

## Faith and Method in Foreign Language Pedagogy

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While the implications of Christian belief for, say, natural science or psychology or literary theory have long since been debated in academic publications, and the field of Christian education generally has generated a substantial literature, foreign language pedagogy has received comparatively little scholarly attention in terms of its relationship to Christian belief.<sup>1</sup> In spite of a long history of Christian contributions to the discipline, foreign language pedagogy has in recent decades been studied and discussed largely within the terms set by a positivist mindset which allows little or no place for the formative role of religious beliefs and commitments.

The prevalence of this mindset has been so marked that talk of a Christian perspective on foreign language pedagogy immediately strikes many as strange and out of place. The tendency in the field at large to ignore issues of faith has been largely paralleled until recently in the near silence among commentators on Christian education when it comes to foreign language pedagogy. The establishment in 1990 of the North American Christian Foreign Language Association<sup>2</sup> provided a forum for Christian discussion of the field, but with foreign language teaching widely understood as largely a matter of efficient technique, it is perhaps no accident that the work presented to date at the annual conferences of the organisation has generally been stronger in the area of literature teaching than in that of pedagogical issues in foreign language education.

Much could be said and investigated concerning the very modest scale of Christian inquiry in this field. Reflection on the basic aims

which underpin a program of foreign language education, or on the vision of human life implicit in the worlds presented to us in foreign language teaching materials could both reveal plenty of issues to which faith is more than relevant. This article is concerned specifically with an aspect of foreign language education which to many people is likely to seem the most impervious to questions of faith, namely language teaching methodology. I will be concerned not with particular examples of pedagogical strategies, but rather with the more basic question of how valid or meaningful the very idea of a Christian approach is in the context of wider academic investigation of foreign language pedagogy. My aim is to show that despite the scarcity of overtly faith-informed investigation, there are existing examples of theoretical contributions within the discipline which can be read as supporting the possibility of faith-informed inquiry.<sup>3</sup>

### *The connotations of 'method'*

Discussions of appropriate methodology have been central to our field, and methodology has also been the area most permeated by the ideal of scientifically verified technique, of an objectively correct way of doing things not dependent on particular beliefs or convictions. I have argued elsewhere that the dominant tendency to understand what we do when we teach languages as primarily an instance of 'method' contributes significantly to the difficulty of making sense of the idea of a Christian approach.<sup>4</sup> The term 'method' has come to stand for processes which are controlled and regulated, which can be carried out in the same way by different people in different circumstances and still achieve the same assured results.<sup>5</sup> To do something 'methodically' is to do it in a way which is not swayed by one's particular passions, contexts or convictions - the "messiness" of beliefs, customs and commitments is replaced with "the cleanliness of method".<sup>6</sup> Thinking of foreign language teaching as an instance of 'method' has gone hand in hand with the ideal of empirically establishing the best set of techniques. Given this background, talk of a Christian 'method' is bound to sound somewhat odd - a 'method' has come to be understood as an entity which should not or cannot be affected by faith.

At this point the common response is to think that since method has little or no connection with faith, therefore faith-informed inquiry is pointless in the realm of methodology.<sup>7</sup> There is, however, an alternative, which is to question whether talk of 'method' is in fact a good umbrella description of what goes on in a teaching and learning

situation. There will always be 'methodical' elements in our teaching, but does the tendency to think of the whole in terms of 'method' or 'methodology' hide some of what is going on, including perhaps the role of faith?

Interestingly, there has been in recent years a broad and growing tendency to regard talk of 'method' with some suspicion. The idea that we can establish empirically the single best way to teach a second language has diminished considerably in plausibility, and the idea that we should even commit ourselves to one particular 'method' (as opposed to some form of eclectic mix) is now regarded by many as somewhat passé. The point is not that there is no methodical element to teaching, but rather that teaching as a whole may not be best characterised or studied as an instance of 'method'. This development has given rise to a discussion concerning how we should think about teaching processes if they are not best thought of in terms of the appliance of science to achieve the right 'method' - how are teachers to think about what they do in what Kumaravadivelu calls the "post-method condition"?<sup>8</sup>

This discussion provides the broad backdrop for the specific theoretical contributions discussed below. If the ideal of efficient 'method' (with its close affinity to the ideal of scientific method<sup>9</sup>) has indeed stymied faith-informed discussion, then it might be expected that fresh openings for such discussion will emerge as the method ideal comes under fire. The examples discussed below suggest that this expectation is justified.

### *'Speculation' in Applied Linguistics*

In a paper titled 'Speculation and Empiricism in Applied Linguistics,'<sup>10</sup> Davies points out (as have many others) that the quest for the scientifically validated best method has always fallen short of its goal. The reality has been a shifting pattern of rival approaches--audio-lingual, communicative, humanistic, natural, proficiency-oriented, critical, content-based, and so on--vying for local, short-lived dominance. Applied linguistics is, he suggests, most realistically to be viewed as a loose federation, "often warring...more on the model of Yugoslavia than of Australia or the European Community...in no case is there a single monolithic, unitary view, nowhere is there complete agreement of what the discipline is about."<sup>11</sup> The ongoing presence of ideological conflict within applied linguistics makes the expectation that the arguments can be resolved once and for

all on empirical grounds unrealistic. Davies comments:

It may be that we shall always have to take account of changing fashion simply because we have no way of finally establishing 'the best way' to learn or teach a language. Since there is no easy way of evaluating the internal logic of a theoretical model of language, the question of what constitutes the best language-learning theory may not be a matter for experimental research at all, but a matter for philosophical argument about what kinds of aims we are interested in at any one time.<sup>12</sup>

He goes on to argue that it is an inescapable feature of a scientific discipline such as applied linguistics that it never ceases to be in some measure "speculative" - the positivist attempt to exclude from the enquiry all that is not empirical can never succeed. Philosophical convictions will always play a role. The scientific method does not tell us which possibilities to test, or which experiments to conduct, and the mere gathering of pieces of information does not tell us what our educational aims should be. Therefore our guiding inspirations must come from elsewhere, and not solely from our empirical results or our scientific method.<sup>13</sup>

What, then, would Davies admit as legitimate kinds of "speculation"? He explains that speculation is:

in the non-pejorative sense, philosophy which constructs a synthesis of knowledge from many fields (the sciences, the arts, religion, ethics, social sciences) and theorizes (reflects) about such things as its significance to humankind, and about what it indicates about reality as a whole.<sup>14</sup> (Davies, 1993:16, citing Angeles).

Davies' account seems, then, to imply not only that empirical investigation cannot live without ongoing "speculative" input, but that "speculation," in the sense which he intends, must also draw its inspiration from somewhere. Since religion appears as a legitimate source, alongside other sources which offer orienting perspectives on the nature of humanity and of wider reality, Christian faith would seem to be in principle a possible contender.

*Widdowson on the structure of applied linguistics*

Davies goes on to discuss in positive terms Henry Widdowson's understanding of applied linguistics. In his well-known work *Aspects of Language Teaching*,<sup>15</sup> Widdowson discusses the attitude which language teachers should take to the ideas which come to them from various academic disciplines claiming to offer insight relevant to language teaching. Countering the assumption long embedded in talk of 'applied linguistics' that ideas developed in linguistics or other related disciplines can simply be applied in teaching situations so as to provide scientifically validated methods, Widdowson emphasises the issue of pedagogic relevance. As he puts it:

different domains of inquiry and action work to different criteria of significance. There is no reason to suppose that what goes on in one domain is necessarily relevant to what goes on in another. Relevance is a matter of significance to one's own concerns.<sup>16</sup>

If this is so, then it is by no means inevitable that concepts which have proven illuminating in a particular area of disciplinary inquiry (say, those associated with Chomsky's grammatical theories in linguistics) will be relevant to the teaching situation. Accordingly, Widdowson suggests that theories must be subjected to two forms of appraisal before being worked out in classroom practice. First, they must be evaluated "within their own terms of reference, within the context of their own theoretical provenance" - are they valid and coherent within the context of the discipline within which they have been developed? Second, they must be evaluated in terms of their "relevance or validity in principle with reference to the domain of inquiry which constitutes the context of application" - in this case, are they of any use in the classroom?<sup>17</sup> This is what Widdowson goes on to refer to as the "principle of pedagogic accountability", which asserts that "the recognition of the validity of a description in its own terms does not commit us to acknowledge its pedagogic relevance in principle" - theoretical constructs useful to some academic discipline may turn out to be useless to the teacher.<sup>18</sup> In Widdowson's scheme, both of these conceptual tasks of appraisal *precede* empirical evaluation of any resulting practices - in other words, there are

questions to be asked before we go to the trouble of putting an idea into practice and turn to the question "does it work?"

The point which is of interest here concerns a logical implication of Widdowson's argument, one which is related to Davies' observations cited above. If the relationship of academic study of foreign language pedagogy is defined in disciplinary terms, for instance as consisting in the application of insights from linguistics, psycholinguistics and sociolinguistics, this has both negative and positive implications. *Negatively*, it means that ideas emerging from other disciplines must make a special case for being worthy of consideration - in the normal course of things, they are likely to be seen as less relevant. *Positively*, it means that ideas generated within the core disciplines will be presumed to be applicable to language teaching.

Widdowson's argument reacts against this kind of view and suggests different expectations. He focuses his attention on the *positive* assumption, that work emerging from certain disciplines has an automatic applicability to foreign language pedagogy. His view suggests that while some contenders will clearly be more obvious than others, no theory can claim relevance *in advance* to the practice of language teaching simply because it comes from linguistics or psychology. Each must be appraised in a way which makes their pedagogic relevance explicit (or finds it lacking) - the criterion for acceptance of a theory is not a question of whether it comes from linguistics but rather of whether it is coherent and relevant.

Although Widdowson does not himself develop the point, this shift in the criterion for acceptance would also seem to have consequences for the *negative* expectation that certain disciplines will not be relevant. Ideas from a wide variety of sources may prove to be both coherent and pedagogically relevant - on these criteria it is difficult to see how any restriction could be placed *in principle* on the range of disciplinary theories which might be considered. If ideas from Christian philosophy or theology can be shown to be coherent and pedagogically consequential, then the fact that they fall outside some particular grouping of source disciplines should not debar them from consideration. To be sure, Christian theological or philosophical ideas will have no *more* automatic privilege than linguistics or any other discipline, and they may still look like less obvious candidates - their pedagogic relevance will have to be demonstrated. There does not, however, seem to be any reason why they should be excluded in principle.<sup>19</sup> If theories in obvious disciplines such as linguistics can turn

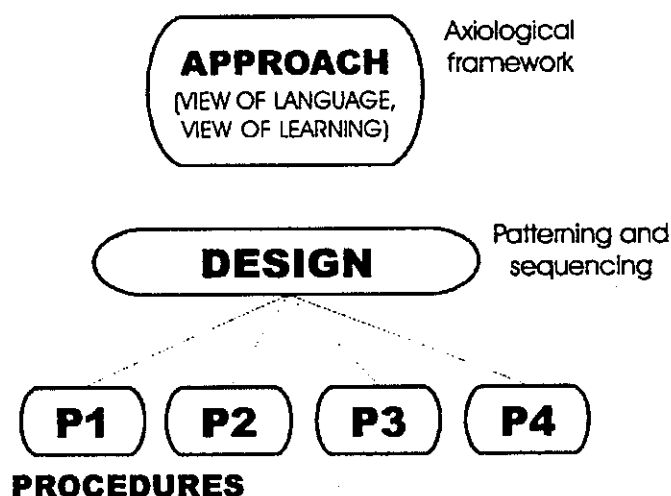
out to be of limited pedagogic relevance,<sup>20</sup> then perhaps theories in what will seem to many to be less obvious disciplines, such as Christian theology or philosophy, might surprise us in the opposite direction by proving relevant.

### *Approach, Design, Procedure*

Widdowson's idea of pedagogic accountability goes further than Davies' open-ended acceptance of various sources of inspiration, for it highlights the task of showing how such inspiration is fruitful for pedagogy. Some further tools which help to clarify this task emerge from a strand of discussion which can be traced back an influential article published in 1963 by Edward Anthony, titled "Approach, Method, Technique".<sup>21</sup> Richards and Rodgers have more recently substituted *approach*, *design* and *procedure* for Anthony's terms, and I will follow their usage here.<sup>22</sup>

The basic idea is that three levels of description are needed in order to make sense of a stretch of teaching. *Procedures* are specific individual actions applied in the classroom to achieve specific objectives. They might include administering a quiz, showing an image or asking a question. A casual visitor to a class sees mostly procedures.<sup>23</sup> These do not, however, occur randomly. Procedures are organized and patterned in certain ways, making up a way of teaching which has an overall consistency and direction. This general way of teaching, or constellation of procedures, is what is meant by *design*. A design is, however, in turn dependent on a wider framework of assumptions and beliefs; it is a way of realizing a certain vision of things. The overall coherence of a design, in spite of the variety of procedures which it may include, derives from its consistency with a set of beliefs about the nature of language and of language learning. This wider framework is what is meant by an *approach*. Examples would include the conviction underpinning various humanistic approaches that the individual's emotional well-being should be given priority, or the assumptions about the importance of habit formation which informed behaviouristic approaches. To quote Anthony, an approach "states a point of view, a philosophy, an article of faith - something which one believes but cannot necessarily prove".<sup>24</sup> In sum, then, *procedures* are individual actions in the classroom, *designs* are repeatable patterns in the way teaching takes place, and *approaches* are the background beliefs, orientations and commitments which give rise to one pattern rather than another:

Figure 1



Describing this model in such simple terms immediately invites further discussion of a number of points. First, the model need not imply that theory straightforwardly determines practice. It can be construed to allow for two-way interaction between the levels. Sometimes a particular conviction which I hold will lead me to draw the procedures which I have at my disposal into a certain kind of pattern, to design things a certain way. Sometimes my time spent in the classroom will throw up experiences which cause me to rethink some of my cherished ideas. (How many experienced teachers have all the same beliefs about learners that they had when they started teaching?) Sometimes teachers may discover a new procedure through happy improvisation and only later work out where it fits in the design and develop some theories to explain why it works. A design does not simply follow by fixed logical steps from a set of beliefs - it involves fallible creativity and experimentation, designing things and then seeing what they do. There might be several different designs which are equally consistent with the same approach. This is not, then, a linear, deductive model - it takes seriously the loose flow of ongoing adjustment which takes place between the various levels. It might, accordingly, be pictured thus:

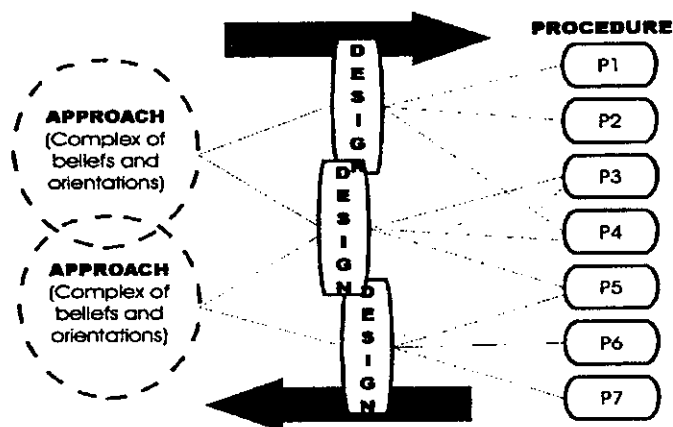


Figure 2

Second, even though there is not a tight deductive relationship between the different levels, different approaches are, nonetheless, related to different ways of designing what goes on in the classroom. The main place where this shows up is not so much in the individual procedures used (all teaching draws from a broad pool of available procedures) as in the *patterns* which emerge. Seating learners in a circle or asking them to think of a topic for discussion are procedures which could be woven into a variety of designs. If the class is regularly seated in a circle and the teacher consistently remains outside it and refuses to take the initiative in terms of shaping the conversation then we have something which much more clearly expresses the philosophy of Community Language Learning.<sup>25</sup> Much as the same notes, rhythms and instruments can be variously combined into very different pieces of music, what makes one design different from another is basically the way in which a range of procedures is configured in the light of various convictions, yielding an educational experience with particular emphases and priorities.<sup>26</sup>

Third--and this is the crucial point in terms of the present argument--Anthony's description of an approach as containing beliefs about language and about language learning was far too narrow, and the tendency in some later discussions to interpret this as meaning theories from linguistics and psycholinguistics is even less adequate.<sup>27</sup> The structure of the basic model outlined here suggests that if an idea could fruitfully influence the shape of a pedagogical design, then it should be seen as potentially part of an approach, whether or not it comes from one of the linguistic disciplines. In Widdowson's terms, the important

factors are whether the idea is defensible and pedagogically accountable. Foreign language pedagogy is influenced not only by assumptions about the nature of language and of learning processes, but also by social, political and economic assumptions,<sup>28</sup> assumptions about the nature of the human persons involved,<sup>29</sup> ethical assumptions,<sup>30</sup> and probably more besides. Inasmuch as Christian belief is relevant to these areas, it becomes at least potentially relevant as an ingredient in the formation of an approach.

Something like this flexible model of what is involved in constructing a way of teaching a language could assist the development of a more meaningful discussion concerning the relationship between faith and the ways in which we teach. Past discussions often seem to have unconsciously assumed that this relationship would involve specifying a particular set of procedures which were Christian. This conjures up the curious image of a Christian teacher who holds the chalk differently, or uses a different kind of audio equipment. A few doggedly seek to realise this (or at least speak as if that were what they were trying to do), searching for God's true teaching method. Most find the idea so hard to imagine that the question behind it comes to seem absurd, resulting in a resigned acceptance of the notion that faith makes little or no difference to how we teach. What I am suggesting here is that the question of how faith relates to teaching languages was meaningful, but some of the mental furniture associated with a particular understanding of teaching as method made it difficult to make adequate sense of it. The model outlined here, which emphasizes the creative interaction between conviction and experience and the importance of attending to patterns rather than just individual techniques, promises better fruit.

### *Concluding comments*

Two important points emerge from the foregoing discussion. The first concerns the relationship of Christian educators to general academic discussions of foreign language education. I have suggested that the strong tendency in the recent history of the field to think in terms of value-free technique, of empirical scientific validation and of efficacy as the sole issue to be evaluated, has discouraged sustained Christian reflection on the implications of faith for pedagogy. This helps to account for the general scarcity until recently of published evidence of such reflection over the past century, an absence which

would surely have seemed strange to many of our historical predecessors.<sup>31</sup> The accounts of the structure of inquiry into foreign language education which have been discussed here suggest that an empiricist pragmatism which regards faith-informed inquiry as inappropriate or futile is not the only viable option. There are good grounds for Christian educators to focus on their own basic convictions as a relevant factor in pedagogical inquiry.

A second point is that the ideas discussed point to a *task* which should not be underestimated, namely to demonstrate the pedagogic relevance of specific Christian convictions. Theological statements of faith are important but, in this context, inadequate unless it is possible to describe how they legitimately relate to what language teachers do. This task requires creativity, insight and an ongoing interchange between reflection and practice which involves listening to our students as well as to our principles, not some mechanical process of deduction which assumes that if the Christian faith is true then it provides all the answers in advance. In short, it is necessary to go beyond the affirmation *that* faith is relevant to further exploration of *how* it is relevant.

I am well aware that in this article I have described the task rather than engaged in its fulfilment. To adequately develop concrete examples of the interaction between Christian faith and foreign language pedagogy would require another article. I have attempted to provide such examples elsewhere.<sup>32</sup> In this article I have sought to show that such an enterprise can be defended from within the general field of foreign language pedagogy and to suggest some of the parameters of a defensible understanding of the role of faith commitments. The task remains of putting some flesh on the skeleton to which I have here tried to contribute a few bones—I invite others to take up the challenge.

#### NOTES

<sup>1</sup> An extensive 1990 bibliography of evangelical writings on education contained only one entry under the heading of modern language education, a brief article discussing the benefits of exchange visits abroad. See Heike Schwarz, *Evangelical Perspectives on Education: A Bibliography* (Nottingham: Stapleford House Education Centre, 1990).

<sup>2</sup> At first known as the North American Association of Christian Foreign Language and Literature Faculty.

<sup>3</sup> On the notion of faith-informed inquiry, see George M. Marsden, *The Outrageous Idea of Christian Scholarship* (New York: Oxford University Press, 1997). Cf. also Harold Heie and David L. Wolfe, eds., *The Reality of Christian Learning* (Grand Rapids: Christian University Press/Eerdmans, 1987); Nicholas Wolterstorff, "Can Scholarship and Christian Conviction Mix? A New Look at the Integration of Knowledge," *Journal of Education and Christian Belief* 3, no. 1 (1999), p. 33-49.

<sup>4</sup> David Smith, "Spirituality and Teaching Methods: Uneasy Bedfellows?," in *Perspectives on Spiritual, Moral, Social and Cultural Development*, ed. Ron Best (London: Cassell, Forthcoming 2000); David I. Smith and Barbara Carvill, *Embracing the Stranger: Faith, Hospitality and Foreign Language Learning* (Grand Rapids: Eerdmans, Forthcoming 2000).

<sup>5</sup> Cf. e.g. Jack C. Richards, *The Language Teaching Matrix* (Cambridge: Cambridge University Press, 1990) p.37: "a method, because it imposes a uniform set of teaching roles, teaching styles, teaching strategies, and teaching techniques on the teacher, will not be affected by the variations that are found in individual teaching skill and teaching style in the real world." The term has not always carried these connotations - in the Middle Ages it was "a leisurely intellectual art, not a purposive science of technique" (David Hamilton, *Towards a Theory of Schooling*, (Basingstoke: Falmer Press, 1989): 45). On its more modern connotations, see e.g. Joel C. Weinsheimer, *Gadamer's Hermeneutics: A Reading of Truth and Method*, (New Haven: Yale University Press, 1985). For a classic and influential expression of the method ideal in its modern form, see René Descartes, *Discourse on method and the meditations*, (Harmondsworth: Penguin, 1968).

<sup>6</sup> Roger Lundin, Clarence Walhout and Anthony C. Thiselton, *The Promise of Hermeneutics* (Grand Rapids: Eerdmans, 1999) p.11. Consider the difference in connotation between "I've found a new way of practising my golf swing" and "I've found a new method for

practising my golf swing”.

<sup>7</sup> One practitioner to whom I attempted to describe my research responded by asking whether there was a Christian way to boil water, implying that teaching a foreign language was a parallel case.

<sup>8</sup> B. Kumaravadivelu, “The Postmethod Condition: (E)merging Strategies for Second/Foreign Language Teaching,” *TESOL Quarterly* 28, no. 1 (1994): 27-48. See also e.g. Christopher Brumfit, “Problems in Defining Instructional Methodologies,” in *Foreign Language Research in Cross-Cultural Perspective*, ed. Kees de Bot, R. P. Ginsberg, and Claire Kramsch (Amsterdam/Philadelphia: John Benjamins, 1991), 133-144; Diane Larsen-Freeman, “Research on Language Teaching Methodologies: A Review of the Past and an Agenda for the Future,” in *Foreign Language Research in Cross-Cultural Perspective*, ed. Kees de Bot, R. P. Ginsberg, and Claire Kramsch (Amsterdam/Philadelphia: John Benjamins, 1991), 119-132; Francesca Martin Molero, “A Current Assessment of Modern Language Teaching Methods,” in *Foreign Language Learning and Teaching in Europe*, ed. G. M. Willems and P. Riley (Amsterdam: Bureau Lerarenopleiding and Free University Press, 1989), 159-171; N. S. Prabhu, “There is No Best Method - Why?,” *TESOL Quarterly* 24, no. 2 (1990): 161-176; Celeste Kinginger, “A Discourse Approach to the Study of Language Educators' Coherence Systems,” *Modern Language Journal* 18, no. 1 (1997): 6-14; Alastair Pennycook, “The Concept of Method, Interested Knowledge, and the Politics of Language Teaching,” *TESOL Quarterly* 23, no. 4 (1989): 589-618, and “Towards a Critical Applied Linguistics for the 1990s,” *Issues in Applied Linguistics* 1, no. 1 (1990): 8-28; Claire Kramsch, “The Applied Linguist and the Foreign Language Teacher: Can they Talk to Each Other?,” *Australian Review of Applied Linguistics* 18, no. 1 (1995): 1-16; Jack C. Richards, “The Secret Life of Methods,” *TESOL Quarterly* 18, no. 1 (1984): 7-23; Jack C. Richards and Theodore S. Rodgers, “Method: Approach, Design and Procedure,” *TESOL Quarterly* 16, no. 2 (1982): 153-168; Janet K. Swaffar, K. Arens, and M. Morgan, “Teacher Classroom Practices: Redefining Method as Task Hierarchy,” *Modern Language Journal* 66, no. 1 (1982): 24-33.

<sup>9</sup> Long trusted to deliver guaranteed truth, the notion of a single and reliable scientific method has also been under sustained attack in recent decades. See e.g. Paul Feyerabend, *Against Method: Outline of an Anarchistic Theory of Knowledge* (London: NLB, 1975); Hans-Georg Gadamer, *Truth and Method*, 2nd ed. (London: Sheed & Ward, 1989); Michael Polanyi, *Personal Knowledge: Towards a Post-critical Philosophy* (London: Routledge & Kegan Paul, 1958).

<sup>10</sup> A. Davies, "Speculation and Empiricism in Applied Linguistics," *Edinburgh Working Papers in Applied Linguistics* 4 (1993): 14-25.

<sup>11</sup> Davies, 15.

<sup>12</sup> Davies, 15.

<sup>13</sup> This is a point familiar in philosophy of science; see e.g. Polanyi.

<sup>14</sup> Davies, 16, citing Angeles.

<sup>15</sup> Henry G. Widdowson, *Aspects of Language Leaching* (Oxford: Oxford University Press, 1990).

<sup>16</sup> Widdowson, 29.

<sup>17</sup> Widdowson, 31-32.

<sup>18</sup> Widdowson, 37.

<sup>19</sup> I am not seeking to suggest here that Widdowson is offering an argument in favour of Christian approaches, merely that his position does not seem to provide any grounds for their exclusion and implicitly offers general criteria on the basis of which their inclusion could be considered.

<sup>20</sup> See Ellis's use of Widdowson's framework to question the relevance of certain Chomskyan theories in Rod Ellis, "Appraising Second Language Acquisition Theory in Relation to Language Pedagogy," in *Principle and Practice in Applied Linguistics*, ed. Guy Cook and

Barbara Seidlhofer (Oxford: Oxford University Press, 1995).

<sup>21</sup> E. M. Anthony, "Approach, Method and Technique," *English Language Teaching* 17, no. 2 (1963): 63-67.

<sup>22</sup> Richards and Rodgers, "Method"; Jack C. Richards and Theodor S. Rodgers, *Approaches and Methods in Language Teaching: A Description and Analysis* (Cambridge University Press, 1986). Anthony's categories have been worked out in various slightly different ways; see Jeris E. Strain, "Method: Design-Procedure Versus Method-Technique," *System* 14, no. 3 (1986): 287-294. My intention here is, however, not to endorse any given version of the distinctions wholesale, but merely to point out the relevance of the broad schema to the issue at hand.

<sup>23</sup> Anthony, 66.

<sup>24</sup> Anthony, 64.

<sup>25</sup> See David Smith, "In Search of the Whole Person: Critical Reflections on Counseling-Learning," *Journal of Research on Christian Education* 6, no. 2 (1997): 159-181.

<sup>26</sup> Brumfit; Swaffar, Arens, and Morgan.

<sup>27</sup> Richards, "Secret Life,"; Richards and Rodgers, *Approaches*, 16-19.

<sup>28</sup> E.g. Pennycook, "Concept of Method".

<sup>29</sup> E.g. Muneo Yoshikawa, "Language Teaching Methodologies and the Nature of the Individual: A New Definition," *Modern Language Journal* 66, no. 4 (1982):391-395.

<sup>30</sup> E.g. David Smith, "Communication and Integrity: Moral Development and Modern Languages," *Language Learning Journal* 15 (1997): 31-38.

<sup>31</sup> See chapters two and three in Smith and Carvill.

<sup>32</sup> See especially Smith and Carvill; also Smith, "In search"; Smith, "Communication and Integrity"; David Smith, "Culture, Conflict and Communication: The Troubled Waters of Modern Language Pedagogy," in *Reminding: Renewing the Mind in Learning*, ed. Doug Blomberg and Ian Lambert (Sydney: Centre for the Study of Australian Christianity, 1997), 52-76.

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