

# DO THE “HUMANISTIC” APPROACHES DEPEND ON YOKUM’S ERROR?

## A PERSONAL VIEW<sup>1</sup>

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### A PRELIMINARY WARNING

First of all, I must emphasize that I’ve always been very uncomfortable with the word “humanistic,” particularly as it is commonly applied to foreign language education. When I’ve used it in my own writings, I’ve usually tried to enclose it in quotes. I’ve done this for two reasons. One reason is simply that the word gets used in so many senses — sometimes overlapping, sometimes conflicting senses — that people quickly get to talking at cross purposes. My other reason for being wary of the word is that it often carries deep, unrecognized connotations or values. As we know, a mixture of obscurity and value conflict is highly flammable, better suited to generating heat than light.<sup>2</sup> Having said that, let me begin.

### YOKUM’S ERROR

A comic strip I used to enjoy while I was growing up was *Li'l Abner*, drawn by a genius named Al Capp. Li'l Abner Yokum was a tall, handsome young man of 18 years who lived somewhere far out in the mountains of the American Southeast. Although he was of limited brains, he had a magnificent physique, so he seldom had any trouble in fighting off bullies, criminals, and other human threats. Occasionally, however, one or another ruffian or collection of ruffians would get the better of him. Then we knew it was time for his mother Pansy to step in. Pansy Yokum must have been no more than 5' tall, and she could have weighed no more than 98 pounds, but with flying fists she always made quick work of whoever had been beating up on her boy. As the defeated enemies lay unconscious at her feet, she would calmly brush the dust off her hands and explain to Li'l Abner, “You see, Son, good is stronger than evil because it’s *nicer!*”

This line about good being stronger than evil because it was “nicer” always brought me an uneasy chuckle. I chuckled because I knew Pansy was in error, though at that

*“Humanism” and Yokum’s Error*, p. 1

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age I couldn't have told you just what the error was. I was uneasy because like most people I hoped and assumed that good would eventually triumph, but I too was not really clear about how and why. Of late — nearly six decades later, in fact — I see that this, which I will call Yokum's Error, is in a way related to what the neurologist Antonio Damasio has called "Descartes' Error." I've been finding Damasio's explanation of Descartes' Error very helpful in my thinking about the learning of foreign languages. Descartes' Error, according to Damasio, lay in thinking he could separate the mental from the bodily — from the physical. A weaker form of Descartes' Error is to underestimate the interaction and the interdependence between what we call "the mind" and what we call "the brain."

Pansy Yokum's error lay in concluding that good is stronger than evil just because it's "nicer." This is very much like deciding that "humanistic" teaching is better than more conventional approaches — or, for that matter, that a particular "humanistic" approach is no good — just because it fits in — or fails to fit in — with our own ideals or with our own personal Myers-Briggs profile. What both Yokum and Descartes failed to see was that all the parts of the person work together.

## TWO SCHOOLS OF THOUGHT

Discussion of "humanistic" language teaching sometimes proceeds as if there were just two camps: the "Humanists" (a.k.a. the "Idealists") and the "Hard-Headed Practical Types" (a.k.a. the "Skeptics"). Let's pretend for a moment that that is a usable dichotomy. Each of these two camps is subject to stereotyping. Here are some clichés:

### The "Humanists" (a.k.a. the "Idealists"):

- *All that really counts* is the mental and/or spiritual side. Ignore the physical. Insofar as the physical exists, it is controllable by the mental and the spiritual.
- *Criteria for success* are found in what kind of person the graduate is at the end of the course if compared with how he/she was before, as evidenced by changes in how he/she participates in life as a whole.
- *Examples:* How one goes about feeding a baby;<sup>3</sup> or how one deals with a happy surprise or with a serious illness; or how one uses time and personal abilities in learning new information or a new skill such as language.

*"Humanism" and Yokum's Error*, p. 2

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- *We hope people will gain lots of linguistic skills in our program, but please don't judge it by your standardized tests.*

The “Hard-Headed Practical Types” (a.k.a. the “Skeptics”):

- *All that counts* is the material side. Don't waste time thinking about the mental and the spiritual. Insofar as they exist, they are derived from and dependent on the material side.<sup>4</sup>
- *Criteria for success* are found in how much language the graduate has learned, as evidenced by how fluently and how accurately he/she can use it.
- *Examples:* Performance on standardized academic examinations; or practical ability to get around in FL-speaking settings.
- *We hope people will enjoy our program, but please don't judge it by its popularity or its pleasantness.*

My purpose in this brief paper is to question the dichotomy between “humanism/idealism” on the one hand, and “realism/skepticism” on the other. I will attempt to show how certain “humanistic” approaches may have strengths in the pursuit of purely linguistic achievements as well as in the area of personal development.

PRÉCIS OF HOW MEMORY WORKS

The overall goal of any kind of education is to help people get ready to interact with what will come later in their lives. How we react to things is largely enabled, influenced and limited — but not completely determined — by inner resources in the brain. These resources are both lasting and changeable — they're changeable but they're lasting. When we're thinking about the lasting nature of those inner resources, we talk about “memory,” and when we're thinking about their changeability, we talk about “learning.”

If I want to change my resources (i.e., if I want to “learn” something — to change the contents of my “memory”), I have to keep in my brain some information about what's happening to me, or what has happened to me recently. What I store in my brain does not however consist of whole words or whole objects or whole experiences. Rather, it consists of the various *components* of words or objects or experiences, and these components then become available to me for later recombination.

*“Humanism” and Yokum's Error*, p. 3

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For example, some of the components of the English word “lamb” are “single syllable,” “consonant-vowel-consonant structure,” “contains a nasal consonant somewhere,” and the like. Some components of the corresponding *meaning* are “offspring of sheep,” “immature,” “wool-bearing,” “cute,” and so forth. For anyone who has ever been around real lambs, there will also be components of sound, smell, touch, gait, and so forth. Components of the Spanish construction that we find in the phrase *a mí me gusta* include the facts that two pronouns (*mí* and *me*) referring to the same person occur side by side, that the verb is in third person, and that the preposition is *a* and not *para* or *de* or something else. All these fragments of information are joined into *networks* in the brain, and *the content and structure of those networks is all I have left in my brain from my past experiences.*

One point I should mention right away is that these components are not at all limited to the so-called “five senses” of seeing, hearing, touching, smelling and tasting. Most obviously, it is certainly arbitrary to assign a headache and the warmth and the texture of a kitten’s fur to the same so-called “sense of feel” just because none of the three comes in through the eyes, ears, nose or tongue. But some essential kinds of information are not really sensory at all. One crucially important type of non-sensory information is the ability to keep track of autobiographical time, and so to know which sensory stimuli came in together and which did not. Another that has been documented is mental activity itself. There are others, however.

The types of non-sensory information I will mention most often in this paper are purpose and emotion, and I will follow Dulay, Burt and Krashen<sup>5</sup> in using the term “affect” as a cover term for these — for emotions and purposes. Among purposes or goals are “academic goals” (credit on the transcript, good grades for my report card, standing in the class, etc.). There are “practical” goals: holding down a job overseas, or getting up and moving around from time to time, or making new friends, or handling interesting objects. Still others are what I call “life goals,” which have to do with deep and comprehensive matters such as becoming in some sense a better or a more capable person, identifying with a new culture or maintaining steadfast loyalty to one’s own, and the like.

All of these kinds of components — sensory, purposive, emotional and all the rest — come in all sizes and in all degrees of abstraction. And — let me say it again — all of these fragments of information are joined into networks in the brain, and the content and structure of those networks is all that I have left from my past experiences. *One distinctive part of the view I’m outlining here is that memories are not*

*“Humanism” and Yokum’s Error, p. 4*

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*“retrieved” so much as they are reconstructed from networks of fragments. A second distinctive is that those networks are generally organized around items that have to do with affect — with purpose and emotion.*

So any experience has its effects on — leaves its residue in — the total resources that the brain has to work with. Some of those effects last a lifetime, but as we know, other effects last just a few seconds. Beginning in the 1950s, there was a lot of research that showed what was then a surprising result. It turned out that the likelihood of retaining a particular piece of information doesn't just decline gradually and evenly. Instead, the probability of remembering any particular bit of new information that one has just seen or heard seems to drop off quite sharply about 20 seconds after exposure to it. The name the investigators gave to this special ability was “short-term memory” (STM). That left “long-term memory” (LTM) as the name for all the rest of memory in general, whether two minutes later or two days later or two years later. Investigators also found that the STM kind of retention can be disrupted even within the 20 second period by a number of physical influences, one of which is electroconvulsive shock, while the same is not true of material that has reached LTM. From findings such as this, the investigators concluded that there is a fundamental physical difference between STM and LTM.<sup>6</sup>

Of particular interest to teachers was the further conclusion that whether or not a new fact will “get into” LTM (i.e., whether it will be available from LTM to contribute to the processes of memory after the STM period has expired for it — again, two minutes or days or years later) will depend to a large extent on what did or did not happen to that fact during the STM period, and particularly on whether the person thought about the fact or processed it in some way during STM. STM itself has no permanent contents. It's merely a stage — a stage through which information passes on its way toward possible retention in LTM.

Similarly, in 1976 my view of LTM was mostly as a mere inert repository, an archive. A little later Dulay, Burt and Krashen's term “the Organizer” gave at least some recognition to LTM as a place where some kind of activity goes on. Both in their diagram and in mine, however, the STM-LTM dichotomy pictures the memory process in terms of a unidirectional flow starting with stimuli coming in from the senses, with some of this sensory input registering in STM, and then some of that material from STM eventually going on and making the transition into LTM.

A more contemporary view of the memory process would, I think, have to see the sensory stimuli as going directly to the circuitry that makes up LTM, and

*“Humanism” and Yokum's Error, p. 5*

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immediately undergoing some preliminary processing there. This preliminary processing is rapid and automatic, and it is not directly accessible to conscious observation or control.<sup>7</sup> Nowadays we realize that LTM, far from being a quiet archive or warehouse where things get stored and taken out again, is actually a network of networks of various kinds of items, at various degrees of activation, connected to one another with various degrees of strength. LTM is thus more like a wonderful, hi-tech, hypertexted set of Files than it is like a musty, dusty storeroom. The images, words, concepts and so forth that result from this preliminary automatic processing may then pass into a quite different state — and it is a state, not a stage. In this state they become available for conscious observation, manipulation and control. The name that most researchers give to this state is “Working Memory.” The most important thing to remember about WM as distinct from STM is that information moves between WM and LTM in constant two-way traffic, rather than moving in the unidirectional flow I mentioned in the earlier models. This two-way traffic is essential to what is often called “controlled processing” as contrasted with “automatic processing.”<sup>8</sup> Here are two additional distinctive components of my current model of memory in language learning: WM instead of STM, and two-way traffic between WM and LTM.

Notice that the contents of an individual’s LTM are not directly accessible to conscious observation by that person. They can only be inferred from what gets to the WT. The same is true of the processes that take place within it. LTM is by no means just a passive set of resources that springs into action only when triggered by incoming sensory data. It is constantly producing new material for the WT. Evidence for this statement can be found in “sensory deprivation” experiments, in which subjects are artificially kept from visual, auditory, and many other types of stimuli. Sensory deprivation commonly results in hallucinations — the result of LTM’s output not being constantly compared with new sensory input.<sup>9</sup> Thus much of awareness, perception, and even consciousness is at least partially shaped by unconscious mechanisms.

Let me pause here to repeat and amplify what I’ve said about human cognitive resources. Most basic is that in all of us those resources include two parts: LTM and WM.

### Long-term memory

- LTM is almost limitless in its capacity, and contains content that is unique to the individual.

*“Humanism” and Yokum’s Error*, p. 6

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- What happens within LTM happens rapidly and automatically, and is inaccessible to conscious observation or control.
- We have compared LTM to a wonderful, hi-tech, hypertexted set of Files.

### Working memory

- WM is quite limited in capacity, and has no permanent content of its own.
- But the temporary contents of WM are accessible to conscious observation and control.
- My favorite metaphor for WM is “the Worktable,” on which material from the “Files” of LTM can be spread out, shuffled and manipulated, and the products sent back to storage.

### Relations between LTM and WM

- Ongoing activity within LTM places a stream of words, pictures, and other images into WM.
- At the same time, new combinations and new observations from WM are being fed back to LTM.
- So there is constant two-way traffic between LTM and WM. This means that LTM receives input both from the senses and from WM.

### Learning

- Either kind of input into LTM, whether from the senses or from WM, makes neurobiological *changes* in LTM, and so these inputs *change* what LTM will produce in response to subsequent inputs, how it will pursue future purposes, and how it will experience future emotions. As we say in ordinary language, “*learning* takes place.”
- But how long will a change in LTM continue to have these effects on behavior? As we all know from experience, that varies. The effects of some changes in LTM are for all practical purposes lost after a few minutes or a few hours. I think of such changes as having been only in “holding memory” (HM). The effects of other changes persist for years or even for a lifetime. We can say that these changes had become parts of something called “permanent memory” (PM).

Having introduced this pair of terms, “holding memory” and “permanent memory,” however, I must sound a note of caution. The HM-PM difference is not like the LTM-WM contrast that I mentioned above. That contrast, between LTM

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and WM is, remember, a difference in kind: The two have quite different physical and functional characteristics, and they are served by different parts of the brain. On the other hand, the terms HM and PM stand for the ends of a continuum, and the difference between them is only a matter of degree.

From a physical point of view, then, the distinction between PM and HM is not clearcut. Nevertheless, I think that it is of great practical interest to us, particularly if we are concerned (as I think we should be) about both linguistic accuracy and conversational fluency.

Linguistic accuracy. As we know, some methods and the techniques associated with them focus first of all on accuracy: the paradigm memorization of the Grammar-Translation Method, for example, or the “pinpointed” focusing of awareness in the Silent Way. These techniques typically place into memory combinations of new data that are relatively simple and sparse. These are the kinds of combinations that remain available for use for a few hours or a few days (and are therefore “in LTM”), but that will then become unavailable if they are not practiced again (i.e., they are “in HM but not in PM”). A personal example in my own history was the Hiragana writing system of Japanese, which I learned with a high degree of accuracy during an excellent Silent Way weekend in 1975.

Conversational fluency. Other methods and techniques focus on fluency: the understanding of meaningful messages in immersion programs, or the “elaboration” activities of suggestopedia. These activities place in LTM new combinations that are much richer and more complex, and that are much more likely to include items of purpose and emotion. The results are likely to remain available for years or even for decades. This was true of a course I had in 1942, in which we read and discussed modern German short stories. Material from that summer still pops into my head, sometimes in dramatically useful ways, so it definitely “got into my PM.” The limitation is that my access to this material is unpredictable and fragmentary, and I can’t be sure of details of form or phraseology.

Applying the HM-PM distinction to language teaching. I believe, then, that these two “kinds” of LTM are reflective of and relevant to the ancient accuracy-fluency choice that faces teachers and learners of languages. In terms of the examples I have just given, wouldn’t it be nice if I could recall everything I learned in the summer of ’42 in the detail and with the accuracy with which I controlled that

Japanese on the wonderful weekend in 1975! Or if I could just have retained the Hiragana as long as I've held on to the Schnitzler!

Two general ways of pursuing this goal have been with us for centuries. One is to work very hard at getting new bits of linguistic form into HM and then immediately putting it to use in some kind of “real,” or “communicative” activity. This was a stated goal of every audiolingual course I ever worked on, for example. A caveat is that “purposes and emotions” exist on many levels, and that textbook writers and even teachers often underestimate the depth and the duration of what is needed in order to get material into PM.

The second approach to harmonizing HM and PM is the opposite of the first: engage in some activity that engages the purposes and the emotions of the learners: reading, role-playing, genuinely interesting and absorbing games or simulations, and the like. Then back away from the activity, shift perspective, and while its echoes are still reverberating, do discrete point activities such as analysis, correction or drill. This is characteristic of Di Pietro's “Strategic Interaction” system, for example.<sup>10</sup> The corresponding caveat here is that such activities need to be carried out systematically, and by a teacher with solid knowledge of what is behind them. <sup>11</sup>

#### SUMMARY OF A CONTEMPORARY PERSPECTIVE ON MEMORY

Here, then, are five distinctive features of this model of memory as far as the teaching or learning of new languages is concerned. (1) *The goal* in a language course is to get the learners to modify their permanent memory resources to reflect what new forms usually go with what meanings (simple, complex, or abstract), and also with what other forms and expectations. (2) *Permanent memory* is organized around affective data. (3) *Changes in permanent memory resources* are products of interaction between what comes in through the senses, much of which has its source in other people, and of what happens within the working memory of the individual learner. (4) *Holding memory* can be a valuable source of content for working memory, and this content can contribute to the shaping of (5) *permanent memory*, but changes in holding memory are no substitute for changes in permanent memory.

Now let's turn to the most distinctive feature of this synthesis. That feature is to be found in its further development of the complex and all-pervasive role of “affect” — of needs, purposes and emotions.<sup>12</sup> This is the kind of thing I referred to in the original version of *Memory, Meaning & Method* as “depth.” Nowadays I think of it more as “what's at stake” when a learner invests time and effort in teacher-led study, while trying to learn some part of the new language.

*“Humanism” and Yokum's Error*, p. 9

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## The place of affect

In brief, I see the relationship between affect and memory as very intimate and very complex. It cannot be adequately dealt with by reference to some simple metaphor such as an “affective filter.” As far as I can see, affect — a cover term for purposes and emotions — figures in the learning and use of foreign languages in at least five ways. It may either enhance or diminish to suitability of a given network for a given purpose.

- First and most fundamentally, data about purposes and emotions are *stored in the networks of LTM right along with* visual, auditory, and other sensory data. They don’t merely stand at the entrance to LTM and filter what tries to go into it. Remember Lewis Carroll’s Alice. In her trip *Through the Looking-Glass*, Alice found that the chess pieces had come to life, and that the White King had fallen to the floor. When she picked him up and set him back on the table, he exclaimed, “The horror of that moment I will never forget!” In the terminology I’ve been using in this paper, he would have said that not only the physical experience but also the feeling of horror that accompanied it had entered his permanent memory. When his wife the White Queen heard that, she just huffed that unless he made a written memorandum of it, even the feeling of horror wouldn’t get past his holding memory. (Of course, we can’t be sure but what she was just venting accumulated exasperation left over in her own LTM from earlier experiences with her husband.)
- Second, when an incoming stimulus hits a non-affective item that is connected to a strong affective item, then that affective item is likewise stimulated, and that stimulation may lead to various images being put into WM that are irrelevant to the original sensory item, and this image may in turn stimulate, back in LTM, activity which is likewise off-target as far as the desired learning is concerned. For example, if my mind is busy visualizing possible long-term effects of a diagnosis the doctor has just given me, I am less likely to retain details of other things the doctor is trying to convey to me. Metaphorically, it puts “clutter” onto the worktable that interferes with noticing, sorting, and experimenting. Evidence for this “clutter” effect in the limited capacity of working memory comes from a wide variety of sources including social, clinical and experimental psychology.
- Third, once these elements have been stored, *they participate in the associative networks* that make recall / retrieval / reconstruction possible. In so doing, items of affect contribute to our own internal reactions to what we see and hear ourselves doing and saying. And remember that many researchers believe that items of affect are *central* to the organization of such networks. Again, support for this assertion is broad, coming from psycholinguistics and cognitive science as well as from neurology and psychoanalysis. In this centrality, I

*“Humanism” and Yokum’s Error*, p. 10

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think we have an important part of the answer to the question about what it is that places a new word or a new structure at one point or another along the PM-HM continuum.

- A fourth influence of affect on learning is that there is also the matter of playing back or reviewing material we have seen or heard. To the extent this playback and review experience is voluntary, affect certainly exerts an influence on what we choose to play back and when. Even where playback is involuntary, however — the so-called “din in the head” — affect modifies our reactions to what the playback has brought into working memory.
- Finally, affect can also *interfere* with one’s ability to draw on and make use of material that’s *already well established* in LTM, even in the native language. We see this most vividly in stage fright, but as we know only too well, it may also play a role in the learning and use of foreign languages.

### Dealing with affect

There is consequently great practical advantage in dealing well with the affective side of learning. This implies that:

- We need to be sure that the nonverbal experiences and meanings that accompany the linguistic forms our students meet are rich and complex — rich and complex in their content, and rich and complex in their tie-ins with the learner’s various purposes, needs, drives, motivations. It also implies that:
- We need to find ways of dealing with the emotional by-products of the methodology in ways that will minimize “clutter” during processing of new input; ways that will promote positive internal feedback to accurate production; and ways that will also minimize the interference of emotion in retrieval and use of what has already been processed and stored in LTM.

### WHY “HUMANISTIC” METHODS DON’T NECESSARILY DEPEND ON WISHFUL THINKING

I would say, then, that the three “humanistic” methods I know most about are effective in teaching language not just because it’s “nice” to build independence, autonomy and responsibility (as in the Silent Way); not just because it’s “nice” to help people in dealing with their stresses, interpersonal conflicts, and challenges to their established value systems (as Counseling-Learning seeks to do); not just because it’s “nice” to open up new ranges of ability by means of releasing people from various negative assumptions they have picked up in the past from other people (which is the central goal of suggestopedia). In practice, the “independen-

*“Humanism” and Yokum’s Error*, p. 11

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dence,” the “autonomy” and the “responsibility” of the Silent Way all of them open up to the learner new and rich vistas of awareness, vistas even of awareness of awareness, concerning his or her own cognitive functioning in general, as well as awarenesses concerning specific words and structures. In practice, the therapeutic orientation of Counseling-Learning ensures that the linguistic material worked on in class has relatively strong personal associations and emotional content for the particular learners involved, and of course Counseling-Learning also dramatically reduces the “clutter” that such anxieties place on learners’ worktables. And in practice, suggestopedia in its own unique and carefully orchestrated ways reduces clutter-producing anxieties and provides rich, complex and affectively positive material for storage in the networks of LTM. As far as the learning or teaching of words and structures goes, we can account for much of the effectiveness of the “humanistic” approaches in terms of the somatic and psychological factors included in the model I’ve sketched above.

In general, then, I see inherent in the "humanistic" approaches certain general strengths:

- Since by definition they extend learning far beyond the purely cognitive range, they tap into broader and “deeper” networks within LTM.
- This means in turn that the affective elements — the purposes and emotions present in an activity — are relatively strong.
- Since many of the meanings and images involved in the usual activities associated with these approaches are self-generated by the learner, these meanings and these images tend from the beginning to be well-integrated into the learner’s existing memory structures.
- All of the above factors taken together should enhance the crucial activities that harmonize the relations between HM and PM.

*Insofar*, then, as the “humanistic” approaches deal with life goals as well as with purely linguistic goals, and deal with them more insightfully and more effectively than some other approaches do, and *insofar* as the "humanistic" approaches deal more insightfully and more effectively with the centrally-important affective side of language study, they potentially have a practical advantage over other approaches. In this sense, justification for using them does not depend on wishful thinking — on Yokum’s Error. *Quod erat demonstrandum!*

*“Humanism” and Yokum’s Error*, p. 12

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BUT:

I would like to add two qualifications to what I have said in this paper. The first is that I do *not* believe any one of these *methodologies* (or any other methodology, for that matter) offers *the* answer, or even the *best* answer for language teaching as a whole. Clearly their applicability will vary from level to level, from setting to setting, even from individual to individual. I do however think that a working knowledge of each of these *approaches* can cast important light on every learner at any level. I also believe that applications or adaptations of these approaches would be more widely and more frequently appropriate in most settings and with most learners than is realized by teachers who are untrained in them.

The second qualification is that concern for “life goals” is not the exclusive domain of the “humanistic” approaches. Arnold Irwin was my teacher for 9<sup>th</sup> grade Latin, which was my first exposure to any foreign language. Mr. Irwin’s area was social science, but someone had to teach the Latin class, so he did. I, on the other hand, was sitting there with all the aptitudes and predispositions that would later take me through an enjoyable career tinkering with languages from around the world. It’s hardly surprising, therefore, that I occasionally noticed an error in Mr. Irwin’s own Latin. Whenever I did, I pointed it out immediately and publicly. Mr. Irwin could have reacted with embarrassment or with annoyance or with some kind of indirect retaliation, but he never did. The man’s grace at those times made an impression on me even then, and has for over sixty years served me, I hope, as a model. I doubt all this was part of some consciously selected “life goal” that Mr. Irwin was working on in us. It was just the man.

We can consciously choose or not choose one or another set of “life goals” that we want to help our students work on. We can pursue those chosen goals openly and intentionally or indirectly and covertly or not at all. But whether we are consciously working on such matters or just on language skills, the “life-goals” that will be affected most in our students are not necessarily the ones we think we are putting across. They are the goals — the values — that our students find built into us and into how we teach them, our fellow human beings, day by day.

*“Humanism” and Yokum’s Error*, p. 13

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*"Humanism" and Yokum's Error*, p. 14

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ENDNOTES  
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<sup>1</sup>This is the English original of "Les approches 'humanistes' tiennent-elles de l'erreur de Yokum? Une opinion personnelle" in *Apprendre les langues étrangères autrement*, which was the January, 1999, issue of *Le français dans le monde*, edited by Jean-Marc Caré. I would like to thank M. Caré, for his kind invitation to contribute to that volume. This paper summarizes and occasionally includes extended quotations from my recent longer treatments of the subject, especially Stevick 1996, 1998, and a chapter in Arnold (1999).

<sup>2</sup> Dealing with these uses of "humanistic" was the chief purpose of Stevick 1990.

<sup>3</sup> This particular example is developed very instructively by Swartz in a brief narrative that provides the backbone for Chapter 8 of Stevick 1998.

<sup>4</sup> This stern behavioristic view, derived from Bloomfield 1933, was explicit in my earliest training in language teaching.

<sup>5</sup> Dulay, Burt and Krashen 1982.

<sup>6</sup> The STM-LTM distinction was featured prominently in Stevick 1976, and in fact became one of the reasons why that book needed to be replaced.

<sup>7</sup> In this sense, mechanisms that seem conscious and controlled are in fact largely automatic and unconscious. (McLaughlin 1987, Halgren 1994, Schumann 1998). This is one important sense in which memory, self-organization and even awareness can be produced and simulated by largely unconscious mechanisms.

<sup>8</sup> Chapter 6 of McLaughlin 1987.

<sup>9</sup> On this aspect of memory, see the discussions of "simulation" and "stabilization" in Stevick 1996, p. 85.

<sup>10</sup> Di Pietro, Robert J. 1987. *Strategic Interaction*. New York: Cambridge University Press. My own interpretation of certain features of Di Pietro's system is found in Stevick 1993.

<sup>11</sup> Fuller description of a format designed to integrate the HM and PM aspects of memory functioning may be found in Stevick 1996, pp. 201-208.

<sup>12</sup> On this topic, see Schumann 1998. More fundamental, and reaching far beyond the field of foreign language teaching, is Damasio 1994.

*"Humanism" and Yokum's Error*, p. 15

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