



Scaffolding in an ESL Class Consisting of Learners from Various Background: Contribution from Teacher

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Literature in SLA (Second Language Acquisition) is more than ever concerned with tasks in the English as a Second Language (ESL)/English as a Foreign Language (EFL) classroom, as can attest the impressive number of researchers and practitioners who have shown a keen interest in the issues, Swales (1990), in quite an extensive way, Crookes (1986), Candlin (1987), Long (1985), Nunan (1989 & 1993), Prabhu (1987), Rost (1990). According to Pica, Kanagy, & Falodun (1993), in spite of the wide range of perspectives, the most encompassing idea is that a task has a goal whose attainment is made possible by the actual and active participation of learners in an activity directed toward the realization of the task. The enthusiasm about tasks in formal instruction may be justified by the fact that tasks forward better learning; also, the tremendous efforts being made to link theory and practice during task accomplishment is viewed as a way to break the encapsulation of the classroom from the society at large. This is now overtly acknowledged by a number of scholars in the field (e.g., Crookes & Gass, 1993). This interactionist movement, widely observed in some SLA mainstream theories, is even more prominent in the framework of the sociocultural theory that grants it quite a particular place. Brooks and Donato (1994) extol the virtues of tasks in formal instruction as being quite instrumental in forwarding language development. They contend that during interactions, participants' commitment to the task in unison results in true engagement and a control over the task, something that pays off during the construction of the meaning and in future situations.

The social milieu in sociocultural theory is prevalent as it is the foreground on which social rituals, routinized practices that bear essence of life unfold (Thorne, 2000: 225). In this milieu, language, according to socioculturalists, is molded in social interactions from the interpersonal to the intramental level. From this, language is the sum of experience of the world of a given speech community in its genetic, historical and



Revue Baobab: numéro 5
Second semestre 2009

ontogenetic development (Carrol, 1956 quoted by Swales, 1990, p. 29; Van Lier, 2000). As such, language appears to be the major mediating means during social interactions (Daniels, 1996; Wertsch and Tulviste, 1996).

Proverbs are essentially culture, space, and to some extent time specific. In this study, the task consists in explaining proverbs. As it were, classroom and society are linked up through practices and discourse pattern, as the former supposedly models the latter. Thus, within the context of an ESL class in particular, the microcosm of social life draws its substance from the supportive social milieu in which shared knowledge is an essential ingredient (Artigal, 1992). In this panorama, the teacher remains the expert whose support incites and stimulates novices toward celebrating social life. This view is step with CLT (Communicative Language Teaching), a major methodological approach in the English Language Teaching (ELT) where the teacher is assigned a central role, as a facilitator within the community of learners (Holliday, 1994; Bax, 2003). The aim here is to scrutinize, not only the type of interactional patterns that will prevail, but also the linguistic means learners are presented with as they endeavor to find the explication of American proverbs during smaller group session.

Methodology

The videotaping session for this study took place at the International Students Center, the Florida State University, during the English Conversation Class, generally concerned with themes centered on the American culture. This class on proverbs was introduced as another perspective from which cultural underpinnings could be furthered. The English Conversation Class, organized for international students and spouses, offers free attendance.

Participants

Participants consisted of 13 learners and 2 floaters (aides to the regular teacher¹). Learners (participants in this study) include international students, generally F1 and J1 visas holders, post docs, visiting professors and/or spouses. Though they all had had

¹ Instructors, the regular facilitator and her aides, are graduate students regularly registered at FSU at the Multilingual and Multicultural Department. They all have a few-year teaching experience as ESL tutors in formal as well as informal contexts



Revue Baobab: numéro 5
Second semestre 2009

some basic courses in English in their home countries, they all had limited Knowledge of English. Mostly, they were false beginners from low through high.

Procedure

The instructor handed out a list of American proverbs and proceeded to inform participants that the tasks consisted in explaining them (See list in Appendix A). Then, she tried to explain what a proverb is. After that, the class was broken into smaller groups, 2 groups of four members, and one of 5 people. The teacher instructed them to work together toward explaining the proverbs in their own words. After working on the task for about fifty minutes in smaller groups, class got together in a plenary session.

Data

The whole session was videotaped (about ninety minutes). Because of the morphology of the classroom the camera had to be set up at the side of the room directly opposite to the teacher's desk. Also, in order to subdue the nervousness of participants, including the teacher, it seemed a perfect idea to keep the camera in one single spot. At times, zooming in parts of the class was hard to achieve. However, the main instructor was fully captured.

The data were transcribed and organized into two (2) parts with several episodes each. An episode was dedicated to each proverb and/or group. The main criteria for selecting proverbs to include in the study were clarity of sound and images on one hand, and partial or a full treatment of a given proverb.

Transcription conventions:

S: student; Ss: students; Su: unidentified student (during the larger group session); t: teacher aide; T: regular teacher; [xxx]: inaudible; [...]: silence; [+++]: long silence; {...}: hesitation/looking for words; { } : transcriber comments.

Findings

The main instructor either paced the room stopping and lingering by a group or sat at her desk. Once in a while she wrote the remaining time to the plenary session or encourage them to talk, such as in line.



Revue Baobab: numéro 5
Second semestre 2009

A few elements are offered to illustrate the instructor's interaction with smaller groups as they were engaged in the completion of the tasks and during the plenary session. By way of giving instructions related to the task, the teacher said:

004 T: Here we have a list of some popular English proverbs. Let us try and get what they mean.

Split up in smaller groups. And with your small group look at these and talk about them, and we will come together to talk about them.

It is worth noting that it was the very first time this class had ever been engaged in this type of task as an instructional event. Therefore, they had no previous experience to build upon. That is why I think that the instructions as worded seemed to fall short of their aim. They lacked in potentials for the drive to carry the task out, as they sound like mere flat statement. Rather they should be the first support toward the realization of the task. Instructions to the extent they are effective should offer strategic assistance (Goldenberg, 1991). The teacher should have offered the type of assistance that allows learners not only to cope with the present task but also subsequent ones of the same nature.

Elsewhere, in episode 5, the teacher's failure to provide support may be likened with a resignation in a literal way. Admittedly, the teacher is a moderator, a facilitator during group work. That is to say he steps in to support the execution of the task in critical moments. But what follows seems quite the opposite:

033 S1: A molehill is a small amount. A mountain is a big amount. So it takes a long time to make a mountain out of a molehill.

034 S2: {Nods and adds} It takes a long time

035 S1: It takes a long time to make a mountain out of a molehill properly.

036 SS: {Laughs}

037 T : {who has been observing for a while says} He is making a mountain in his mind.

038 SS: {laughs}

039 T : [xxxx] { draws a molehill and a mountain on the sheet S1 had in front of him}. We're gonna get together and talk about that.

040 S1: What is to make out of?

041 T : Let us suppose I have some potatoes and I want to make some French fries. I cut potatoes {gesture: hatching potatoes}, and I fry them in the oil. I take them out[xxx]. I have just made French fries out of potatoes.

042 S2: So, you make mountain with a molehill?

043 T : Does that helps? Does it make sense?



Revue Baobab: numéro 5
Second semestre 2009

044 SS: {the whole group burst out laughing}

In line 035 student S1 made a statement that clearly shows that the meaning is not captured. Then the instructor first attempted to support in line 037 ('He is making a mountain in his head'), then she postponed further assistance until the plenary session as one can see in line 039 ('We're gonna get together and talk about that'). It is not clear whether the group really understood her explanation. As shown in the enquiry in line 040, S1 who seemed to run the show does not understand the phrase 'make out of'. It is the facilitator's duty to see to it that the process of interpersonal communication is effective. But this was not the case, to say the least.

The enquiry of S1 put everything back on the table, as evidenced line 041. Here again, the instructor's explanation was not really understood. Line 042 seems a perfect illustration of the fact, "So, you make mountain with a molehill?" It would seem that here too, the instructor failed to double check what S1 meant and went ahead and asked a type of questions that do not seem to help at all because they appear to be totally irrelevant, as one can see in line 043.

It is clear that the instructor first put off assistance till later but was forcefully brought into the debate; then, once again, he failed to listen between the utterances of learners. Consequently he wasted a sound occasion to activate the ZPD (Zone of proximal Development) of learners. In other words, the instructor missed a perfect opportunity to scaffold them to construct the meaning.

Furthermore, in episode 4 the teacher seems to have ignored the learners bidding for help:

027 S4: What [XXX] mean a stitch save nine?

028 T: {Draws near}. Hi guys!

029 S1: One final clothing complete the whole work.

030 T : Does everybody talks together? Tell me what you did. Did everybody talk to each other [XXX]? Was that helpful? [XXX] But...it is also about things in general

The question of S4 in line 027 prompted S1 to make an inaccurate statement in line 029 in the presence of teacher whose sole and only reaction was as shown in line 030. Yet, it is obvious that learners were being regulated by the task, here. So, that was



Revue Baobab: numéro 5
Second semestre 2009

the right time for the teacher to help them regain control over the task by regulating them by means of appropriate linguistic support. But instead, she asked impertinent questions. Not only are these questions irrelevant, but also being yes/no type, they would not seem very stimulating, as they don't lead to further engagement.

The teacher's assistance during task constructions leaves much to desire as hinted above. However, he seemed really unleashed during the plenary session (Don't judge a book by its cover):

068 T: No, what it is saying...yes, get to know each other better [XXX]
talking about people; but we are also talking about situations [XXX].
May be something looks good? You need to know it better. Something you
don't really know, you need to find more information before you make a
decision, right?

116 T: {trying to refine the drawing} Anyway it is a mole. And there is a hole. But in
order to make the hole he has to push the dirt out. So, there is a little hill, a little molehill.
And here is the man {T draws a very tall man} right? He is so big we cannot see his head,
ok? There is the man. {Now facing Ss and pointing to the molehill} and the molehill very
small. But when he comes across the molehill, he goes {playing out} ' Oh no, how would
I get across?'

The instructor's interventions during task elaboration in smaller groups and the plenary session sharply contrast. She proved quite ineffective in helping learners construct the task, but in turns was very vibrant when the class got together.

The lack of timely and appropriate assistance from the instructor put a lot of constraints on the completion of the task during the smaller group work session. Only four out of the ten proverbs were near completion during smaller group work. In light of the overall outcome of the task, it would seem fair to say the teacher was not very successful, to say the least, as far as helping learners realize the task.

Discussion

The teacher's assistance mostly fell below expectations because of her shortcomings in terms of abilities to manage group work and the pattern of cooperation she offered.



Revue Baobab: numéro 5
Second semestre 2009

On an earlier page I denounced the fact that the teacher put off her assistance till the plenary session, i.e., in line 039 when she said ‘...*We are going to get together and talk about that*’, and also when she deliberately withheld assistance in episode 4, lines 028-030. The fact that she deferred her support when it was badly needed would seem to reveal fundamental assumptions underlying group work management and assistance. I am tempted to think that, like many practitioners all over the world, she believes that for the task to be executed it was enough to assign learners to various groups. In this light, at best; teachers just float to make sure that students are ‘talking to each other’ to repeat the instructor in this study, line 030 (Does everybody talks together? Tell me what you did. Did everybody talk to each other . . . Was that helpful?) if not they go about doing other businesses pending the plenary session. In keeping with this spirit, clarifications or anything from teacher that could work toward easing the task completion should wait till that time. What is said here may well be justified by means of lines 104, ‘*hum...I think it is about doing it right...*’ and 110, ‘*But it is not the same as this.*’ Teacher’s reaction to S1’s wrong perception of the proverb should have been made earlier in small group activity in episode 4. That it took place in the larger group activity is quite revealing. This misconception of group work is strongly denounced by Platt and Troudi (1997).

What is revealed in the above development would also seem to inform about the preference of the teacher in terms of teaching style. During the plenary session, the teacher made a show of striking ease in explaining proverbs or some of their aspects, as shown, for instance, in lines 068, 071 and 116. These long yarns are undoubtedly forms of assistance as they stimulate the cognitive structure of learners in one way or another. Yet, they may not be termed scaffolding which fundamentally rests on both the agency of the novice and guidance of the expert during the actual construction of instructional tasks. Rather, they seem to point to the monopoly of floor and speech, the very attributes of the recitation script. At issue here is the old vision of teaching/learning: the teacher, the fount of knowledge fills up the empty containers exemplified by learners. This outlook is strongly decried by proponents of the interactionist movement who believe that learning is neither linear nor cumulative (Platt and Troudi, 1997; Verity, 2000) and that learners are more than mere machines recording input that is then played out later, but entities



Revue Baobab: numéro 5

Second semestre 2009

involved soul and body in developing the self during interactions (Ohta, 2000, Lantolf, 2001).

As said earlier, the teacher put somewhat aimless questions at some critical moments to group one in episode 4, line 30, ‘ (T): Does everybody talks together? Did everybody talk to each other [xxx]. Was that helpful? ’. I would like to improve the opportunity to highlight the importance of questions in the perspective of sociocultural theory. Questions in this perspective have multiple functions that exceed the role they are assigned in the major mainstream theories, for instance in the ‘conduit metaphor’ of communication. Among others, they are cognitive tools working toward furthering thinking process, engagement in speech during collective tasks or teacher-learners interactions, and thus work toward furthering the learning (Brooks, Donato and Mc Glone, 1997; Mc Cormick, 1997). Moreover, there is more to questions than modifying or clarifying the input (Platt and Brooks, 1994; Books and Donato: 1994). In short, questions are mostly instrumental in prompting and sustaining a dynamic collaboration, an effective comprehension and going on learning (Donato, 1994; Mc Cormick, 1997; Swain, 1997). Ultimately, questions in their diversity of types are semiotic means, so, as such, they are more than useful in the sociocultural framework. They should, therefore, be judiciously built into the scaffolding mechanism used by the tutor to better the outcome of teaching (Mc Cormick and Donato, 2000).

Conclusion

The above analysis reveals the blatant fact that the teacher was mostly unavailable, withheld assistance, seemingly for the wrong reason at critical times, or simply failed to understand messages sent to her. The foregoing offers a sound opportunity to reflect deeper on certain issues relating to teachers and their role, specifically, on issues relating to group work, on one hand, and on the concept of scaffolding, on the other. First, group work should not be regarded as a sinecure, something voiced by more authorized practitioners and researchers and which I wish to underscore here. For, it is often the case that the teacher thinks so. Rather tasks execution in smaller groups is very demanding because the instructor should be alert and ready to



Revue Baobab: numéro 5
Second semestre 2009

fill in the gap and relieve the group from any kind of blockage. He is a resource person, the last resort. As such he galvanizes learners by activating their ZPDs and take them a step further up, by enlightening, modifying their interlanguage with respect to both the construction of the task and the target language. And here come in scaffolding.

As teachers willing to move away from the old model of cognition prevalent in mainstream SLA, we need to understand the concept of scaffolding, which many teachers, including myself, are so enthusiastic about and which seems not fully grasped let alone to be properly implemented in the classroom. This study would seem to suggest that it is high time we subdued the fervor about the concept and get down to its pith, to avoid pitfalls concomitant with ‘fashionable’ words, terms or concepts widely used without a genuine insight in them. Scaffolding is not an abstraction, but a useful and dependable teaching technique within the framework of the sociocultural theory, as it is responsible for the activation of the ZPD where learning take place. This vision has benefited a wide reception, because it is promising. However, it is worth underscoring the fact that if we fail to master and handle scaffolding with care and purposefulness the future of teaching/learning within this framework is at stake.

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Revue Baobab: numéro 5

Second semestre 2009

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Appendix A



Revue Baobab: numéro 5
Second semestre 2009
List of Proverbs

1. Don't judge a book by its cover;
2. A bird in hand is worth two in the bush;
3. A stitch in time saves nine;
4. The pot calls the kettle black;
5. A penny saved is a penny earned;
6. When the cat is away the mouse will play;
7. To make a mountain out of a molehill;
8. A picture can speak a thousand words;
9. The best laid plans of mice and men go off' astray; and
10. Actions speak louder than words.

Appendix B

Data

Transcription conventions:

S: student; **Ss:** students; **Su:** unidentified student; **T:** teacher (main instructor); **[xxx]:** inaudible; **[...]:** silence; **[.....]:** long silence; **{...}:** hesitation/looking for words...; **{ }**: transcriber comments; **her...:** schwas

Data A (Introduction)

Episode 1 - Explaining what a proverb is

- .01 T: The handout here is about English proverbs. Does everybody know what a proverb is? What is a proverb?
- .02 S: [xxx] tell you something...what you have to do.
- .03 T: A direction her...these are good answers. Then her... I say people use proverbs [xxx] and talk about popular idea...{T goes on to explain what she thinks a proverb is.}

Episode 2 - Instructions:

- .04 T: Here we have a list of some popular English proverbs. Let us try and get what they mean. See if there are any proverbs in your language which say the same thing
- .05 T: Split up in smaller groups. And with your small group look at these and talk about them, and we will come together to talk about them.

Data B

Episode 1 (metatalk)

Group I

- 001 S1: We have 10 proverbs
- 002 S2: Oh yes, a lot of work {laughs}
- 003 S1: Do you know this proverb? (pointing to the first in the list)
- 004 S3: [xxxx] {shakes head and throw out hands} I don't know. I think you have to guess
- 005 S2: Guess!?!
- 006 {silence}

Episode 2: Don't judge a book by its color

- 007 S2: Appearance is like, her...when {...} {he was trying to explain the word}



Revue Baobab: numéro 5
Second semestre 2009

008 S1: [xxxx] you know nice cake. So good looking cake tastes better [xxx]. Appearance is opposite

008 S2: Yeah!

009 S4: {nods and smiles}

010 S1: Do you have this in Japanese? {S3, a Japanese girl is very quite. So, S1 is trying to pull her in}

011 S3: Uh {laughs and nods}

Episode 3: the pot calls the kettle black

012 S1: Do you know any of this?

013 S4: What is kettle?

014 S1: I know [xxx] {draws a pot and a kettle while other members of group watch}.

This is pot and this is kettle. Kettle is used to boil water. In old times [xxx] electricity [xxx] people used it. It gets dirty, if you cook with fire [xxx]

015 S3: {smiles and nods}

016 S2: Yes {nods to show understanding}

017 S1: Both of them are dirty. Both of them are black, but one [.....] {as a later comer was getting inside the room she was interrupted}. But pot call kettle dirty [xxx]. Both are dirty {...}, both of them are black, but one claims the other black. You see. Do you understand?

018 S3: {laughs and nods}

019 S2: {grins}

020 S4: yes, yes!

Episode 4: A stitch in time saves nine

021 S3: What is a stitch?

022 S2: {shaking heads} I don't know.

023 S1: It is [.....]{Paused and looked around for a clue that could help her. Knocked the desk out frustration}. Do you know? {That was to S4}

024 S4: {shakes head}

025 S3: This? {Showing stitches on her left sleeve}

026 S1: these are stitch

027 S4: What [xxx] mean a stitch save nine?

028 T: {Draws near} [xxx]

029 S1: One final clothing complete the whole work.

030 T: Does everybody talks together? Tell me what you did. Did everybody talk to each other [xxx]. Was that helpful? [xxx] But it is also about things in general.

Episode 5: to make a mountain out a molehill.

Group II

031 S1: It is her...like {...} {Gestures to describe a molehill, then draws one while SS watch}

032 S3: It takes a long time

033 S1: A molehill is a small amount. A mountain is a big amount. So it takes a long time to make a mountain out of a molehill.

034 S2: {Nods and adds} It takes a long time

035 S1: It takes a long time to make a mountain out a molehill properly.

036 SS: {Laughs}



Revue Baobab: numéro 5

Second semestre 2009

037 T : {who has been observing for a while says} He is making a mountain in his mind.

038 SS: {laughs}

039 T : [xxxx] { draws a molehill and a mountain on the sheet S1 has in front of him}. We are gonna get together and talk about that.

040 S1: What is to make out of?

041 T : Let us suppose that I have some potatoes and I want to make some French fries. I cut potatoes {gesture: hatching potatoes}, and I fry them in the oil. I take them out[xxx]. I have just made French fries out of potatoes.

042 S2: So, you make mountain with a molehill?

043 T : Does that helps? Does it make sense?

044 SS: {the whole group burst out laughing}

Data C: Plenary session

Episode 1: Don't judge a book by its cover

045 S: Don't judge a book her...by its appearance her... and design.

046 T: Does everybody [xxx] did you think that right?

047 SS: {choral} Yes! {Still some seemed lost}

048 T: So we have this book {showing a book}. Does it look interesting?

049 SS: {choral} No!

050 SS: {General laugh}

051 T: [xxx] it does not look important. As a matter of fact it is important [laughs]

052 SS: {long laughs}

053 T: May be it will be very interesting, right?

054 S: {S1 from group 1} we have the same in Korea.

055 T: Yes!

056 S: {S1 Gp1} you know, nice looking cake tastes better

057 T: Right [xxx] sometimes you can judge something by its appearances

058 Ss: {laughs}

059 T: So you see somebody and you see the way they look, you cannot judge who they are, right? What kind of person they are. Sometimes you cannot.

060 Ss: {laughs}

061 S: (S3 from group 4) We have the same expression in Chinese.

062 T: Right, how does it say?

063 Su: A man cannot be judge by his appearance

064 T: Right, right! Don't judge by appearances.

065 Su: What does it mean. Let us get to know each other or {...}?

066 T: What [xxx]

067 Su: {Showing that he does not understand}

068 T: No, what it is saying {...}yes, get to know each other better [xxx] talking about people; but we are also talking about situations [xxx]. May be something looks good. You need to know it better. Something you don't really know, you need to find more information before you make a decision, right?

069 S3: {group 4- to herself} don't judge by appearance.

Episode 2: The pot calls the kettle black

070 S: The pot calls the kettle black {laughs}

071 T: This seems kind of difficult, right? {She goes to the board and draws} Upon the board you have got a pot; you have got a kettle. Nowadays, the pot and the kettle usually are



Revue Baobab: numéro 5
Second semestre 2009

made of silver, like {...} not silver, but like silver color, marble, sometimes clay. But in the old days they used to be made out of iron. And when it was made out of iron, it would be black. They would both be over fire {she draws some fire under a pot and a kettle on the board}. And smoke from the fire would be all over the kettle and the pot. So this {pointing to the kettle} would be black. And this {pointing to pot} would be black from the smoke. Does it help?

072 S1: {from group 1} Yeah!

073 T: So what did you decide?

074 S1: {group 1} Both of them are black, but one of them call the other black

075 Ss: {laughs}

076 T: Right

077 S1: {group 1} Both of them are dirty, but {...}

078 Su: {from group 3} It makes fun of the other

079 S2: {from group 3} It is the same situation.

080 T: Right. They make fun of [xxx] teasing. Right, they are in the same situation, ok?

Episode 3: A stitch in time saves nine

081 T: # 3, group 3.

082 S3: Group 3, #3!

083 Ss: {laughs}

084 S3: A stitch in time saves nine. We talked about this proverb [xxx] it may express this meaning her ... when you can do it do it. If you postpone you can do it.

085 T: May be if you postpone it will be [interrupted]

086 Ss: {chiming in} More and more.

087 S2: {from group 3} if you don not do now, may be tomorrow it is going to be worse.

088 T: Right!

089 S2: {from group 3} You have no idea.

090 T: Right, so if my clothes are about to tear, there is almost a hole, right? Right, one little stitch will fix it.

091 SS: {joined in to show they understood}

092 T: But if I wait till it tears [xxx]

093 Ss: You will have a lot do. {Many thanked the teacher}

094 T: Was that hard to figure out?

095 Su: Yes [xxx] is in time

096 T: Yes, in time was [xxx] important. I think one stitch ... {T was interrupted}

097 Su: Her...please [...]

098 T: Go ahead

099 S3: {from group 2} What is the conclusion then?

100 T: What conclusion do you have?

101 S3: {from group 2} Do it while it is correctly

102 T: It is also [xxx]. You can also say if you do it one time and it is right, may be you will not have to do it many more times over again. Right, do it right the first time. That is another to look at it.

103 S1: {group 1} Yeah! We have this [...] [xxx]. One final stitch complete the whole work

104 T: hum...I think it is about doing it right... {interrupted}



Revue Baobab: numéro 5

Second semestre 2009

105 S1: {group 1} The reason I put it this way is that we have this kind of proverb.

106 T: Yeah, how is it?

107 S1: {group 1} There is a magic painter. He draws all dragon; and last he draws the dragon's eye and the dragon is her... {gesture indicating ascending movement} and dragon is alive and goes to the sky. So one final stitch can complete the whole work.

108 T: That's good. That's good.

109 Ss: {laughs}

110 T: But it is not the same as this.

111 Ss: {nods and laughs}

Episode 4: To make a mountain out of a molehill

112 S2: {group 1} A small problem her... comes a big problem, her... {throw out hands} yes!

113 Ss: {laughs}

114 T: Ok, right! I am going to draw the picture you should draw, because it looks good [xxx], ok? Here is the ground {T draws the ground}. There is a little mole in here {T draws the mole.}

115 Ss: {reaction showing they do not grasp}

116 T: {trying to refine the drawing} Anyway it is a mole. And there is a hole. But in order to make the hole he has to push the dirt out. So, there is a little hill, a little molehill. And here is the man {T draws a very tall man} right? He is so big we cannot see his head, ok? There is the man. {Now facing SS and pointing to the molehill} and the molehill very small. But when he comes across the molehill, he goes {playing out} 'Oh no, how would I get across?'

117 Ss: {laughs}

118 T: He is making a mountain out of a molehill in his brain. He has a very small problem but he is making a big problem. You hear this sometimes when someone is upset, very stressed about a very small problem. You tell them you are making a mountain out of a molehill. It is not that big deal.

119 S4: {group 2- a Russian girl} We have her... In Russian we have expression, 'don't make elephant from fly'.

120 Ss: {laughs}

121 T: Yes! {Nods and smiles}. Right, don't take a little deal to make big. {Pointing to herself} It is my attitude, right!

122 S3: {group 2} Does it mean 'don't worry about it?'

123 T: Yeah! Don't worry about little things.