

Institute for Christian Teaching
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**CHRISTIAN VALUES FOR FUTURE FOREIGN LANGUAGE
TEACHERS IN THE APPLIED LINGUISTICS COURSE**

by

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Introduction

This essay describes and presents some examples of how Christian values may be communicated in an applied linguistics course designed principally for the training of future foreign language (FL) teachers. As such, it is positioned within the broader dialogue concerning the integration of faith and learning. Consideration of how knowledge and belief intersect has existed as long as committed Christian educators have practiced their vocation. Each professor's response to this issue has importance on the personal level and has the potential to make a lasting difference in the lives of our students. The decisions made by educators regarding the place spiritual issues will take in their professional life also impact the Christian identity of the institutions for which they work.¹ Thus, the time each teacher devotes to "thinking Christianly"² about his or her discipline represents an investment with a high return for all the interested parties, including the most interested one of all, God himself.

As an increasing number of Christian scholars have become interested in the question of faith and learning and funds have been directed toward this end, educators in areas beyond the fields more frequently considered (e.g., religion, education) have begun to formally evaluate their areas of specialization and share their observations in a public forum. In the field of second language learning, Christians teaching English as a Foreign or Second Language (EFL/ESL) have long recognized the possibility of transmitting

¹ Robert Benne, *Quality with soul: How six premier colleges and universities keep faith with their religious traditions*. (Grand Rapids, MI: Eerdmans, 2001), pp. 28-33; Arthur F. Holmes, *The idea of a Christian college*, 2nd ed., (Grand Rapids, MI: Eerdmans, 1975/2002), p. 82.

² Harry Blamires, *The Christian mind* (London, SPCK, 1963) as cited in Steven Garber, *The fabric of faithfulness* (Downers Grove, IL: InterVarsity Press, 1996), p. 181.

value-related content through the vehicle of language instruction.³ Several participants in Faith and Learning Seminars such as the one for which this essay has been written have described the presentation of Bible-based content in the ESL/EFL classroom.⁴

Nevertheless, the field of foreign language teaching (i.e., the teaching of a language where it is not spoken natively⁵) has until relatively recently received little attention with respect to the integration of faith and learning. In the United States, the North American Christian Foreign Language Association was formed in 1991. Its website⁶ includes a list of articles and a few books focusing on Christian principles as related to the teaching of foreign languages in the U.S.,⁷ and a corresponding refereed review, *Journal of Christianity and Foreign Languages*, has been established. Among Seventh-day Adventist institutions of higher education in the North American Division, the Adventist Language Teachers Association (ALTA) was organized in the 1970s and existed through the early 1990s, but was dissolved after a lengthy period of inactivity.

³ For example, Don Snow, *English language teaching as Christian mission* as cited in David I. Smith and Barbara Carvill, *The gift of the stranger: Faith, hospitality, and foreign language learning* (Grand Rapids, MI: Eerdmans, 2000).

⁴ See for example Shin Dong-kyun, "Integrating the Bible in the study of English as a second language in a secondary school, *Christ in the classroom*, 30 (Washington, DC: Education Department, General Conference of Seventh-day Adventists 2002), pp. 197-213; Ritha Maidom-Lampadan, "Integrating faith and learning in teaching English as a second language: Possibilities in grammar classes, *Christ in the classroom*, 27 (Washington, DC: Education Department, General Conference of Seventh-day Adventists, 2000), pp. 169-186; Judy H. Poblete, "Communicating Christian values through teaching English as a second language: The uses of poetry, *Christ in the classroom*, 24 (Washington, DC: Education Department, General Conference of Seventh-day Adventists, 1999), pp. 277-298.

⁵ While technically speaking EFL falls in the category of foreign language teaching, it is not usually placed with other languages that are taught outside their home territories. We will exclude it following this convention.

⁶ www.spu.edu/orgs/nacfla

⁷ These focus mainly on the more commonly taught languages, Spanish, French, and German.

In one of the early Faith and Learning Seminars, Höhn⁸ prepared an initial foray into the area of FL instruction from an Adventist perspective which reflected on the theological background of human language, its relation to culture, the importance of language teaching from a Christian perspective, and the Christian language teacher. While certain valuable principles were presented in this wide-ranging paper, there remains a need for further articulation of a Christian and a Seventh-day Adventist perspective in the area of foreign language teaching. A closely related need, which is our objective here, is the integration of Christian values in the effective preparation of Adventist teachers of foreign languages, and particularly of those who will be teaching at the lower “skill-acquisition” levels. The task of teaching future educators is crucial, carrying with it a tremendous responsibility and a wonderful opportunity to impact many more students that we will ever personally see in our own classrooms.

Christianity in the applied linguistics course

Regardless of the relatively recent elaboration of Christian and Seventh-day Adventist approaches to the integration of Christian values in foreign languages, they remain a relatively popular choice among Adventist high school and college students in the U.S. and a number of college graduates go on to serve as teachers of the languages they have learned. In an ideal situation, before entering the FL classroom as teachers, these graduates will have acquired a basic knowledge of what human language is, how it

⁸ Siegbert Lothar Höhn. “Teaching modern languages from a Christian perspective.” *Christ in the classroom*, 3. (Washington, DC: Education Department, General Conference of Seventh-day Adventists, 1989), pp. 41-60.

is acquired, particularly as a second language by adolescents and adults, and how it can best be taught.

Those seeking to earn a secondary school teaching credential in a specific foreign language in the state of California (USA) must either pass a course in applied linguistics or earn an acceptable score on an equivalent exam. The content of the applied linguistics course is outlined in detail by the state. The course, which is taught to upper classmen⁹ entirely in the target language, includes the areas of phonetics and phonology, suprasegmentals, pragmatics, syntax, semantics, lexicon, theories of second language acquisition, sociolinguistics and bilingualism, the use of technology in language instruction, and language proficiency assessment.¹⁰ Due to the relatively heavy requirements and brief time available, there seems to be little room to add any material without slighting the obligatory content. Our principal objective is mastery of the subject matter; however, this is not exclusive of the more profound goal of supporting the student's spiritual growth, and encouraging the development of Christian professionals who are prepared to live out their beliefs through their vocation as educators.

Several topical areas in the applied linguistics course offer opportunities for natural connections to Christian values to be made. The areas selected for comment here do not represent a closed set; they are simply offered as examples. They are also a reflection of the author's personal interests, experience, and training in particular areas. Those that have been omitted for reasons of space or, more likely, for a lack of

⁹ That is, students with advanced standing in the college's four year program.

¹⁰ In consonance with our school's mission to prepare workers for the benefit of the church, all students earning teaching credentials simultaneously prepare for certification as teachers in the public school system and in the Seventh-day Adventist educational system.

imagination here and elsewhere may simply be awaiting the comment of someone who has yet to share his or her perspective and experiences.

Course introduction

The integration of Christian values into the applied linguistics course will first be considered in connection with the initial class session, where it can be initiated very naturally. After taking assistance, the teacher may offer an opening prayer, and proceed to a description of the course objectives, textbook, other materials, and major projects. In order to underline the importance assigned to the integration of Christian values with the subject matter, and to make the teacher's intent transparent to the students, the integrative objective should be included in the course description found in the syllabus. It should be read aloud, and perhaps briefly commented on.

If the instructor feels comfortable doing so, he or she may ask students what they understand the phrase "integration of faith and learning" to mean, particularly with respect to a course in applied linguistics. Alternatively, the teacher may assign the preparation of a brief personal reflection on the topic of the integration of Christian values in the FL classroom (see Example 1 at the end of this essay). Due to the reflective nature of this task, the instructor should allow students some time to prepare the assignment, requiring its submission a few sessions after the initial class. When given towards the beginning of the class, this type of assignment helps set the tone for the course and serves to emphasize that the objective of integration is real, and to be actively thought about by both teacher and students.

In other advanced-level foreign language courses (e.g., Spanish literature), similar “reflection questions” have allowed me to gain a general idea of the student’s familiarity with the subject matter and at times with his or her spiritual commitment. This activity opens a private, individualized dialogue between teacher and student.¹¹ An additional benefit of this type of written reflection is that students who are unlikely to offer their opinions in class have the chance to express their views at some length.

A history of applied linguistics

A logical continuation to the introduction is a description of the field of linguistics, and applied linguistics in particular, especially as it relates to foreign language teaching.¹² The field’s history provides a practical entry point into the subject and is conveniently included at the beginning of the textbook currently used in my class.¹³ Students may be introduced to several early examples of believers who made the Christian values/FL instruction connection. The first two individuals we will consider are theologians who recognized and championed the value of foreign language learning for Christians. Ramón Lull, a 13th century Christian theologian and the father of Catalan literature, was able to win support for the establishment of a number of foreign language colleges dedicated to missionary purposes. Roger Bacon, an English

¹¹ In part to foster a student-teacher exchange and in part to give the student an opportunity to learn from mistakes made in the target language, this type of assignment is always returned to the student with the option of answering the teacher’s questions, correcting errors, completing unfinished work, or clarifying ideas for an improved grade.

¹² Although the term *applied linguistics* is often used as a synonym for both *second* and *foreign language teaching*, the technical definition is broader, encompassing the areas of first language acquisition and language planning.

¹³ Dale A. Koike and Carol A. Klee. *Lingüística aplicada: Adquisición del español como segunda lengua*. (New York: Wiley, 2003).

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... This V. Kozel and Carol V. Kozel emphasize effective participation by students in their language learning process.

... Another important definition is provided encompassing the stress of this language acquisition and ... A further important definition is often used as a synonym for both second and foreign language ideas for an improved second

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theologian and contemporary of Lull, encouraged the study of foreign languages for various purposes, including that of promoting justice and peace among nations.¹⁴

Passing mention may be made of Martin Luther's criticism of the state of language education in his day,¹⁵ and more time may be devoted to Jan Ámos Komenský (Comenius), a seventeenth-century Moravian theologian and innovative foreign language teacher. Comenius represents a well-documented example of a Christian educator who carefully considered the faith and learning connection and concluded that educators should pursue their pedagogical aims after being thoroughly convinced that "all that does not relate to God and to the future life is nothing by vanity".^{16,17}

Long recognized by secular sources as an educator of great insight, Comenius may also be presented foremost as a Christian educator who believed language to be "a domain in which human lordship and stewardship are to be responsibly exercised... [and] deliberately cultivated as instruments to be used to the benefit of humanity and the glory of God".¹⁸ Comenius valued the vernacular languages as capable vehicles of communication, insisted on the need for professionalism and Christian conviction in the

¹⁴ Smith & Carvill, pp. 24-33.

¹⁵ "Languages and the arts which can do us no harm, but are actually a greater ornament, profit, glory, and benefit, both for the understanding of Holy Scripture and the conduct of temporal government – these we despise. But foreign wares, which are neither necessary nor useful, and in addition strip us down to a mere skeleton – these we cannot do without. Are not we Germans justly dubbed fools and beasts?" Martin Luther. "To the councilmen of all cities in Germany that they establish and maintain Christian schools". In *Luther's Works* edited by H. T. Lehmann and W. I. Brandt, vol. 45: *The Christian in society II*, pp. 347-378. Philadelphia, PA: Muhlenberg Press as cited in Smith and Carvill, p. 37.

¹⁶ Smith & Carvill, p. 40.

¹⁷ The various aspects brought to the fore by Comenius' work may be presented during this general introduction to the field or may be interspersed throughout the course in connection the topical areas where they are more immediately relevant (e.g., textbook selection, sociolinguistics).

¹⁸ Smith & Carvill, p. 44.

instructor, on the value of foreign language learning by appealing to the senses,¹⁹ and presented the then-controversial notion of play as a valuable pedagogical tool in the FL classroom. These elements, in addition to his harrowing personal trials, including persecution for his faith, loss of years of professional work, and the death of his family, render Comenius a pioneer eminently worthy of consideration by future Christian foreign language teachers.

Second language acquisition: Theories and methodology

Of central importance in the preparation of language teachers is consideration of theories of second language acquisition and methods for FL teaching. Many textbooks follow a chronological organization in describing the principal theories that have been proposed, together with the related methods. Introduction to the various theories on language acquisition is enriched by reference to Christian beliefs regarding the human mind, such as its simultaneously rule-bound and creative nature as designed by an order-loving, yet infinitely imaginative Creator (Genesis 1) who communicates his will through words and, in the course of time, comes to use the word as a central metaphor for his greatest manifestation on earth in the person of his son, Jesus Christ (John 1:1).

The presentation of language as a God-given gift to humans may be called to mind by reviewing the experience of Adam, who is encouraged by God to put his linguistic ability into practice in the act of naming the animals (Gen. 2:19-20). God waits to see what Adam's choices are (it is not the world's first vocabulary test) and then, one imagines, honors Adam's choices by using the names that Adam has given whenever

¹⁹ This included the innovation of illustrated foreign language textbooks, which became centuries-long best-sellers.

speaking with him.²⁰ Another demonstration of the God-given gift of language is shown by Adam as he expresses his joy in the form of a poem composed upon realizing that like the animals, he, too, has a partner, whom he names Eve (Gen. 2: 23).

The Biblical passages illustrating the linguistic capacity with which humans were endowed by God may also be recalled when considering the language acquisition model known as the Cognitive Code, which followed the popular behavioristically-based Audiolingual Method (ALM) of the 1950s, or when discussing the psychological underpinnings and linguistic concepts related to the Cognitive Code (e.g., nativism, cognitivism, mentalism, language acquisition device). These latter notions, introduced by linguist Noam Chomsky in the late 1950s, counter the structuralist and behaviorist explanations in proposing the existence of an innate biological predisposition in humans to learn a first language. In other words, given sufficiently adequate exposure to the necessary information, they affirm that a child will be able to work out the linguistic structures of the native language and in time, will become a fluent speaker of it. There has been some debate regarding the extent to which the predisposition is cognitive as opposed to specifically linguistic in nature; however, the broader hypothesis has been generally accepted. Although these nativist-type explanations make no mention of a personal Designer, it is an easy step for Christians to take, given the Biblical description of Creation.²¹

²⁰ Smith & Carvill, pp. 5-6.

²¹ According to Carstairs-McCarthy, the fact that “Chomsky has explicitly discouraged interest in language evolution” in the Darwinian sense has resulted in a generalized reluctance among linguists to explore this area to any great extent. (Andrew Carstairs-McCarthy. “Origins of Language”, *The Handbook of Linguistics*, Mark Aronoff and Janie Rees-Miller, Eds. (Oxford: Blackwell, 2003), pp. 1-18.

Students should be encouraged to develop a Christian perspective with regard to both acquisition theories and teaching methodologies as described below. In order to engage students in thinking critically about teaching methodologies, the teacher may introduce them to a Christian critique of two FL teaching methodologies (Curran's Community Language Learning approach of the 1970s and Krash's Critical Foreign Language Pedagogy developed in the early 1990s).²² After engaging the class in a discussion of the critiques, a similar task can be assigned to be completed in groups of two to three students.²³ The critique may be submitted in writing and presented in the form of a brief oral summary so as to benefit the entire class (see Example 2).

Textbook evaluation

One of the larger projects that have been required in past applied linguistic courses is the evaluation of a textbook for adoption, a task engaged in by most foreign language teachers virtually every school year. In addition to the typical list of aspects that are considered when analyzing a textbook for adoption (e.g., the grammatical content and progression, use and quality of illustrations, number and type of exercises, breadth of cultural content, availability and quality of ancillary materials), students can be shown how to evaluate textbooks with a Christian set of values in mind. They must be made

²² Smith & Carvill, pp. 171-190.

²³ In order to make it more immediately practical, the choice of approaches to be critiqued may be limited to one of the more recent communicative foreign language teaching methodologies (e.g., Natural Approach, Total Physical Response, Suggestopedia, Silent Way).

aware that a critical posture is required when engaging in this activity, since foreign language textbooks are not neutral in questions of worldview.²⁴

In attempting to be even-handed or “politically correct”, textbook authors and publishers usually shortchange the Christian teacher and student in spiritual areas. With very few exceptions,²⁵ speakers of the target language are not depicted as having any type of spiritual life, despite its possible prominence in the culture (e.g., Christian practices in Latin America), and issues surrounding important human existential questions are ignored. Where appropriate, future teachers in the applied linguistics class should be encouraged to add pertinent vocabulary (e.g., the verb to pray, the appropriate expression for attending church, the terms for Sabbath School, Christian, Seventh-day Adventist) and discuss concepts that are linked to spiritually important practices in the student’s religious life as well as those that are important in the target culture. These will be considered in greater detail below.

Foreign language course materials most often focus on the needs of the student, whom it is assumed will be a visitor in the target culture, rather than on the needs of members of the target culture, a perspective which represents an important biblical value (Lev. 19: 34, Deut. 10:19). The nearly exclusive focus on the language learner denies him or her a vision of how to be a blessing to the member of the target culture by sharing the deepest values with others who may believe or think differently. The teacher who is able to perceive and identify such imbalances in the textbook can work to correct them by

²⁴ This kind of awareness is of particular value to novice teachers since they are often more dependent on the textbook for direction than more experienced teachers.

²⁵ One exception is the Charis Project conducted in England (www.stapleford-centre.org), which has developed a set of materials for the secondary school that highlights spiritual and moral aspects of various subject areas including that of foreign languages.

creating activities such as role-plays (e.g., where the student playing the part of the non-native attends to the interests and needs of the native) and discussions.

The options frequently found in foreign language textbooks for dealing with some of the activities objectionable to Christian teachers (e.g., use of a horoscope to practice the future tense) can be deliberated by the class as well. Teachers have the option of skipping over, replacing, or modifying these sections. With certain topics of relevance to the students' reality (e.g., the use and abuse of alcohol), the teacher may choose to dedicate more time than is indicated by the textbook by initiating a brief class discussion focusing on belief and practice. Students in the applied linguistics class can be assigned a small group task of identifying Christian values-related elements that may be missing in a particular thematic section or chapter of the text and then preparing material that addresses the omission. They may also be given an exercise or element featuring content contrary to their own Christian belief or practice (e.g., observance of the Día de los Muertos, the Day of the Dead) and explain what their treatment of it would be in their own foreign language classroom.

Motivations for language learning

As future teachers are led through the process of textbook evaluation, a topic that may be touched on to heighten their awareness of related textbook issues is that of motivation; in other words, the most common reasons their students may have for learning a foreign language and the motivations that he or she, as a Christian teacher would like to foster in the students. Consideration of motivations for foreign language study may also be of use when, as teachers they are called to explain to a variety of

interested parties (usually administrators and parents) the value of foreign language study in the context of a Christian education.

One of the more traditional categorizations of language learning motivations is intrinsic vs. extrinsic, and there are others. However, because of the focus of this paper is on the integration of Christian values with the teaching of a foreign language, we will undertake a somewhat different perspective when viewing the ways in which students answer the question, “What is learning a foreign language good for?” Looking beyond the too common “because I have to pass a test/fulfill a requirement” reply, we find that the most frequent answer tends relate to economic reasons; for example, referring to the greater likelihood of securing of better-paying jobs, the possibility of conducting business more efficiently, etc. However practical this motivation and acceptable to the Christian who values gainful work, our reasons should not end at the point where the members of the target language are principally evaluated with respect to the possibility of our making a profit. A somewhat related reason for language learning is that of diplomacy. Here, language ability is considered as valuable due to its use in winning trading partners, allies, or simply to avoid hostility through persuasion.

The common travel motivation for language learning centers on the here and now: the finding of an acceptable place to stay, food to eat, and other entertainment-related transactions. A quick survey of the materials available shows that foreign language textbooks tend to highlight many of these tourism-related activities. To Christian teachers and students, the tourist motivation should be seen as an overly superficial reason for engaging in the study of a particular language.²⁶

²⁶ It must also be added that as a motivation, its validity is weakening due to the position of English as a lingua franca of global dimensions.

Many students opt to learn a foreign language and choose to study abroad motivated by reasons of escape: They wish to break free of controlling parents, distance themselves from a bad relationship, or perhaps escape the limited horizons of a small-town environment. It is true that a different setting may bring new insights and growth, or at least distraction and relief from some of these immediate problems. Study abroad, particularly at the college age, can bring about important and lasting changes in the individual. However, the focus of the escapist is principally inward, with little thought given to the needs and interests of individuals of the host country, or indeed, in the case of Spanish in the U.S., with little regard for the significant needs of those who speak the language in the student's home country.

Aesthetic motivations for learning a foreign language are perhaps less common now than in the past decades; however, the "connoisseur learner" still exists. This individual desires to enrich his or her own life through the appreciation of the cultural wealth offered by the target culture. Again, there is little room for consideration for the everyday reality lived by members of the target culture or attempting to understand much less attempt to help in solving the problems they face.²⁷

While not discouraging those motivations which are constructive, teachers should encourage in word and deed (i.e., by example and through creative assignments) the fostering of motivations for the learning of foreign languages that are in harmony with our Christian mission. Principal among these are the values of service and the sharing of the good news with others. To make these motivations clearer in their own minds, students in the applied linguistics course may be asked to reflect on their own reasons for

²⁷ Smith & Carvill, pp. 105-124.

studying the foreign language they have chosen, including the evolution of their motivations over time.

Target culture contributions

Related to the selection of a FL textbook is the treatment of key traits of the target culture. Cultural knowledge constitutes an important element in the acquisition of proficiency in a language as recognized by the American Council of Teachers of Foreign Languages (ACTFL), among others. The content presented in textbooks and ancillary materials (e.g., CD-ROMs, videos) communicates to the student the values that characterize the culture of the target language studied, yet it is important to note that its selection and treatment is not value-neutral. For example, valued individuals or practices in the culture having a connection to Christianity may be described in vignettes that downplay or omit this connection, or may be ignored altogether. In cases where such content is absent, the Christian teacher should make an effort to add the connection that is lacking, or to create an instructional segment to supplement the text; for example, a segment based on the biography of an important Christian member of the target culture.²⁸ Likewise, the countries in which the target language is spoken may be considered not only in terms of population, ethnic groups, and physical geography, but with respect to the Seventh-day Adventist Church with a view to determining how many Adventists live

²⁸ Smith & Carvill suggest Bartolomé de las Casas and Cardinal Romero as possibilities for the Spanish language classroom, but add that “ordinary, uncelebrated inhabitants” of the target language countries would be just as acceptable. In the case of the Seventh-day Adventist Church, it would be interesting and educational to supplement the commercial textbook with segments focused on the lives of pioneers in the church in the target countries.

in that country, the names and locations of their educational institutions, their denominational history, etc.²⁹

When target group customs are presented in the text, teachers should encourage their students to think critically about them in order “to evaluate the spirit at work in any given cultural practice in order to answer the question... Does this spirit destroy the fabric of human life and creation, or does it heal, and affirm the goodness of life? Students who in their foreign language training develop thoughtful intercultural and spiritual discernment and can articulate it in the target language are in a position to bring a gift of real value to their hosts.”³⁰

Melgosa³¹ has prepared a list of fifteen central practices or traits relating to the Spanish culture with the objective of integrating Adventist values with the subject matter. Considering areas such as chauvinism, *el paseo* (strolling), bullfighting, the siesta (afternoon nap), Easter, and pride/honor, the author describes how teachers may engage students with the material in various ways, for example, initiating discussions, introducing problem-solving exercises, and conducting field observation and interviews.³² The concluding page of his essay includes a useful summarizing chart featuring a list of the topics and the value or Adventist doctrine that may be considered in conjunction with it (e.g., siesta → stress avoidance; death and burial → state of the dead).

²⁹ E. Stanley Chace has developed an interesting mission-based approach in teaching geography to elementary school students. Many of its elements may be incorporated into a foreign language class. See *Christ in the classroom*, 8. (Washington, DC: Education Department, General Conference of Seventh-day Adventists, 1993), pp. 77-82.

³⁰ Smith & Carvill, p. 64.

³¹ Julián Melgosa. “Teaching the culture of Spain with a Christian mind”. *Christ in the classroom*, 2. (Washington, DC: Education Department, General Conference of Seventh-day Adventists, 1988.)

³² These types of student assignments are possible when teaching in Spanish as a Second Language setting, although the cultural subgroups tend to be of Latin American and not Spanish origin.

Future teachers should be equipped to initiate discussion of cultural elements with a Christian perspective so that they, in turn, will encourage students to think Christianly and critically about the culture in which they may be preparing to participate. Of course, it is much easier to do so when the future teachers have seen this type of integration occurring from the very beginning of their own foreign language acquisition in the first language classes they took.

Conclusion

This essay has considered several topical areas in which Christian values may be integrated into a course in applied linguistics which has as its objective the training of future foreign language teachers for service in the Seventh-day Adventist educational system. Since the area of applied linguistics and foreign language teaching is vast, as indicated by the earlier list of topics required for California teacher credentialing, much more might be added to our brief consideration of this area. For example, the related fields of sociolinguistics and historical linguistics, usually of great interest to the college-age student, provide extensive opportunities for inclusion of fascinating illustrations drawn from the Bible, a document rich in description of multilingual and multicultural women and men in a broad range of history.

It is my hope that this paper has contributed to the work of integrating Christian values with foreign language teacher education, whose far-reaching result is the education of xenophilic, service-minded students, who are both kingdom-directed and well-prepared to relate to their brothers and sisters around the world.

APPENDIX

(All assignments are normally described and completed in Spanish.)

Example 1 - Reflective assignment on Christian values in the FL classroom

Assignment: Christian values in the Spanish as a foreign language course

Description: Prepare an answer to the following question. The response must be typed and double-spaced in correct Spanish and should be a maximum of one page in length.

Question: If you were a Spanish teacher in a Christian school, what role your Christian values or beliefs would play in the Spanish as a foreign language class? You may give a general answer followed by examples (e.g., activities, content, behavior).

Example 2 - Christian values and methodology

Assignment: Christian values and methodology

Description: Together with another classmate, choose one of the following teaching methodologies. Following the model of Smith and Carvill (2000), prepare a brief, clear description of the methodology with an example of its application in the Spanish as a Foreign Language classroom. Then, indicate the Christian values that are reflected in (or contradicted by) the method. The response must be typed and double-spaced in correct Spanish and should be a maximum of two pages in length.