

# DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.

## Chapter 1 : CiNii å³æ¸ , - Foreign language learning, today and tomorrow : essays in honor of Emma M. Bi

*PDF to Text Batch Convert Multiple Files Software - Please purchase personal license. Chapter One Futurism in Foreign Language Learning Frank M. Grittner Percy B. Fearing Nietzsche once said that it is the future that lays down the law of today.*

His siblings Arnaldo and Edvige followed. As a compromise with his mother, Mussolini was sent to a boarding school run by Salesian monks. After joining a new school, Mussolini achieved good grades, and qualified as an elementary schoolmaster in . During this time he studied the ideas of the philosopher Friedrich Nietzsche , the sociologist Vilfredo Pareto , and the syndicalist Georges Sorel. Mussolini thought of himself as an intellectual and was considered to be well-read. A portrait of Mussolini in the early s During this time, he published *Il Trentino veduto da un Socialista Trentino* as seen by a Socialist in the radical periodical *La Voce*. This novel he co-wrote with Santi Corvaja, and was published as a serial book in the Trento newspaper *Il Popolo*. It was released in installments from 20 January to 11 May In September , Mussolini participated in a riot, led by socialists, against the Italian war in Libya. As a result, he was rewarded the editorship of the Socialist Party newspaper *Avanti!* Under his leadership, its circulation soon rose from 20, to , During this socialist period of his life, Mussolini sometimes used the pen name "Vero Eretico" "sincere heretic". A number of socialist parties initially supported World War I at the time it began in August Mussolini further justified his position by denouncing the Central Powers for being reactionary powers; for pursuing imperialist designs against Belgium and Serbia as well as historically against Denmark, France, and against Italians, since hundreds of thousands of Italians were under Habsburg rule. He attacked the opponents of the war and claimed that those proletarians who supported pacifism were out of step with the proletarians who had joined the rising interventionist vanguard that was preparing Italy for a revolutionary war. Gasti, that describe his background and his position on the First World War that resulted in his ousting from the Italian Socialist Party. The Inspector General wrote: For this reason he was accused of moral and political unworthiness and the party thereupon decided to expel him He was the ideal editor of *Avanti!* In that line of work he was greatly esteemed and beloved. Some of his former comrades and admirers still confess that there was no one who understood better how to interpret the spirit of the proletariat and there was no one who did not observe his apostasy with sorrow. This came about not for reasons of self-interest or money. This was his initial line. It is difficult to say to what extent his socialist convictions which he never either openly or privately abjure may have been sacrificed in the course of the indispensable financial deals which were necessary for the continuation of the struggle in which he was engaged But assuming these modifications did take place The nation has not disappeared. We used to believe that the concept was totally without substance. Instead we see the nation arise as a palpitating reality before us! Class cannot destroy the nation. Class reveals itself as a collection of interestsâ€”but the nation is a history of sentiments, traditions, language, culture, and race. Class can become an integral part of the nation, but the one cannot eclipse the other. In such circumstances the class movement finds itself impaired by an inauspicious historic climate. He no longer advocated a proletarian vanguard, but instead a vanguard led by dynamic and revolutionary people of any social class. He was promoted to the rank of corporal "for merit in war". The promotion was recommended because of his exemplary conduct and fighting quality, his mental calmness and lack of concern for discomfort, his zeal and regularity in carrying out his assignments, where he was always first in every task involving labor and fortitude. Overall, he totaled about nine months of active, front-line trench warfare. During this time, he contracted paratyphoid fever. He was left with at least 40 shards of metal in his body. He wrote there positive articles about Czechoslovak Legions in Italy. In , he had a son with Ida Dalser , a woman born in Sopramonte, a village near Trento. Rise to power Main articles: Indeed, he was now convinced that socialism as a doctrine had largely been a failure. This help was authorized by Sir Samuel Hoare. Nice, Ticino, and Dalmatia; red: The ideological basis for fascism came from a number of sources. Mussolini utilized works of Plato , Georges

## DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.

Sorel , Nietzsche , and the economic ideas of Vilfredo Pareto , to develop fascism. Also unlike fascism, it promoted very communist-like views on property. Plato was an idealist, focused on achieving justice and morality, while Mussolini and fascism were realist, focused on achieving political goals. The right to colonize the neighboring Slovene ethnic areas and the Mediterranean, being inhabited by what were alleged to be less developed peoples, was justified on the grounds that Italy was allegedly suffering from overpopulation. Mussolini asserted there was a "natural law" for stronger peoples to subject and dominate "inferior" peoples such as the "barbaric" Slavic peoples of Yugoslavia. He stated in a September speech: We should not be afraid of new victims I would say we can easily sacrifice , barbaric Slavs for 50, Italians Mussolini, circa In the same way, Mussolini argued that Italy was right to follow an imperialist policy in Africa because he saw all black people as "inferior" to whites. The blackshirts clashed with communists, socialists, and anarchists at parades and demonstrations; all of these factions were also involved in clashes against each other. The Fascisti grew rapidly; within two years they transformed themselves into the National Fascist Party at a congress in Rome. In , Mussolini won election to the Chamber of Deputies for the first time. The King then handed over power to Mussolini who stayed in his headquarters in Milan during the talks by asking him to form a new government.

## DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.

### Chapter 2 : Benito Mussolini - Wikipedia

*Foreign Language Learning, Today and Tomorrow is a collection of papers that attempts to shed lights into the concerns and issues that will be encountered by foreign language instructors.*

The prayer leader in a mosque or the leader of the Muslim community. Independence The process through which a nation is liberated from foreign rule, usually involving the establishment of sovereign statehood. Individualization The process through which a nation is liberated from foreign rule, usually involving the establishment of sovereign statehood. Inflation A rise in the general price level, leading to a decline in the value of money. Islamophobia Negative or insulting representations of Islam or Muslim people in general, portraying them variously as inferior, violent, aggressive or threatening. Jingoism A mood of nationalist enthusiasm and public celebration provoked by military expansion or imperial conquest. Justice A moral standard of fairness and impartiality; social justice is the notion of a fair or justifiable distribution of wealth and rewards in society. Law Established and public rules of social conduct, backed up by the machinery of the state the police, courts and prisons. Liberal feminism A form of feminism that is grounded in the belief that sexual differences are irrelevant to personal worth, and calls for equal rights for women and men in the public sphere. Libertarianism A belief that the individual should enjoy the widest possible realm of freedom; libertarianism implies the removal of both external and internal constraints upon the individual see p. Managerialism The theory that a governing class of managers, technocrats and state officials “ those who possess technical and administrative skills ” dominates both capitalist and communist societies. Manichaeism A third-century Persian religion that presented the world in terms of conflict between light and darkness, and good and evil. Majoritarianism A belief in majority rule; majoritarianism implies either that the majority dominates the minority, or that the minority should defer to the judgement of the majority. Market A system of commercial exchange between buyers and sellers, controlled by impersonal economic forces: Market fundamentalism An absolute faith in the market, reflecting the belief that the market mechanism offers solutions to all economic and social problems. Materialism An emphasis on material needs and their satisfaction, usually implying a link between pleasure or happiness and the level of material consumption. Meritocracy Literally, rule by those with merit, merit being intelligence plus effort; a society in which social position is determined exclusively by ability and hard work. Metaphysics The branch of philosophy that is concerned with explaining the fundamental nature of existence, or being. Militancy Heightened or extreme commitment; a level of zeal and passion typically associated with struggle or war. Militarism The achievement of ends by military means, or the extension of military ideas, values and practices to civilian society. Millenarianism A belief in a thousand-year period of divine rule; political millenarianism offers the prospect of a sudden and complete emancipation from misery and oppression. Mixed economy An economy in which there is a mixture of publicly owned and privately owned industries. Modern liberalism A tradition within liberalism that provides in contrast to classical liberalism a qualified endorsement for social and economic intervention as a means of promoting personal development. Modernist ecology A reformist tendency within green politics that seeks to reconcile ecology with the key features of capitalist modernity. Monism A belief in only one theory or value; monism is reflected politically in enforced obedience to a unitary power and is thus implicitly totalitarian. Moral relativism The belief that there are no absolute values, or a condition in which there is a deep and widespread disagreement over moral issues. Mutualism A system of fair and equitable exchange, in which individuals or groups bargain with one another, trading goods and services without profiteering or exploitation. Nation-state A sovereign political association within which citizenship and nationality overlap; one nation within a single state. National conservatism A form of conservatism that prioritises the defence of national, cultural and, sometimes, ethnic identity over other concerns, often based on parallels between the family and the nation. Nationalization The extension of state or public ownership over private assets or industries, either individual enterprises or the entire economy often

## DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.

called collectivization. Natural aristocracy The idea that talent and leadership are innate or inbred qualities that cannot be acquired through effort or self-advancement. Natural rights God-given rights that are fundamental to human beings and are therefore inalienable they cannot be taken away. Natural selection The theory that species go through a process of random mutations that fits some to survive and possibly thrive while others become extinct. Negative freedom The absence of external restrictions or constraints on the individual, allowing freedom of choice. Neo-imperialism A form of imperialism that operates through economic and ideological domination rather than formal political control. Neocolonialism Economic domination that is exerted over foreign territory without extending to direct political control. Neoconservatism A modern version of social conservatism that emphasizes the need to restore order, return to traditional or family values or revitalize nationalism. Neo-Marxism An updated and revised form of Marxism that rejects determinism, the primacy of economics and the privileged status of the proletariat. New politics A style of politics that distrusts representative mechanism and bureaucratic processes in favour of strategies of popular mobilization and direct action. New right An ideological trend within conservatism that embraces a blend of market individualism and social authoritarianism. Nihilism Literally a belief in nothing; the rejection of all moral and political principles. Normative top Occidentalism A rejection of the cultural and political inheritance of the West, particularly as shaped by the Reformation and the Enlightenment. Organicism A belief that society operates like an organism or living entity, the whole being more than a collection of its individual parts. Orientalism The theory that western cultural and political hegemony over the rest of the world, but over the Orient in particular, is maintained through elaborate stereotypical fictions that belittle non-western people and cultures. Paradigm A related set of principles, doctrines and theories that help to structure the process of intellectual enquiry. Particularism The belief that historical, cultural and other differences between people and societies are more significant than what they have in common. Pastoralism A belief in the virtues of rural existence: Paternalism Authority exercised from above for the guidance and support of those below, modelled on the relationship between fathers and children see p. Patriarchy Literally, rule by the father; often used more generally to describe the dominance of men and subordination of women in society at large. Permissiveness The willingness to allow people to make their own moral choices; permissiveness suggests that there are no authoritative values. Pluralism A belief in diversity or choice, or the theory that political power is or should be widely and evenly dispersed see p. Political myth A belief that has the capacity to provoke political action by virtue of its emotional power rather than through an appeal to reason. Political nationalism A form of nationalism that regards the nation as a natural political community, usually expressed through the idea of national self-determination. Populism A belief that popular instincts and wishes are the principal legitimate guide to political action, often reflecting distrust of or hostility towards political elites see p. Positive discrimination Preferential treatment towards a group designed to compensate its members for past disadvantage or structural inequality. Self-mastery or self-realization; the achievement of autonomy or the development of human capacities. Poststructuralism An intellectual tradition, related to postmodernism see p. Primordialism The belief that nations are ancient and deep-rooted, fashioned, variously, out of psychology, culture and biology. Progressive taxation A system of taxation in which the rich pay a higher proportion of their income in tax than the poor. Proletariat A Marxist term denoting a class that subsists through the sale of its labour power; strictly speaking, the proletariat is not equivalent to the manual working class Property The ownership of physical goods or wealth, whether by private individuals, groups of people or the state. Progress Moving forward; the belief that history is characterized by human advancement underpinned by the accumulation of knowledge and wisdom. Puritanism top Race A collection of people who share a common genetic inheritance and are thus distinguished from others by biological factors. Radical feminism A form of feminism that holds gender divisions to be the most politically significant of social cleavages, and believes that they are rooted in the structures of domestic life. Religiosity The quality of being religious; piety or devoutness. Repelled by the corrupting and aggressive male world of political activism. Revisionist socialism A form of socialism that has revised its critique of capitalism and seeks to reconcile greater social justice with

surviving capitalist forms. Revolution A fundamental and irreversible change, often a brief but dramatic period of upheaval; systemic change. Rule of law The principle that all conduct and behaviour, of private citizens and government officials, should conform to a framework of law. Ruling class A Marxist term denoting the class that owns the means of production, and so wields economic and political power. Salafism A Sunni school of thought that is associated with a literalist, strict and puritanical approach to Islam. Science A method of acquiring knowledge through a process of careful observation and the testing of hypotheses by reproducible experiments. Scientism The belief that scientific method is the only value-free and objective means of establishing truth, and is applicable to all fields of learning. Scriptural literalism A belief in the literal truth of sacred texts, which, as the revealed word of God, have unquestionable authority. Secularism A belief that religion should not intrude into secular worldly affairs, usually reflected in the desire to separate church from state. Secularization The spread of worldly or rationalist ideas and values in the place of religious or sacred ones. Secularization thesis The theory that modernization is invariably accompanied by the victory of reason over religion and the displacement of religious values by secular ones. Separation of powers The principle that legislative, executive and judicial power should be separated through the construction of three independent branches of government. Separatism The quest to secede from a larger political formation with a view to establishing an independent state. Shallow ecology A green ideological perspective that harnesses the lessons of ecology to human needs and ends, and is associated with values such as sustainability and conservation. Syndicalism A form of revolutionary trade unionism that is based on a crude notion of class war and emphasizes the use of direct action and the general strike. Social class A social division based on economic or social factors; a social class is a group of people who share a similar socio-economic position. Social conservatism The belief that society is fashioned out of a fragile network of relationships which need to be upheld through duty, traditional values and established institutions. Social democracy A moderate or reformist brand of socialism that favours a balance between the market and the state, rather than the abolition of capitalism. Social ecology A broad tendency within green politics that links ecological sustainability to or the eco-anarchist principle that human communities should be structured according to ecological principles. Social inclusion The acquisition of rights, skills and opportunities that enable citizens to participate fully in their society. Social justice A morally justifiable distribution of wealth, usually implying a commitment to greater equality. Social market An economy that is structured by market principles but which operates in the context of a society in which cohesion is maintained through a comprehensive welfare system and effective public services. Social movement A collective body distinguished by a high level of commitment and political activism, but often lacking clear organization. Social revolution A qualitative change in the structure of society; for Marxists a social revolution involves a change in the mode of production and the system of ownership. Sovereignty The principle of absolute or unrestricted power expressed either as unchallengeable legal authority or unquestionable political power. Speciesism A belief in the superiority of one species over other species, through the denial of their moral significance. State An association that establishes sovereign power within a defined territorial area, usually possessing a monopoly of coercive power. State socialism A form of socialism in which the state controls and directs economic life, acting, in theory, in the interests of the people. Statism The belief that the state is the most appropriate means of resolving problems and of guaranteeing economic and social development. Status quo The existing state of affairs. Surplus value A Marxist term denoting the value that is extracted from the labour of the proletariat by the mechanism of capitalist exploitation. Sustainability The capacity of a system to maintain its health and continue in existence over a period of time. Syndicalism A form of revolutionary trade unionism that focuses on labour syndicates as free associations of workers and emphasizes the use of direct action and the general strike. System A collection of parts that operate through a network of reciprocal interactions and thereby constitute a complex whole top Terrorism The use of violence to induce a climate of fear or terror in order to further political ends; a clearly pejorative and usually subjective term see p.

## DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.

### Chapter 3 : Learn English Online | Language Learning for Adults | British Council

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Books are in order by author last name. The author is a pastor who was a dispensationalist for 33 years and now holds back no punches against his former paradigm. All the common arguments are dealt with, such as the supposed rapture between Chs. The author speaks authoritatively and decisively, which is a nice change from the common tendency for commentators to be merely "presenting" views, as though we were all in the strip mall of ideas just picking one that fitted our particular taste. The book is chock-full of great scripture references and connections, including demonstrations of Deuteronomical and Levitical curse fulfillments and the great prostitute "Babylon" as sort of a divine political cartoon against Jerusalem. The presentation of Chapter 5 as a courtroom scene, with the "little book" as a divorce decree against Israel, explains the scene wonderfully. Great historic insights are given about the cities of the seven churches, including a better understanding of the Laodicean message you are not likely to find elsewhere. Josephus is quoted nicely throughout the judgment scenes. One interesting curveball in Ch 12 is the suggestion that Michael the archangel is in fact Jesus Himself! The numbers in Revelation for instance, the ,, the dimensions of New Jerusalem, etc. And though it is akin to giving away the end of a movie you must see for yourself, there is an excellent section explaining the "New Jerusalem" in Chs. One might find two things that disappoint. In Ch 20 there is a rather unjustified insistence of 1 Thess 4: But how pure does a diamond have to be? In truth I left this book as though my mission of understanding Revelation had finally been accomplished! I also realized that correct interpretations of scripture are enhanced, not challenged, by other scriptures, and in turn, other scriptures are better understood. This book is a joy to the seasoned prophecy student and fully accessible to the newcomer. It is indeed a healthy endeavor and has potential to do very much good. As you will read, the views expressed herein have been around for centuries. Unfortunately, they have been buried under millions of copies of paperback books that has assured us year after year that the end is near. If you are afraid to have your views challenged, then I suggest you stop reading now. And grab your attention, the book certainly does. It advocates the orthodox preterist view of eschatology, in a nutshell, that most [not all] of the prophecies in the New Testament concerning the Coming of Christ were fulfilled in the destruction of Jerusalem in AD This book is that foundational presentation and a very well-stated one at that. This book will seriously challenge any species of futurism dispensational eschatology. It presents a very well-detailed Biblical case for preterism, shifting the argument rom the loaded accusation of whether or not one interprets the Bible literally to whether or not one interprets the Bible Biblically. It is hard to give up previously cherished doctrinal views, but they must give way to the Bible. And it is just not Biblical to "literalize" obvious apocalyptic imagery and to allegorize out of meaningful discourse didactic time statements. Gary has a saying "No Fear of the Text. I remember the first time I came across Matthew It was very obvious what it meant and what it said. It took a lot of effort and self-delusionment to allow me to live with a rationalization that projected those events thousands of years into the future, but now, I have no fear of the text. Yes, God says what He means, and means what He says.

# DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.

## Chapter 4 : List of band name etymologies - Wikipedia

*Year Location Conference Theme Board Chair Program Chair Assistant Chair Local Chair/ Local Liaison Report Title Editor; Milwaukee, WI. Where from Here?*

A Question for Survival. Curricula; Educational Finance ; Education: The chances of future survival of discipline-oriented associations such as. The purpose of the futurist movement in education is to find a new basis for organizing the instructional process. Central activities include exchanging ideas about class? It is my intent to use certain aspects of the futurist movement. One of the most pressing problems today has to do with the financing of foreign language - instruction and foreign language associations. I have been a member of AATG for many years, and. In addition, as a professional state employee, I am vice-president of a member union local. There is a real question today with respect to whether both kinds of organizations can co-exist in the future. However, it is significant: It is also noteworthy that, just last week, university professors joined the Wisconsin Federation of Teachers. Nationally, teachers at the elementary, secondary and junior college -4000s - are paying hundreds of millions of dollars in union dues to NEA and AFT - "affiliates, contrast, the dues requests of organizations such as ACTFL are quite modest. According to futurists, we have long since passed the point where minor adaptations of past practices will serve for students who must function in the future. As Alvin Toffler expressed it: We are now in the "super-industrial era" in which the future is rushing upon us like "a roaring current of change, a current so powerful today that it overturns institutions, shifts our values and shrivels our roots. Another factor which is said to contribute to the alienation of students is the problem of "over choice;" As one futurist expressed it, "There is so much that could be taught that it is almost impossible to decide what should be taught. However, in addition, they were now being asked to deal with content. So the question, becomes, "How do we cope with an immense and expanding data-base? The same situation exists in other related fields. The purpose of the. As Buchen expressed it. Humanistic futurists tend to shy away from the outputs of the data gatherers and. The humanistic concept of autonomous mankind and the commitment to freedom and dignity have not worked. In even the emotions are. In "Newspeak" is the official process whereby words will mean only what the controller wishes them to. As I see it, all of this has a great deal to do. This in turn implies a. Contemporary educational futurists are looking for ways to cut through the formalism, compartmentalization, and rigidity- of the existing modes of schooling without destroying the important humanistic: Both the progressivists and the futurists tend to reject the empirical approach which necessarily draws upon data from the immediate past. Toffler, The implications of all of this for the foreign language program are quite serious. Equally untenable would be the perpetuation of heavy emphasis on bogus communicative interchanges and. Some years ago a Professor I know at the University of Wisconsin introduced to his class the idea of balancing the. In my opinion this is. In fact, this is already underway in other disciplines such as English and social studies. Which moves from the teacher doing all the teaching. It would offer something to the student who is pursuing a general interest in language as well as the student who wishes to major in foreign language study, and it would include most other students in between. I hasten to add that they are meant neither as predictions nor as recommendations. And now foreign language programs are being cut back again. Many languages at the college level show double-digit enrollment losses. There are even articles proclaiming the inevitability of decline. This, I insist, is a dangerous self-destructive tendency. We do, in fact, have alternatives to consider. One can find everything from a new elementary school German program in Cincinnati to expanding French programs at major universities. All of this in spite of a depressed. The point of all this is that we do, indeed, have the alternatives available to shape a positive future. Such organizations provide an essential vehicle for exchanging ideas about classroom practice. The theoretical article which our organizations publish are also essential. But there are other reasons, not the least of which is the economy. For example, the cost of publishing professional journals virtually doubled between and the present; during this same period federal support for bibliographies

## DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.

has been cut in half. On June 30, it will be phased out completely. And even the formerly affluent American Medical Association has had fiscal problems. AP, June 16, The addition to the staff of an inhouse editor is, I think, a step toward improved efficiency of operation and improved service to the membership. The materials center containing inexpensive classroom-oriented materials has been well-received by hundreds of teachers in the field. Efforts are being made to expand the number and variety of available items and to improve the technical quality of reproduction. Now, the question which sometimes arises is: It is significant, I think, that the question comes up as often as it does. We are accused of being elitist. Students stayed away in droves from courses which had been mandated in previous years. And, if we project into the future, there are two other factors which tend toward increased student poller. The second factor is even more chilling in its implications; it comes from the world of business and industry: Surely, a better alternative would be to seek increased educational contacts and improved educational sophistication in all young people. This would certainly include a sufficient exposure to another world language with the purpose of. But I dream things that never were: Members Appraise Their Associations. The Role of the Future in Education. Education at the Crossroads. Newson and Company, New York, The Role of the Future in: Future of an Illusion. Garden City, New York: Doubleday, Fulmer, Robert M. Learning for Tomorrow: Kirschenbaum, Howard and Sidney B. The Role of the Future. January, Harcourt Brace Jovanovich, Inc. The Role of the Future in Education. Holt, Rinehart and Winston, Inc. The Maximilian Company, 1, Bantam Random House, Prografu Options," in Frank Grittiier, ed.

**Chapter 5 : MSA - Previous Winners**

*Keep search filters New search New search.*

To perform an automated lookup, include a search string specifying the section number, section name, or Bible address of interest. For example, to open the commentary at this section, specify: To open the commentary at section number 1. To open the commentary at Revelation chapter 1 and verse 10, specify: If you downloaded the HTML commentary for offline use, pass the search string to the index. Citations to references in traditional book or article form typically make use of the page number to locate the citation. While this means of locating a citation is viable for books in print form and for some forms of digital media, many digital references do not support traditional pagination. Therefore, a different means of locating a citation is required. Moreover, even those references currently existing in print may eventually be more readily available in digital format where pagination may not be preserved. Wherever possible, we have chosen to indicate the location of citations by Bible address e. Such citation is not possible in all cases for example, citation of a non-biblical source, or citation of a source which does not use a verse-by-verse treatment of the biblical text. We expect that over time this approach will prove to be more digital-friendly for the use of this work in conjunction with other study aids in electronic format. If one were to attempt to climb to the moon upon a stairway made of books published upon a single topic, the informed person would choose to build that staircase out of biblical commentaries. Next to the Bible itself, the most voluminous stream of publication down through history must be the writing of men and women who have attempted to understand and explain the biblical text. The number of commentaries, dictionaries, devotionals, and other study aids which focus upon the Word of God is truly staggering. Out of this vast stream of biblical interpretation, perhaps the largest tributary consists of commentaries upon the book of Revelation, otherwise known as The Apocalypse. The sheer number of commentaries on the last book of the New Testament is a daunting consideration for anyone who would attempt to contribute to this flow of words which has spanned centuries and occupied some of the best minds and most devoted spirits mankind has been graced with by God. When scanning the footnotes or bibliography of one of the many modern commentaries on the book of Revelation, one is immediately overwhelmed by the breadth of material which has been written on this book. Any writer who considers casting his small pebble into such a mighty flow must ask himself what his work could possibly contribute to the already large body of material on the subject? Why attempt to extend the work of giants who have gone before? Will it not be equivalent to painting over the face of a finished diamond? Surely, close attention must be given to the motives and goals of such a task! It is from such a perspective that we offer this work. It is not our intention to supersede or improve upon those which have gone before, but to glean from their work while achieving the following goals: Unrestricted Use - To provide a commentary unrestricted by royalty and permission limitations so prevalent in our times. A primary goal of this work is to provide a modern commentary on the book of Revelation that may be copied and freely distributed by any means and for any purpose. This is particularly important in our current age of digital study tools and worldwide distribution via the Internet. It is our desire that this commentary would be freely available for reading or inclusion with any of the many free or low-cost Bible-study programs now available. Use of Modern Technology - To present the commentary using modern text-processing, cross-referencing, and presentation technology. This facilitates access to the material when using a computer, with or without an accompanying digital Bible text. Introduction to Other Works - To guide the inquiring student toward what we believe are the most valuable and trustworthy works available on the book of Revelation. Readers will find additional works for the study of the book of Daniel mentioned within the endnotes and bibliography. A conscious decision was made in favor of including quotations from the works cited because some readers may be unable to access the works directly. This is especially the case for foreign readers and works which are difficult to obtain in electronic format. This, then, is a key aspect of the admittedly clever but unsupportable theory of evolution which substitutes

random events for the Grand Designer. If evolution were true, then the entire gospel of Jesus Christ collapses. As one atheist has observed: Destroy Adam and Eve and the original sin, and in the rubble you will find the sorry remains of the son of god. Take away the meaning of his death. If Jesus was not the redeemer who died for our sins, and this is what evolution means, then Christianity is nothing! Morris observes the importance of both Genesis and Revelation as antidotes for existentialism and postmodernism which now characterize secular philosophy: With neither creation nor consummation—neither beginning nor ending—all that we would have is the existential present, and this unfortunately has become the almost universal emphasis of modern philosophy and religion. The master deceiver is well aware of this and has specially targeted this book for attack. The Apocalypse not only reveals much concerning the person and work of the Man of Sin, but it describes his doom, as it also announces the complete overthrow of the Trinity of Evil. This, no doubt, accounts for much of the prejudice which obtains against the study and reading of this book. It is indeed remarkable that this is the only book in the Bible connected with which there is a distinct promise given to those who read and hear its prophecy Rev. And yet how very rarely it is read from the pulpits of those churches which are reputed as orthodox! Surely the great Enemy is responsible for this. It seems that Satan fears and hates above every book in the Bible this one which tells of his being ultimately cast into the Lake of Fire. Then let him not keep us from the prayerful and careful perusal of this prophecy which tells of those things. Of these two, the latter is more damaging. There is a widespread prejudice against the study of the Apocalypse. Due to its seemingly mysterious nature and wealth of symbols, the curiosity of believers is aroused. If they are unable to find solid teaching about the book from their local church pulpit, they naturally look elsewhere. The intent of the book of Revelation is provided by the very first word of the first verse: The act of revealing or disclosing. Something revealed, especially a dramatic disclosure of something not previously known or realized. Yet many would admit to finding the last book of the Bible difficult to understand, even puzzling—almost as if written to frustrate the very goal stated in the first verse. After Jesus had been rejected by the religious leaders of the Jews, Matthew records: On the same day Jesus went out of the house and sat by the sea. And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore. Then He spoke many things to them in parables, saying. Matthew identifies this shift for the reader: All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them Mat. Such an understanding is partly true, but there is another more ominous aspect of the use of parables germane to our topic at hand—understanding the book of Revelation. As a result the word came to mean a comparison, illustration, or figure. He says that He uses parables at this juncture for two purposes—to reveal truth and to conceal it. To the ones who accept the Messiah the truth and interpretation of the parables is revealed Mat. On the other hand, to those who have hardened their hearts the truth is veiled by the parables Mat. One side reveals His truth to those who seek Him. The other side hides that same truth from those who have hardened their heart against Him. Jesus Himself explained it best: For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says: Jesus spoke of this need for spiritual regeneration to receive revelation when Nicodemus came visiting one night. This need to be born-again reflects the fact that those who have not come to faith in Christ are unable to understand the things of God. Paul also wrote of it: Isaiah related the same principle. Unless men have the proper attitude and heart toward God, He will keep things hidden from them and frustrate their attempts at understanding: Blind yourselves and be blind! They are drunk, but not with wine; they stagger, but not with intoxicating drink. For the LORD has poured out on you the spirit of deep sleep, and has closed your eyes, namely, the prophets; and He has covered your heads, namely, the seers. Even if you are born-again, commentaries and study aids produced by those who have not experienced regeneration are of very limited, even negative, value. This alone eliminates massive volumes of verbiage by those who lack the illumination of the Holy Spirit. Yet many commentators throughout history have continued in this

## DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.

vain attempt to rely on purely natural insight to explain this spiritual book. The fruitlessness of such attempts are perhaps no more evident than in prophetic portions of Scripture employing symbols like those found in the book of Revelation. Symbols confuse unbelieving skeptics without unnecessarily frustrating believing Christians. John the Evangelist saw many strange monsters in his vision, he saw no creatures so wild as one of his own commentators. If God Who created language also created the human brain, surely He did so having in mind the sufficiency of communication between His creature and Himself and from creature to creature. This can be seen in the huge variation of interpretive results by those who depart from these rules of grammatical historical interpretation. The large variety of meanings attributed to the book of Revelation are the result of using a faulty hermeneutic. This is one of the many tools used by the enemy of God to undermine the understanding of His Word. When one restricts the interpretive variations to those who employ a literal hermeneutic, the range of possibilities dwindles significantly resulting in much agreement and thus, the perspicuity of the Scriptures is preserved. One can only wonder why those who employ techniques yielding widely varying interpretations fail to see the variance in their results as irrefutable evidence of the faultiness of their approach! Although we may never understand all that He has revealed, it is not His purpose to frustrate or confuse 1Cor. While it is our firm conviction that much may be known with confidence, it would be foolhardy to lay claim to a complete understanding. As Pink has observed: To speculate about any of the truths of Holy Writ is the height of irreverence:

## DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.

### Chapter 6 : [www.nxgvision.com](http://www.nxgvision.com) Bible apologetics and education

*Grittner, F. M. and Fearing, P. B. Futurism in foreign language learning; Lieberman, S. L. Humanism in learning foreign languages; Jorstad, H. L. Objectives for new.*

In cases where learners follow a linear path of pre-determined learning items, it is often the only element of personalization that the programs offer. In the Duolingo program that I am using, there are basically only two things that can be personalized: Self-regulated learning or self-pacing, as this is commonly referred to, has enormous intuitive appeal. It is clear that different people learn different things at different rates. It therefore follows that it makes even less sense for a group of students typically determined by age to be obliged to follow the same curriculum at the same pace in a one-size-fits-all approach. We have probably all experienced, as students, the frustration of being behind, or ahead of, the rest of our colleagues in a class. One student who suffered from the lockstep approach was Sal Khan, founder of the Khan Academy. He has described how he was fed up with having to follow an educational path dictated by his age and how, as a result, individual pacing became an important element in his educational approach Ferster, As teachers, we have all experienced the challenges of teaching a piece of material that is too hard or too easy for many of the students in the class. Historical attempts to facilitate self-paced learning An interest in self-paced learning can be traced back to the growth of mass schooling and age-graded classes in the 19th century. These critics were not marginal characters. Attempts to develop practical solutions were not uncommon and these are reasonably well-documented. More ambitious was the Burk Plan at its peak between and , named after Frederick Burk of the San Francisco State Normal School, which aimed to allow students to progress through materials including language instruction materials at their own pace with only a limited amount of teacher presentations Januszewski, *ibid*. The Winnetka Plan is especially interesting in the way it presaged contemporary attempts to facilitate individualized, self-paced learning. It was described by its developers in the following terms: A general technique [consisting] of a breaking up the common essentials curriculum into very definite units of achievement, b using complete diagnostic tests to determine whether a child has mastered each of these units, and, if not, just where his difficulties lie and, c the full use of self-instructive, self corrective practice materials. A Survey of the Winnetka Public Schools. Public School Press Not dissimilar was the Dalton Massachusetts Plan in the s which also used a self-paced program to accommodate the different ability levels of the children and deployed contractual agreements between students and teachers something that remains common educational practice around the world. There were many others, both in the U. The personalization of learning through self-pacing was not, therefore, a minor interest. Between and , nearly articles can be documented on the subject of individualization Grittner, In just three years “ of one publication, The Education Digest, there were fifty-one articles dealing with individual instruction and sixty-three entries treating individual differences Chastain, Foreign language teaching did not feature significantly in these early attempts to facilitate self-pacing, but see the Burk Plan described above. Only a handful of references to language learning and self-pacing appeared in articles between and Grittner, Disappointingly, none of these initiatives lasted long. Both costs and management issues had been significantly underestimated. Plans such as those described above were seen as progress, but not the hoped-for solution. Problems included the fact that the materials themselves were not individualized and instructional methods were too rigid Pendleton, However, concomitant with the interest in individualization mostly, self-pacing , came the advent of educational technology. Although Pressey failed in his attempts to promote his teaching machines, he laid the foundation stones in the synthesizing of individualization and technology. Pressey may be seen as the direct precursor of programmed instruction, now closely associated with B. Skinner see my post on Behaviourism and Adaptive Learning. It is a quintessentially self-paced approach and is described by John Hattie as follows: Programmed instruction is a teaching method of presenting new subject matter to students in graded sequence of controlled steps. It flourished in the s and s, but even by foreign language instructors were sceptical Valdman, Research

studies had failed to demonstrate the effectiveness of programmed instruction Saettler, In the case of language learning, there were other problems. For programmed instruction to have any chance of working, it was necessary to specify rigorously the initial and terminal behaviours of the learner so that the intermediate steps leading from the former to the latter could be programmed. In addition, students missed the personal interaction that conventional instruction offered, got bored and lacked motivation Valdman, It entailed changes to well-established practices and attitudes, and for such changes to succeed there must be consideration of the social, political, and economic contexts. Just as programmed instruction was in its death throes, the world of language teaching discovered individualization. In ELT, this movement found many adherents and remains extremely influential to this day. What precisely was meant by individualization was never adequately defined or agreed a problem that remains to the present time. What was left was self-pacing. Lessons to be learned This brief account shows that historical attempts to facilitate self-pacing have largely been characterised by failure. The starting point of all these attempts remains as valid as ever, but it is clear that practical solutions are less than simple. To avoid the insanity of doing the same thing over and over again and expecting different results, we should perhaps try to learn from the past. One of the greatest challenges that teachers face is dealing with different levels of ability in their classes. In any blended scenario where the online component has an element of self-pacing, the challenge will be magnified as ability differentials are likely to grow rather than decrease as a result of the self-pacing. Bart Simpson hit the nail on the head in a memorable line: Schools are just not equipped to deal with students who do not learn in age-processed groups, even if this system is clearly one that consistently fails its students Ferster, Many teachers are unsure of how to move towards a more communicative style of teaching, not least in large classes in compulsory schooling. Since there are strong arguments that students would benefit from a more communicative, less transmission-oriented approach anyway, it makes sense to focus institutional resources on equipping teachers with the necessary skills, as well as providing support, before a shift to a blended, more self-paced approach is implemented. Such issues are less important in private institutions, which are not age-graded, and in self-study contexts. However, even here there may be reasons to proceed cautiously before buying into self-paced approaches. Self-pacing is closely tied to autonomous goal-setting which I will look at in more detail in another post. Without training and support provided both before and during the self-paced study, the chances of dropping out are high as we see from the very high attrition rate in language apps. However well-intentioned, many past attempts to facilitate self-pacing have also suffered from the poor quality of the learning materials. The focus was more on the technology of delivery, and this remains the case today, as many posts on this blog illustrate. Contemporary companies offering language learning programmes show relatively little interest in the content of the learning take Duolingo as an example. Few app developers show signs of investing in experienced curriculum specialists or materials writers. Glossy photos, contemporary videos, good UX and clever gamification, all of which become dull and repetitive after a while, do not compensate for poorly designed materials. Over forty years ago, a review of self-paced learning concluded that the evidence on its benefits was inconclusive Allison, Nothing has changed since. For some people, in some contexts, for some of the time, self-paced learning may work. Claims that go beyond that cannot be substantiated. Individualizing Foreign Language Instruction: Proceedings of the Stanford Conference, May 6-8, 1978, Office of Education, U. S. Department of Education, U. S. Government Printing Office Ferster, B. The Development of a Concept. Libraries Unlimited Kirschner, P. The Evolution of American Educational Technology. Libraries Unlimited Stern, H. Fundamental Concepts of Language Teaching. Oxford University Press Valdman, A.

## DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.

### Chapter 7 : Italy - [www.nxgvision.com](http://www.nxgvision.com)dia

*Learning the Language of Global Citizenship: Service-Learning in Applied Linguistics is a practical, topical book for service-learning and language educators in applied linguistics and related disciplines such as English, foreign language education, hearing and speech sciences, and TESOL.*

Foreign Language Exploratory Programs: Introduction to Language Learning. Many of these programs are currently underway in U. Statistics on the number of middle schools offering FLEX programs are unavailable. Most FLEX programs aim to give students a foundation for foreign language study; some programs introduce basic phrases in a number of languages in order to sharpen listening skills and familiarize students with the notion that thoughts can be expressed in another language. These programs often help students to decide which language to study in later grades. They may also serve to boost language enrollment in a school system. FLEX courses frequently offer cultural information that can help students develop an appreciation of other societies and customs. In some cases, the primary focus is on world cultures; these programs are usually incorporated into the social studies curriculum. Included in the elementary or middle school curriculum, FLEX programs are conducted with frequent, regular classes in a short time frame or with short, less regular classes over a longer time period. FLEX courses may be taught by itinerant language teachers or regular classroom teachers. Language proficiency and teacher certification vary according to program goals and state certification requirements. Students should not expect to achieve fluency in a language at the end of a FLEX course. It is important that both students and parents are clear on this point. A fourth type, the "Combination course," may contain elements of both general language and language potpourri offerings. Usefulness of foreign languages in the work world and careers in languages may also be discussed. They may examine artificial languages, such as Esperanto, computer languages, or Morse code, or explore non-spoken languages, such as signed languages. There may be discussion of the modern and classical languages available for later study in the school system. A common objective of these programs is to educate students about general language principles in order to facilitate future foreign language learning. Proficiency in a foreign language is not a goal. Such programs may be approached as part of the language arts curriculum. Thus, three weeks could be spent learning selected basic aspects of Spanish and a few phrases in that language, while the next three weeks could be spent on French and the last three on German. Some schools use the opportunity to introduce Latin or Greek. The purpose of these programs is similar to that of the general language course; in addition, they may help students decide which language to study in later grades. Students learn phrases in various languages but do not attain any degree of proficiency. Kennedy and De Lorenzo refer to this program type as "trial language study". In general, limited or no proficiency in the language should be expected. Lipton reports that some proficiency may be attained with a once- or twice-a-week program that emphasizes functional language and cultural awareness. As part of the middle school exploratory curriculum, a combination FLEX program was initiated at Grades 7 and 8 to increase interest in languages and to allow students a view of "how" to learn a language before studying one. The program offered three-week segments on French, German, Spanish, and Russian; two weeks on Japanese; segments on cultural geography and cultural issues and language histories and patterns; and one- to three-day modules on Arabic, Chinese, Italian, Portuguese, Finnish, Navajo, and Swahili. French, German, Spanish, Russian, and Japanese were chosen because they are offered for sequential study in the school district. Other languages were chosen because introductory materials were available. The program used commercial language books, developed much of its own instructional material, and used resources provided by a local outreach center. Although the program has been discontinued due to staffing considerations, the school district was satisfied that it helped students develop an interest in languages and provided guidance on learning a language P. Buckner, personal communication, March Twin Falls School District Idaho. Three consecutive single-language sessions for eighth graders were undertaken at two junior high schools to boost enrollment in languages and promote the establishment of a German

## DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.

sequential program in the junior high. The program is meant to serve as an overview of languages in general and of French, German, and Spanish specifically. Students first spend two weeks studying linguistics and the nature of language acquisition, then 12 weeks studying one of the above languages. The individual language session concludes with the students giving a cultural talk on one aspect of the language studied. Students then move on to the next language for 12 weeks and conclude with the last of the three languages. The books are used as a framework that is supplemented with a good deal of teacher-developed material. The initial goal of establishing a German course was met. Because the FLEX program is a "broad-brush" approach, there is no real duplication of effort once students are enrolled in one of the year-long language programs S. Waters, personal communication, March This approach gives all students the opportunity to explore various languages and the cultures of the people who speak them. The course helps students understand how languages are related, with special focus on Latin and the Romance languages. The relationship of English to other languages is studied through roots, prefixes, suffixes, and related and borrowed words. Eight schools participate at Grade 5 a year-long course ; 26 participate at Grade 7 a semester course. Students are generally introduced to Spanish, French, Japanese, and Swahili, although some teachers also include German, Russian, or Latin in the curriculum. Special student packets for each language are created by teachers and include critical thinking activities and curriculum indicators. Over 5, students take the exploratory courses each year, and the program regularly meets its objectives. Through this program, students learn about foreign language study skills and discover which foreign language and culture may interest them for future formal study. At the middle and high school level, students determine a single language to study, choosing Spanish, French, German, Japanese, Italian, Latin, or Russian. Swahili will be offered in the school year P. Barr-Harrison, personal communication, June The program aims to introduce the interrelatedness of languages, foster an appreciation of world cultures, teach a few expressions in other languages, and give an understanding of different forms of communication. A new language is introduced every week and a half. Some of these may be omitted; others may be added, depending on student interest and resources. Teachers emphasize that all languages can be interesting and fun to learn. Most program materials were developed by program staff, to be used in conjunction with "Learning About Languages. Because the modules are short and flexible, interdisciplinary units can be created or coordinated with other curricula. The program has achieved its goals and is popular with students, teachers, and parents C. Farmer, personal communication, April Making the match" 2nd ed. Elementary school foreign language instruction: Priorities for the s. Foreign languages in elementary and secondary schools: Results of a national survey. Special middle school edition. A complete introduction for foreign language students. German and Spanish versions also available. Further, this site is using a privately owned and located server. This is NOT a government sponsored or government sanctioned site.

## DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.

### Chapter 8 : Paris: A One-Week Stay in France | Smithsonian Journeys

*PDF to Text Batch Convert Multiple Files Software - Please purchase personal license. Chapter One Futurism in Foreign Language Learning Frank M. Grittner Percy B. Fearing Nietzsche once said that it is the future that lays down the law of today.*

However, the priority given to the place of culture as a significant component in language teaching has not been equally the same in different approaches and methods of foreign language teaching. This paper explores the role of culture in language teaching and the importance of the integration of culture into the teaching of language in traditional, innovative and modern approaches to language teaching. It starts from the ancient times and the age of popularity of Grammar-translation Method when the role of culture was only implicitly recognized and culture was confined to literature and fine art and ends with the present situation where the pressing need for cross-cultural encounters in the era of globalization has led to the notion of intercultural competence. This system is acquired socially and organized in our minds in culture specific ways forming a framework, which largely determines the way we perceive and define the world around us Alptekin, Language is used to convey meaning, but meaning is determined by culture. Damen notes that to be meaningful, language must be culture-bound and culture specific. When studying formulations of objectives of different foreign language teaching FLT methods, we usually encounter such statements as: Although the place of culture and its role in language teaching has long been present in the thinking of language teachers, the priority given to it may vary from one period to another leading to different viewpoints in different FLT approaches and methods. This article aims at investigating the role of culture in the traditional, innovative and modern approaches to FLT. Defining culture is a very difficult task. According to Duranti , culture is such a complex notion that it may be neither possible nor desirable to arrive at an all encompassing definition of it. It means different to different people. For some, it refers to an appreciation of good literature, music, art, and food. However, for anthropologists and other behavioral scientists, culture is the full range of learned human behavior patterns. The term was first used in this way by the pioneer English anthropologist Edward B. Tylor in his book, *Primitive Culture*, published in 1871. Even within the field of ELT, the term culture has been defined in many different ways. Robinson distinguishes between behaviorist, functionalist, cognitive and symbolic definitions of culture. Firstly, culture in behaviorist anthropology is seen as consisting of various forms of behavior, such as customs, habits and rituals that are linked to specific situations and social groups. Culture is hence comprehended as something concrete that can be seen and experienced, but very little interest is devoted to why or under what circumstances the behavioral patterns arise. Secondly, culture is viewed from a functional perspective. Although functionally oriented anthropology also deals with culture as a social phenomenon, it seems to go further than the behaviorist approach in the sense that it tries to describe and understand the structure and variety of these forms of behavior, as well as clarify the roles they play in society. Both approaches provide the learner with a fairly concrete model for dealing with a foreign culture, by trying to describe how and why a representative of another culture acts in a particular way. Both the behaviorist and the functionalist approach represent a product perspective on culture, which, according to Robinson, tend to dominate FL instruction. Culture could thus be resembled to a computer program within the individual. In order to be able to clarify the essence of culture, cognitively-oriented anthropologists have encouraged individuals to be aware of and analyze their personal experiences. It represents a view of culture as an ongoing process, which, according to Robinson, has had a fairly limited influence on foreign language education. The fourth perspective, the symbolic view sees culture as a dynamic system of symbols and meanings and stresses the significance of continuous change. It focuses neither on outer events, nor on internal mechanisms, but on the meaning emerging as a result of the dialectic process between the two. Every individual is taking part in a process, in which previous experiences influence the interpretation of new phenomena, and previous interpretations influence new experiences. In every society and in every individual, culture thus takes on a new

meaning, i. Their aesthetic sense includes cinema, literature, music, and media, while their sociological one refers to the organization and nature of family, interpersonal relations, customs, material conditions, and so on. Their semantic sense encompasses the whole conceptualization system which conditions perceptions and thought processes, and their pragmatic or sociolinguistic sense refers to the background knowledge, social and paralinguistic skills, and language code which are necessary for successful communication. This definition, in fact, adds to the notion of communicative competence and enlarges it to incorporate intercultural competence. Writers in cross-cultural studies often distinguish between two uses of the word culture as: On the other hand, culture can be viewed as the customs, traditions, or practices that people carry out as part of their everyday lives, i. Language Teaching and Culture The significance of teaching culture in and through language teaching has been recognized and widely discussed over the last two centuries. As research and practice have progressed over these years, the definition of culture and the relationship between language teaching and culture have been defined and redefined. Regarding the relationship between culture and language teaching, there are at least two main viewpoints: The earlier models including Brooks or Nostrand among others, tended to view culture as unvarying and composed of discrete, concrete facts that can be taught and learnt. Liddicoat maintains that this static view of culture does not recognize the link between language and culture. It merely transmits cultural information to learners and ignores the constantly developing nature of culture. This view treats cultural knowledge as either facts or artifacts. Students are expected to learn information about a country or people, their lives, their history, their institutions, or their customs or about the cultural icons these people have produced, such as their literature, their art, their architecture, or their music. A result of this orientation is that the cultural component becomes self-contained and is often very remote from the language itself. By contrast, the more recent models see culture as a dynamic and variable entity. The dynamic view of culture requires learners to actively engage in culture learning, rather than only learn about the cultural information of the target culture in a passive way. These cultural practices represent a contextual framework that people use to structure and understand their social world and communicate with other people. As such, culture is not about information and things; it is about actions and understanding. In order to learn about culture, it is necessary to engage with the linguistic and non-linguistic practices of the culture and to gain insights into the way of living in a particular cultural context. Cultural knowledge is not therefore a case of knowing information about the culture; it is about knowing how to engage with the culture. It is important that the scope of culture learning move beyond awareness, understanding and sympathy, and begin to address the ways in which culture learning will be practiced by learners. Cultural knowledge is, therefore, not limited in its use to a particular task or exercise, but instead it is a more general knowing which underlies how language is used and how things are said and done in a cultural context. As such, it resembles very closely other types of language knowledge. The dynamic view of culture also requires learners to have knowledge of their own culture and an understanding of their own culturally-shaped behaviours. This major transformation in perspective has also been characterized by conceptual shifts from culture-specific to culture-general models of intercultural competence. Culture-general learning, on the other hand, refers to knowledge and skills that are more generalizable in nature and transferable across cultures. This body of knowledge includes, among other things, the concept of culture, the nature of cultural adjustment and learning, the impact of culture on communication and interaction between individuals or groups, the stress associated with intense culture and language immersions culture and language fatigue, coping strategies for dealing with stress, the role of emotions in cross-cultural, cross-linguistic interactions, and so forth. Culture-general skills include the capacity to display respect for and interest in the culture, the ability to be a self-sustaining culture learner and to draw on a variety of resources for that learning, tolerance and patience in cross-cultural situations, control of emotions and emotional resilience, and the like. Lustig and Koester, Kelley and Myers, Seelye claims that learning a language in isolation of its cultural roots prevents one from becoming socialized into its contextual use. Seelye maintains that knowledge of linguistic structure alone does not carry with it any special insight into the political, social, religious, or economic system. According to Rivers the focus must be on both

appropriate content and activities that enable students to assimilate that content. Activities should encourage them to go beyond fact, so that they begin to perceive and experience vicariously the deeper levels of the culture of the speakers of the language. Kramersch sees culture as a fifth language skill besides the usual four skills of listening, speaking, reading, and writing. Out of those considerations, Kramersch develops a concept that she terms looking for third places. In a word, culture is a way of life. It is the context within which we exist, think, feel and relate others. It can be defined as a blueprint that guides the behavior of people in community and is incubated in family life. It governs our behavior in groups, makes us sensitive to matters of status, and helps us to know what others expect of us and what will happen if we do not live up to their expectations. Thus, culture helps us to know how far we can go as individuals and what our responsibility is to the group. Brown maintains that a language is a part of a culture and a culture is a part of a language. He believes that the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture. As a result, cultural competence is an integral part of language learning, especially in foreign language learning. Similarly, Tang propounds the view that culture is language and language is culture. He suggests that to speak a language well, one has to be able to think in that language, and thought is extremely powerful. Language is the soul of the country and people who speak it. Language and culture are inextricably linked, and as such we might think about moving away from questions about the inclusion or exclusion of culture in foreign language curriculum, to issues of deliberate immersion versus non-deliberate exposure to it. Nida, a well-known linguist and translation theorist, also made some brilliant points concerning the relationship between language and culture. Nida held that culture is the totality of beliefs and practices of a society; nothing is of greater strategic importance than the language through which its beliefs are expressed and transmitted and by which most interaction of its members takes place. Moreover, the fact that language expresses, embodies and symbolizes cultural reality clearly shows that language and culture are bounded together Kramersch, This relationship can be reflected in terms such as linguaculture Friedrich, , linguaculture Risager, language-and-culture Liddicoat et al. It is also shown in cultural denotations and connotations in semantics Byram, , cultural norms in communication Kramersch, and the mediatory role of language in the social construction of culture Kramersch, Role of culture in different language teaching approaches and methods For years, many ideas and perspectives concerning language teaching and the role of culture in the process of language teaching have come, and then been taken over later by others throughout the history of foreign language teaching. It is clear that every method in language teaching is a product of its times and it also a reflection of the requirements the society imposed upon the language teaching at that time. Long-Fu maintains that some of the factors responsible for these changes include: Stern considers language teaching as an art which through the ages has pursued three major objectives: He maintains that these broad aims have, in different periods in history, been emphasized to varying degrees. The literature review indicates that different approaches to language teaching approached the issue of the integration of culture in language teaching in various ways, emphasizing different aspects of culture to be included in their teaching program. In this part, I am going to make a clear picture of how culture and culture teaching have been viewed under various circumstances and through the eyes of different approaches throughout the history of foreign language teaching. Traditional Methods The Grammar- Translation Method Rivers and Omaggio among others criticize GTM for not paying attention to authentic spoken communication and the social language variation and not offering any concern for the teaching of cultural awareness, at least on an everyday level. Some educators such as Long- Fu , however, believe that a close examination of the technical characteristics of the method reveals that GTM was constantly involved in the comparison of the two languages through translation, hence forced into implicitly recognizing that language is closely interwoven with every aspect of culture, and in fact language is also culture. Long- Fu refers to the teaching of Latin dialogues or colloquy as a good example of the inclusion of the teaching of culture in GTM. Thus, the purpose of mastering a foreign language during this period was largely literary rather than pragmatic. The Direct Method Due to the advances in science and technology, and with the invention of means of transportation such as steamboats and trains, the foundation of

## **DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.**

for a social objective of language teaching was laid Long-Fu, People now had to deal with real-life situations because they wanted to travel to other countries and do business there. One of the main characteristics of this method is that the use of culturally oriented pictures makes students aware of some of the everyday situations they might encounter in the foreign culture Rivers, ; Omaggio, Larsen-Freeman states that culture in DM consists of the history of people who speak the target language, the geography of the country or countries where the language is spoken, and the information about the daily lives of people who speak the language. Jespersen argues the most important purpose in teaching of languages in DM may be considered as the access to the best thoughts and institutions of a foreign nation, its literature, culture, in short, the spirit of the nation in the widest sense of the word. However, as Long-Fu states, the lack of a well-defined socio-linguistic and socio-cultural theoretical basis made the teaching of cultural content incidental and subordinated to the teaching of language in this method.

## DOWNLOAD PDF GRITTNER, F. M. AND FEARING, P. B. FUTURISM IN FOREIGN LANGUAGE LEARNING.

### Chapter 9 : Central States Conference on the Teaching of Foreign Languages - CSCTFL History

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

He disappeared in the dead of winter: The brooks were frozen, the airports almost deserted, And snow disfigured the public statues; The mercury sank in the mouth of the dying day. What instruments we have agree The day of his death was a dark cold day. Far from his illness The wolves ran on through the evergreen forests, The peasant river was untempted by the fashionable quays; By mourning tongues The death of the poet was kept from his poems. But for him it was his last afternoon as himself, An afternoon of nurses and rumours; The provinces of his body revolted, The squares of his mind were empty, Silence invaded the suburbs, The current of his feeling failed; he became his admirers. Now he is scattered among a hundred cities And wholly given over to unfamiliar affections, To find his happiness in another kind of wood And be punished under a foreign code of conscience. The words of a dead man Are modified in the guts of the living. But in the importance and noise of to-morrow When the brokers are roaring like beasts on the floor of the Bourse, And the poor have the sufferings to which they are fairly accustomed, And each in the cell of himself is almost convinced of his freedom, A few thousand will think of this day As one thinks of a day when one did something slightly unusual. II You were silly like us; your gift survived it all: The parish of rich women, physical decay, Yourself. Mad Ireland hurt you into poetry. Now Ireland has her madness and her weather still, For poetry makes nothing happen: III Earth, receive an honoured guest: William Yeats is laid to rest. Let the Irish vessel lie Emptied of its poetry. In the nightmare of the dark All the dogs of Europe bark, And the living nations wait, Each sequestered in its hate; Intellectual disgrace Stares from every human face, And the seas of pity lie Locked and frozen in each eye. Follow, poet, follow right To the bottom of the night, With your unconstraining voice Still persuade us to rejoice; With the farming of a verse Make a vineyard of the curse, Sing of human unsuccess In a rapture of distress; In the deserts of the heart Let the healing fountain start, In the prison of his days Teach the free man how to praise. From *Another Time* by W. Auden, published by Random House. Auden, renewed by the Estate of W. Used by permission of Curtis Brown, Ltd. Auden was admired for his unsurpassed technical virtuosity and ability to write poems in nearly every imaginable verse form; his incorporation of popular culture, current events, and vernacular speech in his work; and also for the vast range of his intellect, which drew easily from an extraordinary variety of literatures, art forms, social and political theories, and scientific and technical information.