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<p>المحاضرة: الثانية</p>	<p>أسم المادة: طرائق – Methods</p>
<p>عنوان المحاضرة: مجموعة مترابطة</p> <p><b>A Coherent Set</b></p>	

## A Coherent Set

Returning to the methods in this book, we will see that it is the link between thoughts and actions that is common to them all. But there is another way in which links are made in methods, and that is the connection between one thought-in-action link and another. A method is a coherent set of such links. Methods are coherent in the sense that there should be some theoretical or philosophical compatibility among the links.

It would make little sense, for example, for a methodologist who believes that language is made up of a set of fixed patterns to characterize language acquisition as a creative process, and to employ discovery learning techniques to help learners discover the abstract rules underlying a language in order to enable them to create novel sentences.

To say there is **coherence** among the links does not mean, however, that the techniques of one method cannot be used with another. The techniques may look very different in practice, though, if the thoughts behind them differ. For example, Stevick (1993) has shown that the simple technique of using a picture to provide a context for a dialogue that the students are supposed to learn can lead to very different conclusions about teaching and learning depending on how the technique is managed.

If the students first look at the picture, close their eyes while the teacher reads the dialogue, and then repeat the dialogue bit by bit after the teacher, repeating until they have learned it fluently and flawlessly, the students could infer that it is the teacher who is the provider of all language and its meaning in the classroom. They could further infer that they should use that ‘part of their brains that copies but not the part that creates’ (1993: 432).

If, on the other hand, before they listen to or read the dialogue, the students look at the picture and describe it using words and phrases they can supply, and then guess what the people in the picture might be saying to each other before they hear the dialogue, they might infer that their initiative is welcomed, and that it is all right to be wrong. Further, if they then practice the dialogue in pairs without striving for perfect recall, they might also infer that they should 'use the part of their brains that creates' and that guessing and approximation are acceptable (1993: 432). We can see from this example how a technique might look very different and might lead students to very different inferences about their learning, depending on the thoughts and beliefs of the teacher.