後、これが最初の会報になります。参加されたみなさんは楽しくそして刺激の多いひとときを過ごされたことと思います。手前みそかしませんがTeacher EducationとCUEの協賛によってエイミー・ツイ先生に来ていただけことが学会の成功の一因であると思っています。ツイ先生の三つの発表はいずれも素晴らしいもので、その専門知識とご自身の人間性には誰よりも深い感銘を受けました。言うまでもなく先生は教員教育に深くかかわっていらっしゃいますのでこの先先生をお招きできればと思います。

この先と言えば、我々も6月19、20日の週末に京都でミニ学会を予定しています。テーマは「学習者・教師・教師教育者にとってのテストと評価」です。19日（土）にそれぞれ50分程度の短い発表を行うない、20日（日）には参加者が日前にあがった問題をさらに探っていけるようにワークショップを持っていらっしゃっております。

当学会で発表したい方、参加されたい方はあるいは運営のお手伝いをされた方はジャニーナ・タピーの方まで詳細をお問い合わせください。連絡先は下記の通りです。

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訳：倉住 修
To Be a Teacher

Value time. View teaching as a way of discovering. Ask people how and what they want to learn - capitalize on their interests. Discover what others already know before starting to teach. Teach lessons as you would cook steak - with adequate heat and minimum fat or bull. Work for simplicity - strive to boil down each lesson into a few key points. Don't be afraid of mistakes - do take the time to reflect and learn from them. Consider learning activities as building blocks which can be arranged in many ways. Regularly ask yourself, "what is really being taught?" If you can't come up with a clear answer, probably most students can't either. Respect your students. Be disciplined by love. Experiment. Keep your classes creative. Focus on your top priorities; don't try to micromanage. Believe in yourself and your students. Teach with passion. Regard teaching as something you love to do, not merely get paid to do. If you don't feel excited about what you teach - teach it differently. Encourage students to participate in ways that allow them to teach others. Be alert to unexpected opportunities. Encourage excellence - don't force it; be a teacher rather than a police officer. Have a life. Get outside of the classroom regularly. Stay fresh. If your energy is low, do things differently. Let your students do the talking most of the time. In your zeal to teach "the lesson," don't forget to teach your students. Covering the material is important - but so is discovering it, too.

-Tim Newfields
教えるひとへのことば

作：ティム・ニューフィールズ

まずは時間を大切にすべし

教えることは発見することと心得よ
生徒に何をどう学びたいかを問い
生徒の興味を生かすべし
生徒がすでに知ってることをよく知り
それから教えるべし

授業はステーキの調理に似て
脂は極力抑え、適温にて焼くがごとし
授業は簡素を旨とし
教えることを絞り込むべし

誤りを恐れず
省みて生徒から学ぶべし
教室での活動はブロック積みと心得よ
そのやり方あたたかを知るべき

いつも己に問え
いったい何を教えんとしているかをその
答えなば
生徒の学びもまたなきものと心得よ

教師教育の探究

教師教育の探究他 / Explorations in Teacher Education: Volume 6, Number 1, page 4
Following a Philosophy of Personal Dignity

Interview with Tessa Woodward

by Merinda Wilson

I'd like to introduce Tessa Woodward, a well-known figure in the EFL world. I was able to meet up with Tessa at Hilderstone College, Kent, this summer. In the following interview Tessa gives an insight into her teaching/learning philosophy and explains some interesting techniques for motivating both her teaching and her learners. As well as classroom teaching, Tessa is involved in teacher training and trainer training. She is a writer and editor. She is often invited to lead workshops and teach specialist courses, both in Britain and abroad. She lives in Kent with her husband, Seth Lindstromberg. In her free-time, Tessa enjoys singing, riding, walking and gardening.

MW: How did you get into TEFL to begin with?

TW: I was working in the voluntary sector in London, the job was challenging but the pay was dreadful and the hours were horrendous. I had it in mind that I would like to travel but I didn't just want to be a tourist. I heard about TEFL through a friend and thought I'd give it a try. I wanted to travel meaningfully, but I wanted to get thoroughly trained and experienced before travelling. I didn't want to be "practising" in other people's countries. I trained and worked at a school in north London for two years learning my craft before going abroad.

"I had it in mind that I would like to travel but I didn't just want to be a tourist."

MW: Your first teaching post abroad was in Japan. How did you feel about teaching there?

TW: I had been used to small, multi-lingual classes of adults and a tiny, cohesive staff-room. In Japan a lot of things were very different; large mono-lingual classes of young students. There was an excellent social life among the teachers but little professional community. Unfortunately, there was little communication between the Japanese and Western staff.

MW: Since Japan, you have worked in many different places and many different teaching situations. How do you continue
to find teaching challenging and fulfilling?

TW: I have a lot of challenges. I am continually working with different groups, from a group of Berlin riot police to postgraduates to zero beginners. I have many group changes a year so I have to be extremely flexible. I can almost never use the same materials twice. It takes me a couple days to get my head around a new course so I have these first day rituals I can run through. The first evening and the second day I work very hard to work something out for that particular group.

"I have many group changes a year so I have to be extremely flexible. I can almost never use the same materials twice.... I am a low-tech, low-material teacher."

I am a low-tech, low-material teacher. Because I have to work with different groups all the time, I draw from the participants as much as possible. I have been collecting exercise types, routines and sequences of activities which allow me to do this. For example, one exercise which I learnt from a co-teacher years ago, involves a different member of the group taking the chair for 5 minutes that day. This is the 'hot seat'. The others prepare some questions to fire at their colleague. I sit next to or near the colleague to help them if they get stuck, but we have already discussed things like, "That's private!", or "Interesting, but what do you think?" By finding activities that involve the participants more, you can save energy and get the class involved.

MW: You said that although you are involved in various jobs in EFL (trainer, editor, presenter etc.) you are still basically a classroom teacher at heart. What do you enjoy about classroom teaching?

TW: I feel that classroom teaching is central and essential to everything else that I do professionally. It keeps me real. I enjoy the learners. It is really lovely to see how different people are. I am surprised that with each new group, I get in on the first morning and within 15 minutes someone has said something that makes me chuckle and away you go; fresh relationships.

"I feel that classroom teaching is central and essential to everything that I do professionally. It keeps me real."

MW: How do you make yourself a better teacher, as an individual?
TW: I read a lot, think a lot and I am married to someone in the same profession. I carry an awareness of learning into lots of different situations. I see it around me all the time. I ask other people how they do their work, whether they teach, do woodwork or anything else, and it's amazing how many similarities there are.

MW: Do you follow any particular teaching methodology, or do you have your own?

TW: I consider that every teacher has their own method, if you take 'method' to be a way of doing things in the classroom. This idea of a teacher having their own method can be differentiated from 'methodology' or 'approach'. If you have your own approach or belief, then your methods and then your classroom tactics will tend to follow.

For example, I have some very strong beliefs about people and how people learn, and about what language is and how it is learnt. As a basis of those beliefs so my practice follows. If I take fundamental beliefs such as personal dignity in the teaching-learning encounter and consider language as a semi-instinctive process, then my tactics and methods will flow from that and I will choose ways of working that harmonise with those beliefs.

"If I take fundamental beliefs such as personal dignity...then my tactics and methods will flow from that."

MW: One dilemma I often face when teaching monolingual groups in Japan, is how far to enforce an English-only policy on students during my classes. How would you deal with that situation?

TW: English-only is an unrealistic goal because students often haven't got enough of the language. So you have to start small with limited expectations. And this is where the personal dignity comes in; you must ask yourself why is this person not speaking in English to me. Perhaps they do not now what to say, or they don't know how to say it, they may feel funny doing it, there may be peer pressure not to do it. So you need to locate the reason and find ways to work with the person to circumvent the problem.

"You must ask yourself why is this person not speaking in English to me...."

A simple idea here in the classroom is to play Echo Games. You teach students how to say 'OK' with a rising intonation for a question and a falling intonation
for affirmation. Then you ask students 'OK?' and get them to reply 'OK' (or 'No, not OK'!). Once you have that basic echo then you can do it with many things, like 'Ready?', 'Finished?', 'Clean the board?', 'Time for break?' In this case the students have got the words to say, it is a meaningful exchange and they are starting to break into English. With this kind of technique you can start increasing the amount of English used in the classroom to say 1% and then continue trying to winch up the percentage. I notice too that Tim Murphy is doing some very interesting work in Japan with his students and co-teachers on gradually increasing the amount of target language spoken in class.

Therefore, if you take personal dignity as a basis it involves thinking things through from the personal angle and trying to set people up for success. People feel dignified when they can use English without being stuck for words and feel rewarded when they can communicate successfully.

"People feel dignified when they can use English without being stuck for words and feel rewarded when they can communicate successfully."

MW: How important to you is contact with other teachers?

TW: Socially very important. I like the chat, the jokes and the storytelling. I also need it to learn things. When I go abroad to do workshops, I get to work with people from different places. For example I was recently in Slovakia, doing a week for the Slovak National Training Team with the British Council and Donald Freeman from Vermont. We had never worked together before, we have different styles and it was a wonderful experience to watch him and observe how he worked and reacted in the in the same situation.

My most powerful person-to-person learning experience comes when I am sharing a course with another teacher that I don't know very well and possibly one from a very different background. That's when I do most of my interpersonal learning. With the same group of students and the same goal and in the same room at the same time, effectively team-teaching, it is possible to learn different ways of working.

MW: What do you think about Action Research?

TW: I think it's wonderful and I would advise anybody to do it! When I was in Japan with one exceptionally shy group, this is how I survived. I did action research projects for myself. In those days I didn't triangulate and I didn't publish, but I did an
embryonic form of it where I set myself puzzles, I tried things out and thought about the results. The major realization from action research was that my classroom was like my experiment laboratory and I actually could effect changes. Once I realised that, I felt much more in control. I also realised that a disaster is not only a disaster. It is also 'data'!
The first time I tried CLL (Community Language Learning) was as an experiment with the group I was having problems with. I had read about it and decided to try it out and it worked. Since then, on nearly every course I do, I run some kind of experiment even if it's just say around a small puzzle such as "Do participants seem to learn more when they write their own handouts?"

"The major realization from action research was that...I actually could effect changes."

Further Reading (参考文献)


The Teacher Trainer. Edited by Tessa Woodward, a Pilgrim's publication (see below for more information)
(《The Teacher Trainer》の詳細については下記をご参照ください。)

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ひとりひとりを大切にする姿勢を持ち

テサ・ウッドワード氏とのインタビュー

メリンダ・ウィルソン

本号では皆さんもよくご存知のテサ・ウッドワード氏をご紹介します。98年夏、ケントにあるヒルダーストーントン・カレッジでウッドワード先生にお目にかかることができました。本インタビューにおいて、先生はご自身の教育・学習に対する見解を披露され、また、指導者としての自分や学習者にどのようにして動機付けを図るかという興味深いテーマについても説明をいただきました。

先生は実際に教鞭をとる一方で、教師養成や教師教育者養成にも従事しておられ、執筆者、編集者としてもご活躍中です。また、英国内外のワークショップや専門家対象講座の指導も担当されていま。現在、夫君セス・リンドストロムバーグ氏とケント在住で、余暇には歌、乗馬、散歩、囲碁等を楽しみということです。

MW: TEFL（外国語としての英語教育）に入られたのはどのような経緯からですか。

TW: 私はロンドンでボランティアの仕事をしておりました。仕事はやりがいのあるものではありましたが給与も勤務状況もひどいものでした。かねがね旅行をと思っておりましたがただの旅行者にはなりたくありませんでした。TEFLについては友人を通じて知り、やってみようと思いました。意味のある旅をしたいと思っておりましたが、同時に出発前に、十分にトレーニングと経験積んでいきたいと思ったのです。他の国々で「練習」をしたくなかったのです。北ロンドンにある学校で2年間にわたってトレーニングと経験を積み、外国に行く前に自分の仕事について勉強したわけです。

MW: ウッドワードさんの最初の海外でのお仕事は日本でしたね。日本で教えるのはいかがでしたか。
TW: それまでの私は、多様な言語を背景に持つ小規模の成人クラスや、ごく小さな家庭的な職員室に慣れていました。その点、日本は大変違っていました。例えば、クラスは大人数でモノリンガルですし、生徒も若いといった具合です。職員室ではとてもよい交流がありました。プロの集まりと言えるものではありませんでした。また残念なことに、日本人スタッフと欧米人スタッフとの間にあまりコミュニケーションはありませんでした。

MW: 日本で教鞭をとられて以来、各国の多様な状況下で教えられておられますね。教職をやりがいがあり、充足感をもたらすものと継続して思うことができるのはなぜですか。

TW: それはたくさんのチャレンジと向き合っているからでしょう。ベルリン機動隊や大学院生から、まったくの初心者まで絶えず異なったグループの学習者を教えています。私が教えるクラスは一年のうちにいろいろ変化しますので、常に柔軟に対応できるようにしている必要があります。同じ教材を二度使うことはまずありません。新しいクラスに頭を切り替えるのに2日ほどかかり、それから第1時間目の諸々の儀式に望むという段取りになります。第1日目の夜と2日目はクラスが軌道に乗るようかりに生懸命取り組みます。

私はどちらかといえば、ハイテク技術や華やかな教材を駆使するタイプではありません。常に異なったニーズの学習者と向き合わなければならないので、できるだけ学習者から引き出そうとします。ですから、それが可能になるようなエクササイズや常套活動、それに一連のアクティビティーを集めています。たとえば、何年か前に相棒の先生から教えてもらったエクササイズにこんなものがあります。1日5分間、クラスのメンバーシートと交代で「ホットシート」と名付けた椅子に座ってもらいます。他の生徒はこの椅子に座った生徒に質問を浴せます。私はこの「ホットシート」に座った生徒の隣か近くに座り、言葉につまった時に助けを出しします。「それは内緒！」とか「面白い質問ですね。で、あなたはどう思いますか？」といったような受け答えの仕方については事前に指導しております。メンバー全員が参加できるようなアクティビティーが見つかれば、教える側はエネルギーをサーブできますし、クラス全員が授業に参加することができるというものですね。
MW: ウッドワードさんはEFLの様々な分野のお仕事（教師教育、編集、研究発表）をされているにもかかわらず、基本的には教室で教える教師だとおっしゃっていますが、教室で教えることのどういったところが気に入っているのか。

TW: 教室という現場で教えることが私のプロとしての活動の中心であり、また不可欠なことなのです。教室で教えて初めて自分が自分らしくなるのです。また、学習者を知ることを楽しむことにしています。ひとりひとりがいかに異なった人間であるかを知ることは素敵な経験になります。新しいグループと最初のレッスンを始めるとき、15分もしないうちに必ず誰かが私をクスっとさせるようなことを言い、授業が進行していきます。新鮮な付き合いの始まりです。

MW: 個的にはどのようにしてよりよい教師になるでしょうと努めていますか。

TW: よく読み、よく考えることです。そして私は同業の皆さんに学びます。多くの方々が努力しています。教育関係だろうと木工関係だろうと、他の人にどのように仕事をされているかを伺います。そうすると、驚くほど共通点があるのに気づきます。

MW: 何か手本とする特別な教授法はありませんか。またご自身の教授法をお持ちですか。

TW: 「教授法」を教室での各人のやり方と取るならば、教師は一人一人自分自身の教授法を持っていると考えます。教師が持っているそれぞれのやり方はいつか「教授法」や「アプローチ」とはまえ多少異なったものだと考えます。教師というのは自分のアプローチや信条を持っていると、教室における教授法もそれに影響される傾向にあります。例えば、私の場合ですと、人間それら学ぶか、また学びとは何か、言語はどのように習得されるかということについて大変強い信条を持っています。こういった基本的信念に実践が伴なっていきます。私が「個人の尊厳」を信念として指導、学習に当たり、言語を準自然的プロセスが働くものと見なければ、私の教授法もそこから生まれ、その結果それらが調和のとれた形の教え方を選ぶことになるのです。
MW: 日本でモノリンガルのグループを教える際よく出会うジレンマに、授業中どこまで英語のみの方針を貫いてよいのかということがあります。このような状況をどのように対応させますか。

TW: 英語オンリー主義は非現実的なゴールです。というのも通常生徒はそれだけの語学力を持ち合わせていないからです。ですからあまり大きな期待をせず、できるところから始めなくてはいけません。ここで重要になってくるのが各人の個性を尊重することです。「どうしてこの学生は英語で私に話してくれないのか？」とまず自問自答する必要があるでしょう。何を話せばよいのかわからないしかも知らせませんし、どう話せばよいのかわからないのかも知れません。英語で話すことも自体をすぐに考えているのかも知れませんし、また他の学生の目が気になるのかも知れません。このように理由、事情を理解してあげながら、問題にうまく対処するやり方を見出す必要があるでしょう。

こういった状況下で、簡単に教室で使えるものに「エコゲーム」がりがあります。このゲームでは、生徒に"OK"を質問の意味に使うときは上がり調子で、また肯定の返事として使うときは下がり調子で言うように教えます。説明の後に"OK?"（分かった？）と聞き、"OK"（分かった）・または"No", "Not OK"（まだ分からない）のどちらかを返事させます。エコゲームの基本が定着したら、次に"Ready?" "Finished?" "Clean the board?" "Time for Break?"と、いろんなバリエーションに使えます。このような練習を通じて、生徒は使える言葉を学び、その言葉は意味のある会話のやりとりに使われ、英語で話すきっかけをつかむのです。このようなテクニックを使えば、教室で使う英語をたとえば1%に増やすことができますし、あとはこの数字を伸ばすよう努力し続ければよいのです。日本ではティム・マーフィー氏が教室内で英語の使用量を徐々に増やすことについて学生や他の同僚の先生方と興味深い研究をされているようです。

このように、もし教師がひとりひとりを大切にすることを基本方針とすれば、その生徒の視点から物事を考えようとするでしょうし、人々を成功に導こうと努力するでしょう。言葉つまるところなく英語を使ったとき・学習者は自分のプライドを持つことができ、うまくコミュニケーションが取れたときやりがいを感じるものです。

MW: ウッドワードさんがにとって他の教師とのつながりはどのくらい重要ですか？
TW: 社交上、非常に重要です。私は、おしゃべり、冗談、いろんな話をするのが好きです。また他の教師との交流はいろんなことを勉強するためにも必要です。海外にワークショップのために出かける時など、世界各地の人々と一緒に働く機会がえられます。例えば、最近ストロバキアに行ったのですが、そこでは一週間ストロバキア国立教師養成チームの皆さんとトリティッシュ・カウンシルそしてパーソンたちからいらしたドナルド・フリーマン氏と一緒になる機会がありませんでした。我々は何年か一緒に働いたことはありませんでしたし、我々は異なるスタイルを持っていたので、フリーマン氏が同じ状況にどのように反応をさせるか見せるといった素晴らしい経験ができたと思います。

学習体験としての感動は、あまりよく知らない教師、それもバックグラウンドの異なる方と一緒に教えるとき生まれます。私が人について一番学習できるのがこういった機会です。効果的なティーチングを行うには、同じ生徒、場所、ゴールを持ちながら、いろんな教え方があリ可能であることを学ぶことができるようにします。

MW: アクションリサーチについてはどう思われますか？

TW: 素晴らしいと思いますし、皆さんにもぜひ試していただきたいためいます。私が日本で教えておりますとき、非常におとないクラスを受け持ったことがあります。このとき、アクションリサーチがとても役に立ちました。当時はデータを収集したり、論文に書いたりはしませんでしたが、問題を前にして、試しにやってみて結果について考察するという初期段階のアクションリサーチを実践していました。アクションリサーチでの大きな発見は、教室は実験ラボのようなもので、実際に結果に違いを生み出すことができるということです。いったんこのことがわかると、ずいぶん楽になりました。それからいわゆる「悲惨な状況」がただ単にそれだけではないということもわかりました。「悲惨な状況」は「データ」にもなりうるのです。

最初にCLL（コミュニティ・ランゲージ・ラーニング）を試したときはそれがあっ、当時手を焼いていたグループに対する実験でもありました。

CLLについては以前にも読んだことができあり、試してみようと思い、やってみるとうまくいきました。それ以来、担当するコースでは「参加者自身がハンドアウトを用意したいが学習効果が高まるか」といった何か小さな実験を試みようになりました。
Interview with Prof. Natsumi Wakamoto,
EFL teacher educator:

On "Why do I study Teacher Beliefs?"
By Nobuyuki Takaki

1. How are you involved in pre- & in-service EFL teacher education?

しんせいかん
在観

2. Would you mind telling us what you have thought about, or discovered through teaching those classes?

At Doshisha Women's University I have been teaching one methodology class since 1997, and one practice teaching preparatory class since 1995. As for in-service teacher education I haven't done anything so far.

Would you mind telling us what you have thought about, or discovered through teaching those classes?
In the preparatory class, where three to four students as a group, in turns, practice teach their peers, I have learned that the theories and knowledge explained in my methodology classes have rarely been applied to their teaching. Many students end up teaching in a traditional grammar-translation method. This is probably closely connected to teaching/learning approaches from their junior and senior high school days. You know how hard the image dies!

3. 教育方法論（教授法、教育技術等）
や教材開発、学習者論に比して、教員（教師）論は、少なくとも日本ではポピュラーとは言えないのが現状だと思いまますが、この点についての先生のご見解をお願いいたします。

Studies on teachers have never been popular compared with other areas in TEFL, such as those on methodologies, materials development, and learners. What is your interpretation on this point?

私は1998年より同僚の飯田毅氏とTeacher's beliefに関して研究を始めました。が、やはり教員を対象とした研究は、方法論として「やりにくい」というのが最大の原因だと思います。調査的な研究をするにも、被験者となって下さる先生をどのように確保するのか？母集団である日本人の英語教師を代表するような被験者をどう集めるか？という点が最大の問題点です。私たちの研究に置いてもその点が壁となっています。また、英語ができないのは学習者に責任があるからとはいえやすいのですが、批判の矛先を教員に向けにくいという心理的な側面もあると思います。

Mr Iida, a colleague at Doshisha, and I jointly started research on teacher beliefs last year; we found that establishing a methodology for studying teachers is not an easy job. How can you secure a satisfactory number of subjects who are a representative sample of teachers in the first place? This has been the bottleneck in our research. And also it is extremely difficult, psychologically speaking, to point a spear at teachers, though blaming learners for their unsuccessful learning outcomes can be relatively easy.
Could you tell us a bit about the why's and how's of your study on teacher beliefs? The JALT 99 conference will be held under the slogan: teacher action & teacher beliefs, so I'm sure our readers would appreciate whatever comments you may have on teacher beliefs.

The research started with my discovering, through teaching teacher education classes at Doshisha Women's University, that in actual teaching teachers' beliefs can be more powerful and influential than teachers' communicative competence in English. My ten years of experience as a junior high school teacher functioned as a strong motive at the start, too, I'm sure. During those years I encountered quite a number of teachers who had fixed ideas on teaching. Of course I am not trying to say those teachers are all wrong. I just want to find out why such teachers are confined to certain fixed ideas.

One can never imagine how complex and harsh the teaching
reality is at school just by reading newspapers and listening to whatever Mombusho says. In my study, I would like to clarify, for instance, why communicative approaches and oral communication classes are never really popular & moreover, consider how teacher beliefs can be changed for the better, if that's possible at all.

5. Teacher Education N-SIG の活動に対しての先生のご要望やご意見を聞かせていただけませんでしょうか？

Lastly, what would you expect from, or like to see in Teacher Education N-SIG activities?

I know that the main theme for the Maebashi conference this year is teacher action & teacher beliefs and I believe our N-SIG activities will figure significantly. I am looking forward to deepening my studies by being actively involved in such activities. 'Yoroshiku onegaishimasu' to you all.
Wisdom from the Past Today for Tomorrow

Tim Murphey
Nanzan University

The following quotes were all taken from a book I picked up in the basement of a secondhand book store in Salt Lake City a few months back. The book is: Yutang, Lin (Ed.) (1943). The Wisdom of Confucius. Random House.

As I reread the quotes I have to continually remind myself that these things were written by Confucius about 2300 years ago. The indented part are the quotes and I permit myself to draw a few present day observations after each one.

"At the end of seven years, [the evaluating teachers] would try to find out how [the students’] ideas had developed and what kind of friends they had selected for themselves. This is called the minor graduation." (p. 221)

And so it was that in 300 BC students were tested after their first seven years of education (which began when they were 10). Imagine evaluating students on the kind of friends they have. On the one hand I feel like it’s Big Brother trying to control everyone’s social life, and on the other hand like Confucius may have been really looking at the impact of EQ (emotional quotient, or emotional intelligence) back then and there is evidence we are turning that way as well: At TESOL 98 I participated in a colloquium entitled "The Friendship Factor in ESL" and did my near peer role model spiel. EQ and multiple intelligences (interpersonal and intrapersonal) are being taken seriously in many quarters. I just reviewed a CUP book Affect in Language Learning (edited by Jane Arnold with lots of great chapters) to be out next year. John Schuman did a special edition for the journal Language Learning on Affect in Learning that came out this year.

Questions (for me and you and my graduate students): How much of our teaching stimulates EQ? How well do our students know each other and are attached to each other at the end of our classes? What can we do that can enhance the process?

"By such an educational system only is it possible to civilize the people and reform the morals of the country, so that the local inhabitants will be happy and those in distant
lands will love to come to the country. This is the principle of 'tahsueh,' or higher education." (p 221)

Wow! Do you hear that? The goal of education is to make the population HAPPY (!), so that people from foreign lands will love to come.

Questions: What place does happiness have in our curriculum? How much could happiness as a subject matter enhance our teaching? How happy are we as teachers, researchers, administrators? How could we become more happy so more people would want to come to "our country"?

"The teachers of today just go on repeating things in a rigmarole fashion, annoy the students with constant questions, and repeat the same things over and over again. They do not try to find out what the students' natural inclinations are, so that the students are forced to pretend to like their studies, nor do they try to bring out the best in their talents. What they give to the students is wrong in the first place and what they expect of the students is just as wrong. As a result, the students hide their favorite readings and hate their teachers, are exasperated at the difficulty of their studies and do not know what good it does them. Although they go through the regular course of instruction, they are quick to leave it when they are through. This is the reason for the failure of education today." (p. 223-4)

It sounds like he is complaining about abstract teaching and lecturing that lack any personalization for the students, that teachers don't know their students' interests. It is reassuring to know that Confucius complained about things, too. It is disconcerting to realize that we complain about the same thing.

Questions: As teacher educators how can this change? How can we model what we want our teachers to do? How much are we doing the same as above? How much do we know our students' interests and concerns? How can we learn them and use them in our teaching?

"The principles of college education are as follows: First, prevention, or preventing bad habits before they arise. Secondly, timeliness, or giving the students things when they are ready for them. Thirdly, order, or teaching the different subjects in proper sequence. Fourthly, mutual stimulation (literally "friction"), or letting the students admire the excellence of other students."
These four things ensure the success of education. . . . To study a subject all alone without friends would make a student too narrow in scope, lacking in general knowledge." (p. 224)

If I rephrase the last quote in my words:

1. Accent the positive model. Or in the words of Tom Peters, "Celebrate what you want to see more of." I think a lot preventing bad habits will happen automatically when we do this.

2. Adjust to the students' zones of proximal development (ZPD). Isn't there an old saying that the student learns when the student is ready to learn?

3. The third point (in the final quote, above) sounds like organizing a syllabus and a curriculum and would seem to contradict number 2 a bit. However, there are certainly some things that precede others. For example, we probably want to work on a certain degree of comfort through getting to know each other in the first few classes. We would probably find it easier to do short conversations in pairs before full-frontal-presentations.

4. The fourth and final point sounds to me like near-peer role modeling, or noticing the gap in Ellis' terms; it's definitely collaborative learning.

Presently, I am reading Gregory Bateson: A Recursive Vision (University of Toronto Press, 1996) by Peter Harries-Jones, a biography of the thinking of one of the century's best thinkers concerning systems and cybernetics. Bateson was a leader for awhile of the Palo Alto Mental Research Institute, probably best know for Watzlawick et. al.'s Pragmatics of Human Communication: A Study of Interactional Patterns, Pathologies and Paradoxees (NY: Norton, 1967), which highlighted communication in social systems and communication, most noteworthy perhaps the "double bind."

Reading Confusius and Bateson at the same time seems to highlight even more the recursive quality of communication in systems and how they seek stability and do all they can to avoid disruption. When we want to truely make changes in education, in our own classes, schools, and national systems, I believe understanding these social systems is crucial. It also feels good and comforting to have the support of colleagues and friends in this SIG. I think Confusius would approve of mine. I feel so fortunate to be studying with you.
古今の知恵を明日に生かす

ティム・マーフィー（南山大学）

孔子の教育観には、二千年を超える時代のギャップを微塵も感じさせない説得力がある。本稿では、最近米国の古書店で入手した孔子論に書かれている先哲の英知のいくつかを、現代に置きかえてその示唆することについて考えた。

「卒業に際して、教師は生徒がどのような思索を展開し、どのような友を得たかを知ることによってその生徒を評価するものである」の部分は、学習者がいかに所謂「心の知能指数」を高めたかを問うもので、言語学習における情動の問題と密接な関連を持つ。

「心の知能指数の向上をシステム化した教育によってのみ、人民の真の意味での教育と国の徳に関する改革が可能となる。その結果として、人々は幸福を得、そのような国にこそ諸外国の人達が訪問を願うようになる。これこそが高等教育の使命である」というくたりは驚嘆の一語に尽きる。この点で今日の教育関係者が自省を求める事は多いはずである。

「今日の教師は形だけの指導に汲みとせて、生徒の個性や能力を生かすような教育をしておらず、生徒が教師と敵対するような不幸な結果を招いている」と言われるに及んでは当惑するばかりである。

「大学が持つべき方針の第一は悪習慣の防止、第二は時機を得た指導、第三は適切な順序をわきまえた諸教科の指導、そして第四は生徒相互の切磋琢磨である。友なき学びは狭量を生む」という主張のうち、第一は教育で前向きの姿勢を持ち続ける大切さ、第二は生徒のニーズを知る必要性、第三は第二と矛盾する面もあるが、例えば生徒にいきなりみんなの前での発表をさせないこと等を示唆するだろうし、第四は生徒が協同で学びあう必要性を述べたものであろう。

孔子と同時に、現在グレゴリー・ペイツォンを読んでいるところだが、今日教育界や社会で求められている変化が、いかにこうした先達が求めて止まなかった人と人との関わりの在り方に根差したものであるべきかを思い知らされている今日はこの頃である。

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