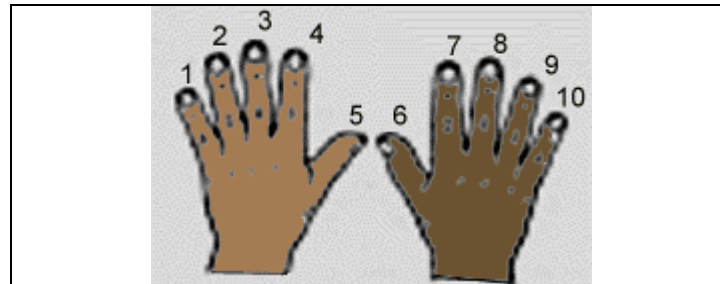


I. Polarities

B. A Closer Look at the Five Primary Polarities

Here is a memory-aid diagram to designate the five primary polarities from the total of ten polarities we will examine¹:



Five Primary Polarities	
1 Silence	10 Language
2 Right Hemisphere	9 Left Hemisphere
3 Left Hand	8 Right Hand
4 Image	7 Word
5 Verb	6 Noun



The first primary polarity is **Silence and Language**.

The nature and importance of the role of Silence in language has been lamentably under-appreciated in modern times. Assuredly, for tens of thousands, if not millions of years, early humans dwelled in and were fully aware of Silence. When Silence is ignored or replaced by words that have little silence in them, human beings and language suffer an irreparable loss. Today, like never before, we are inundated by a too rapidly spoken language, with mere noise following upon noise. People instinctively feel that they have lost contact with some of those essential experiences of silence that regenerate and refresh the springs of life and language.

Consider the following instances of such experiences:

Death

Despite all this, we still recall Silence during solemn moments. We publicly observe silence during times of profound importance such as at the end of a war or when we recall those who have joined the permanent silence beyond. Silence then has its place, and we value it. After World War I and after the attack on the New York World Trade Center, one or more minutes of silence typified our need for its indispensable healing power.

¹ An additional five *secondary* polarities are discussed in Appendix, 3 should the reader wish to find more evidence on this irrefutable truth about the nature of all things.

Holidays

Holidays are prescribed in every culture. Why is this necessary? It is a reflection of the rhythmical nature of all reality – rest and work, silence and language, sleep and activity. They are necessary **pauses** in the ongoing pulse of life.

Temple or Church Bells

Sound is best and deeply heard only when surrounded by silence. The great iron bell needs the silence of the surrounding monastic temple grounds and the silence of the forest to make its sounds resonate to our depths.

Love

Sometimes silence has a voice of its own. When we love strongly, we say, “*I love you more than words can say.*” Great experiences are *indescribable* or *beyond words*. We can be *dumbfounded* when something traumatic or unusual and unexpected happens. During those moments, Silence again reigns, and we respect her. (Silence is feminine, while language is masculine).

Admirable Person

We also equate depth with a person’s ability to be silent. Someone who talks all the time is considered to be unsettled, disturbed, and not within themselves. Someone who is taciturn and guarded in one’s speech earns our respect more than a talkative person.

Music

Why does music soothe us so? Music incorporates **pauses and rests** in a balanced and organized way; it repeats themes and sub-themes; it changes pace and timing; it rushes to crescendos and slips serenely into placid interludes. Without silence, we could not appreciate the unfolding of the melody.

Animals

When humans are paired for therapeutic or psychological reasons with animals, a bond of silence is shared between the human and the animal. The patient rediscovers the healing value of silence. The patient speaks; the animal offers an attentive but non-disruptive presence, a silent being there. But more than that, the animal offers a safe haven where the two can share quietude together, and find a bond in it. Pre-industrial society had a much closer relationship and kinship with the silent world of animals. Since the machine era, that silence – like so many other kinds of silence – has been driven from our urban lives.

Seasons

Max Picard, who wrote in the 1950s, talked of the necessary presence of silence amid our sound-filled world in his classic, **The World of Silence**.

He spoke of the seasons. The seasons fluctuate with silence and sound. Spring is like a babbling infant showing excitement for itself as it discovers the magic of sound and renewal and rebirth. Summer is talkative and teems with natural sounds. In fall, the sounds silently scurry away as days shorten and nights lengthen, and the warm becomes cool. Snow and winter are quiet and subdued. How silent are the mornings after a heavy snowfall, when the roads are not yet drivable before the snowplow cleans the streets!

Childhood and Old Age²

Picard also talks of the silence of childhood and old age. He calls children *hills of silence*. Indeed, childhood is a verbally active time, but as we can all recall, it includes moments of reflection, moments that stretched on forever, when silence was our play partner and counselor. If we have forgotten silence during our middle years, we must befriend it again in our senior years when we become steeped in retrospection, and stooped in stature.

Silence is an indispensable aspect of language. We should appreciate this in our design of approaches and methods. Any method that circumvents or ignores this is incomplete. To use a set of analogies, Silence is the Background, while Language is the Foreground; Silence is the Context, while Language is the Text. Silence is the Whole, while Language is the Part, which always returns to the Whole from whence it emerged.

Language has stress, rhythm, juncture, intonation, pauses, volume, and voice quality settings, but all rise from, remain embedded in, and are surrounded by Silence.

A comparable analogy to the analogy of Silence/Language is **Inhale/Exhale**. We must inhale air before we can speak. We derive our life-giving oxygen from the In-breath. We speak words and sentences in the Out-breath. We also expel waste gases, the result of metabolic processes in our body. We expel the carbon dioxide which is useful for the plants.

When we inhale, we receive the breath of life. We inspire; we take in new life which creatively activates. We process, digest, and distil the essence of what we have taken in. We then expire or expel, that is – give forth to the world – especially in our speech – the substance and product of our speech and assimilation and appropriation of life. We give form to life. **Inspiration is process; expiration is product.**

We continuously produce in speech more beautiful forms to capture and express the inner essence and feeling of our lives.

Furthermore, the value and uses of breathing and pausing in speaking, writing, and reading are matters of utmost importance – especially in the **oral tradition** - but they have been strangely neglected in contemporary times. Consider below Speech and Silence in ancient and religious oral traditions.

Speech and Silence in the Ancient and Religious Oral Traditions

Oratory and public recitation of literature were once essential skills in the Greek, Roman, Medieval, Renaissance, African, and other traditions; people spoke and heard words of power and meaning in their communal and public lives. Entire communities were able to remember and recite long epic poems, relate innumerable stories, and share with one another public recitations of literature of all types. But the oral tradition has seriously been neglected since the days of Shakespeare.

² There is yet another aspect of Silence – its negative or demonic aspect. A brief discussion of this important topic is included at the end of Appendix 4 (The Negative Aspects of Silence).

Plato even said that writing would kill speech. Today that is happening. We have the written word, books, newspapers, but people withdraw into rooms and cubicles where they peruse the words undisturbed. Speaking – both formal and informal – has become a lost art. The power of the language has been diminished. Just as we have become numb to images (of violence, of questionable morality), we have lost our sensitivity to words, their impact, and their importance in the scheme of things, because they are bereft and forlorn, ***divorced from silence, and exiled from public recitation.***

Native American tradition has been unscripted for millennia. Yvonne Johnson, a Cree woman from the First Nations of Canada, comments on the cultural transition from an oral tradition to a written one:

“It is sometimes easier to say thoughts than to write them because saying something is living it, feeling it, connecting with it again. No writing can capture that fully. In a way, speaking is alive, writing makes it become dead.” (Yvonne Johnson in *Stolen Life: The Journey of A Cree Woman* by Rudy Wiebe & Yvonne Johnson)

Their cultures value words - spoken words - and the full environmental context in which those words are spoken.³ In December 1997 in the *Delgamuukw* decision, the Canadian government gave historic recognition to the oral tradition of Canada's first nations peoples, placing the oral tradition on an equal footing as any written or scripted tradition.

Ancient religious traditions have always cherished and nurtured both silence and chanting as inseparable practices for invoking the sacred. In the Christian and Hindu traditions, monks observed times of silence or went on silence fasts and frequently chanted their prayers. In Sanskrit the word for the practice of silence is called *mauna*. Wandering *gurus* and *sannyasins* still practice this method as a means to view the world, and to be able to absorb and be one with its true nature and essence. The *Rig Veda* consists of hymns that were meant to be chanted.

In Hawaii, **hula dancing** does not necessarily require instruments, but it does demand the chanting of the human voice in accompaniment with the dance. The voice was considered the supreme instrument⁴.



The second primary polarity is **Right Brain Hemisphere and Left Brain Hemisphere.**

Modern research on the twin hemispheres of the human brain has given rise to the mapping of the amazing uniqueness, the separateness of functions, yet the integral functioning, of the two hemispheres. Nature – in its uncanny and mysterious way – has shown us again the interdependence and converse aspect of reality: we know that the Right Brain controls the Left side of the body, while the Left Brain controls the Right side of the body. Language

³ They are aware that the context is as important as the text; they respected and felt a kinship with the forests and their creatures; they saw little merit in destroying it so that words could be recorded for future use or reference

⁴ See http://www.aloha-hawaii.com/hawaii_magazine/hula/hula.html

theorists know this, but have not incorporated it very well into their paradigms, models, or approaches. Howard Gardner's Multiple Intelligences Theory has, for instance, become well known to language educators and theorists, but such theorists do not seem to have incorporated his conclusions into the classroom in a substantial way. He explicitly tells teachers of the importance of the musical, artistic, and unconscious right brain, but **language is taught with little relevance to the musical and rhythmical character of speech, or with any visual supporting images or graphical aids.**

If it is true that in most people, two important areas of the brain which function in language ability (Broca's area and Wernicke's area⁵) are found only in the left hemisphere of the brain, then is it not necessary and commensurate with this fact that we devise teaching methods that appeal to the visual or right side of the brain, so as to ensure a greater amount of whole-brain activity, with positive and more lasting reinforcement than single hemispheric usage?



The third primary polarity is **Left Hand and Right Hand.**

Hands are used in language – for gesturing, for writing and typing, for clicking on the mouse, or for turning the page of a newspaper, magazine, or web page as we read. They are essential tools of our communication. We hold the paper with one hand, the pencil with the other.

We have a left hand and a right hand. Our fingers are different and we use them together in unconscious ways as we strum, pluck, push, pull, twist, write, erase, and do other actions with our hands. **Do human hands not lend themselves to being the metaphor or symbol for a learning system?** No batteries, no book required. All that is needed is two hands. The numbers {1, 2, 5, 10, 12} are numbers with which one can easily associate the hands, the fingers, or the hands and fingers together. **A system based on these numbers would seem to be a natural and common sense conclusion.**



The fourth primary polarity is **Image and Word.**

With our two hands and two cerebral hemispheres, we have created images and pictographs, symbols and words. Each of the two hemispheres performs special functions, and people in general tend to prefer and utilize one hemisphere over the other, such that it is for them the dominant hemisphere.

Image

People who are right-hemisphere dominant are often artists; they generate pictures and *images*. An **image** represents something that is not there, something that is not visible or view-able from that place. An image shows you something from another place and time. Thus ***an image is a visible representation of the invisible***. A photo or painting shows you someone who lived a long time ago or in another place. Images as symbols stand for things. They make visible to us that which we can't immediately tangibly view. They

⁵ See <http://www.une.edu/cas/lac/cornell.html>

make us think about something that isn't really there, but in our mind we imagine that it is.

Flags are symbols for countries. When we see a flag, we think of the country. The country is not there – we can't see it in its entirety or even partially. It is not there tangibly or visibly, but we know what the symbol represents. Our modern world (especially the advertising and business world) is replete with symbols that are there to remind us of a distant yet (for cash) attainable company product or service. We call them *logos*.

1	FROM VIEW TO MEDIA (from VISIBLE to INVISIBLE)	2	FROM MEDIA TO VIEW (from INVISIBLE to VISIBLE)
Visible or visualized world	Dual Process to partially re-create the image		
<p>↳Painting and sketching have a two-step transformative process: (1) Draw a sketch. The visible is recorded. <u>The visible is encoded</u> ↗↗</p>	<p>Images make the invisible visible</p>	<p>(2) Show the sketch to someone. <i>What was invisible to that person is made visible.</i> Your friend who didn't see the place or person in the picture can now see the sketched representation of that place or person. <u>The visible is decoded and partially re-rendered.</u></p>	
<p>↳Modern photography and television broadcasting is a double two-step transformative process: (3) Take a picture. The visible is recorded digitally or chemically – in a non-visual format. <i>The visible is made invisible.</i> <u>The visible is encoded</u> ↗↗</p>		<p>(4) Print the picture, show it to someone who wasn't there or didn't see it. <i>What was invisible is made visible.</i> Your friend who didn't see the place or person in the picture can now see the photo representation of that place or person. <u>The visible is decoded</u></p>	
<p>↳Television broadcasting makes the invisible visible, capturing moving objects and sound simultaneously: (5) Someone holds and points a TV camera. The visible is recorded digitally or chemically – in a non-visual format. <i>The visible is made invisible.</i> <u>The visible is encoded</u> ↗↗</p>		<p>(6) The viewer turns on the TV. Watch the show. <i>The unviewable event or person is made viewable or visible.</i> You couldn't naturally see the scene or game or persons at the TV studio or sports game, etc., but now you can now see the televised transmission photo representation of that place or person. <u>The visible is decoded</u></p>	
<p>Artists show us the beauty of the physical world. Their pictures stop time, and bring us a scene or image from another place and another time. Photojournalists show us images of people and places from other places around the world and from previous occasions.</p>			

2	FROM WORD TO IMAGE (from INVISIBLE to VISIBLE)	1	FROM VIEW TO WORD (from VISIBLE to INVISIBLE)
Dual Process to partially re-create the image		Invisible or textual world	
<p>(2) The reader of the letter forms a mental picture from your words and description. The non-graphic is made graphic. The invisible is made visible. You can imagine, visualize or picture in your mind what your friend saw. You can mentally re-create the setting of time and place.</p> <p><u>The visible is decoded and partially re-rendered</u></p>	<p>Written sentences (the words) make the visible invisible</p>	<p>↳ Writing a description of someone or some place has a two-step transformative process:</p> <p>(1) <u>Write a letter</u> to someone describing your holiday scenery or resort. The visible is made invisible. The graphic is made non-graphic. The words on the paper are non-graphic, and not the same as the scene you saw.</p> <p>↖ <u>The visible is encoded</u></p>	
<p>(4) The reader reads and decodes your story or description. The invisible is made visible. The code is read, and the image and setting and place that the writer visualized or saw are re-created in the mind of the reader.</p>		<p>↳ Writing a story or sentence involves a two-step transformative process:</p> <p>(3) <u>Write a story or sentence.</u> Your thoughts, images, ideas, or collected news details go from visible (what you saw or what you imagined your mind) to alphabetic code. The alphabetic code replaces your voice. The visible is made invisible.</p> <p>↖ <u>The imagined is encoded</u></p>	
<p>Words - letters and technical and scientific essays - corner the visible and record it textually in a description. Their descriptions factually describe the reality at an atomic or molecular or subatomic level. Someone saw something, and described it in words. The reader of such a report can then imagine what the writer saw. What was unseen becomes apparent (noticed) in the reader's visualization based on the text description. Words record the passing observations of scientists, travelers, and journalists; and the imagined stories, fancies, and dreams of writers and poets.</p>			
<p>We far too often take pictures and words for granted, and fail to understand the dual transformative process that occurs in writing (and the subsequent reading), and in photography or painting (and in the subsequent viewing). Our need for images and our need for words culminate now in our unhampered use of the internet, with all its online radio, graphics, and verbiage.</p> <p>Would that we could achieve a basic level of English literacy around the world so that all people in all countries could enjoy and contribute to this awesome media and avenue for expression, capturing and sharing in images and words the fleeting details of their lives!</p>			

Word

Long ago in human history, someone carved an image, and it became a letter. ***A letter is an image of a sound heard in its wholeness emerging from the silence that surrounds it and invests it with beauty and depth.*** All alphabets are scripts that we use to encode and to document the appearance and image of the world using collections of letters or symbols. We call those collections *words*. So even though a word is a piece of text, it is also an image or symbol for something. We say that word and image are different, but really word and image are both symbolic and interdependent.

People who are left-hemisphere dominant are the mathematicians and scientists; they generate *words* (texts, reports). A word is an image before it's a sound for those who first encounter it as an image, though it was a sound in origin before it was an image. ***A word is a sound captured in an image, but often people process the image and disregard and denigrate the sound. One should never do this, never.***

A word is both an *image* (you can see the printed letters) and *sound* (you can say it), and it stands for something else (the experience or reality behind it). But the word (as seen in print) is not the same as the object to which it refers. Although they try, all words finally fail to capture the fullness of the reality to which they refer.

Words record what is Invisible in the Visible world. In science and religion, they reveal its structure, form, and inner truth. They distill outward reality to its structural and constitutional character. They are the scripture or plan of the world. They codify the Invisible. Words are a code, but you have to interpret it, and interpret it correctly.

Words encode visible reality in a non-graphic format. We use words to describe things, and we mentally create pictures and images as we read. We visualize as we read. We respond to symbols and metaphors.

We use our blanket of words as our referential lens through which we gain and share our perspective on things. ***Words themselves do not display any material characteristic or image (other than that which they conjure). They are entirely intangible, immaterial, non-substantial, yet they evoke and call to our imagination, the name, form, and semblance of all things.***

We think they cover everything. We really think we've got reality covered. But, how far from the truth that is! To teach people that Language is the complete or adequate reflection of reality is a terrible misconception or deceit to practice on people. ***All language is but a footnote on the inexhaustible richness and mysteries of silence and manifest reality, which lie behind all words and from which all words emerge. Words are the map, not the territory.***

Dowling (1994) has written a poem entitled ***Words As Half-Light Creatures*** about the insufficiency of words:

*All words Are Poor Things
Creatures of the Half-Light*

*Fleeting Shadows of the Bright Day
They Trail the Steps of our Way
If They Capture or Better the Path
Redeem or Relieve the Way
Some Use may Reside in Them
Some Light may Abide in Them*

This octet echoes a couplet by Byron:

*Who hath not proved how feebly words essay⁶
To fix one spark of beauty's heavenly ray?*



The fifth primary polarity of **Verb and Noun**:

Written language is the beginning of modern history. It is the distinguishing hallmark of the beginning of civilization. As just speakers of languages, we were amateur humans. When we devised writing systems, we went professional.

Languages are comprised of Vowels and Consonants, which usually team up to give tens of thousands of many combinations and syllables, which in turn yield millions of words. In ancient Sumerian, single Vowels were also words. Sound and breath had great significance. Vowels employ the breath freely and open-endedly. They are the core of words. But consonants are formed by restricting or blocking the breath – that is, by constricting or channeling the airflow. **Vowels** symbolize the willingness to listen and speak freely, and move freely with the air and the universe around oneself, while **consonants** symbolize the need for containment, form, and pause in the onward movement of life. This is yet another polarity deeply embedded in the character of language.

In modern English, almost all sentences parse down, devolve, and deconstruct to two main components: the Verb and the Noun.

The **Verb** represents change and malleability. The **Noun** represents stability, pause, and permanence. Language teaching has swung from a rigid grammar based approach (Latin has five noun declensions) that portrayed language as a system with a finite, measurable, and totally predictable aspect, symbolized by the Noun, to a non-grammar communicative based approach which emphasized talking, action, movement, innovation, which are symbolized by the Verb. Thus one can look at the history of modern language teaching theories as being a movement away from the Noun toward a more extensive embrace of the Verb.

The relevance of the Verb/Noun duality shows up, for instance, in the analysis of phrases in the English sentence. By highlighting the key importance of verbal and noun phrases, modern linguists acknowledge the importance of the Verb/Noun polarity.

Previously, there was little acknowledgement of the frequency and importance of phrases in all language usage. Linguists, however, have now identified the many forms of Noun phrases and Verbal phrases, and in addition, adverbial

⁶ try, attempt. This quote is from *The Birde of Abydos, Canto I, Stanza 6*.

and adjectival phrases. They have not, however, developed a method of teaching students how to use verbal and noun phrases, adjective and adverbial phrases effectively. **The important part, after all, is not the definition or the analysis of phrases in a sentence, but the actual use of them at the beginning, middle, and end of sentences. We will demonstrate thoroughly how this can be done later in the book.**

We must remember that *not all parts of speech⁷ are equal*. Everything is clustered around the main verb and the main noun or noun-substitute, the pronoun. Thus, the verb and noun are paramount, with the verb having a slight edge because of its frequently occurring related forms, the *verbals*, and because process and change (the verb) are more central to reality than product and stability (the noun). The TPR Approach starts with the simple and imperative form of the verb, thus also emphasizing its importance. English has four verbals that occur with a high frequency in journalistic and mainstream written English. **The verb is the moving heart, but the noun is the stable head.**

Just as *yin* carries the seed of *yang* in it, and vice versa, both Noun and Verb are often inter-transformable or interchangeable. The verb *create* can be written in the noun form as *creation*. *Move* changes to *motion*, but *sojourn* doesn't need any changes – it already is both noun and verb. Korean has a formulaic way of making this conversion – as I am sure do most languages.

So, it appears as though linguists to some extent realize the importance of Verbs and Nouns, but **they do not see them as complementary pairs that reflect the bipolar nature of language, and how this verb-noun bipolarity constitutes the foundation for language instruction.**

They also do not seem to recognize that the Verb-Noun polarity is a fundamental expression of the character of the world, as seen respectively from an Eastern and Western viewpoint. Thus *the Orient* has stressed the outside world and the observation of nature as a continuous process of change and transformation, à la Hinduism and Buddhism, and therefore has stressed the *verb* as primary. The *Western world*, on the other hand, has stressed the individual subject as the center of experience, and therefore highlighted the *noun*.

⁷ This term will soon be replaced with new one, Kinds of Words.



So, in summary, we see that there is a linked and logical sequence to these primary five dualities. The chart can be read left to right, line by line, or it can be read top to bottom, down each column.

Five Primary Tonal Themes			
↓	Silence encompasses language and symbolizes the hidden underappreciated underused, underdeveloped depths of the invisible, represented by the latency of the	Language represents the dominating rational worldview which is governed by our	↓
↓			↓
↓			↓
↓	Right Hemisphere which controls the	Left Hemisphere which controls the	↓
↓	Left Hand that generates an	Right Hand, the dominant controlling defining hand that holds pen in hand and writes the	↓
↓			↓
↓	Image and invests it then with color, animation, and movement, typified by the	Word which as text represents the world and stops history, is stable, and is typified by the	↓
↓			↓
↓	Verb which represents going, change, movement	Noun which represents stopping, stability, permanence	↓

Do you see now how clear it is and how easily it can be learned and taught when it is all summarized and condensed and holistically presented in charts and images, and can be tangibly represented by a pair of hands? Who will not understand this? And who can ever forget it?

R. Buckminster Fuller, the famous American mathematician, post-industrialist, inventor, architect, and energy systems expert, entitled his book of photos of people, places, and machines, *I Seem to Be A Verb*. Marshall McLuhan, the renowned Canadian media theorist, juxtaposed images and text in his book, *The Medium is The Message*. Both these books were written in the early 70s. Still, people are struggling to understand the principles about image and word, verb and noun, of which these two leading thinkers obviously had such a deep understanding.