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**CONVEYING BIBLICAL BELIEFS AND VALUES
THROUGH TEACHING ENGLISH AS A SECOND
OFFICIAL LANGUAGE:
USE OF PROVERBS AND SELECTED TEXTS**

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Introduction

Language teaching materials constitute a tremendous source of information about people's beliefs, culture, history, civilisation, and religion. Idioms, proverbs, stories, folktales, plays, poems, if appropriately used in language learning, can be an important tool to discuss and convey biblical truth as well as Christian values.

Teaching materials used in key English language syllabi such as grammar, vocabulary, pronunciation, listening comprehension, reading comprehension, and composition, would be a good opportunity to share the truth with the students at any educational level. It is very important for an Adventist teacher to possess good communication skills in order to be able to inject biblical truth and Christian virtues. It is well known that communication is a two-edged sword. If communication is well managed, it will yield positive results, if mismanaged, it will result in misinterpretation of the truth and values one intends to convey . Thus, the teacher should know the environment of the class, the culture, the audience, and the right time to inject the message. A language class should be a real-life communication, with genuine exchanges of information and opinions.

The quotation below (Ellen G White :1889) reminds us that our schools should make a difference in this world.

Teachers should give far more attention to the physical and moral influences in our schools. Although the study of the sciences may carry the students to high literary attainments, it does not give a full, perfect education. When special attention is given to the thorough development of every physical and moral power which God has given, then students will not leave our colleges calling themselves educated while they are ignorant of that knowledge which they must have for practical life and for the fullest development of character¹.

Adventist educators should always bear in mind that true knowledge and wisdom come from the Infinite Source, the Omniscient God. Whatever a formal subject to teach may be, we may turn it into a blessing for our students and for ourselves.

In his comment on meaning-oriented practice in a language class, Robert Krohn (1970) explains the purpose of teaching a language :

Probably the best way to practice a foreign language is to use it in communicating with others. Thus, teachers should provide time for meaning-oriented practice. For example, teachers can ask the students to ask questions or initiate a class discussion that will force the students to use the grammar that has been presented that hour. Such question and discussion periods provide the members of the class with an occasion to use English structure to express their thoughts².

¹ White, E.G. (1889) *Testimonies for the Church*, Vol.5, p.523

² Krohn, R. (1970) *English Sentence Structure*, p.viii.

In this essay, I will limit my topic to three English language learning aspects. I have selected the syllabus of grammar, composition, and reading comprehension intended for students whose English language is their second official language. I will discuss and suggest how proverbs can be used in grammar and composition to convey a biblical message, and how some selected text reading materials can be a useful tool to discuss biblical beliefs and Christian values. The selection of materials containing foreign traditional beliefs to teach in the above three language components is very essential for students in a bilingual education system. Proverbs can be analysed syntactically and semantically. That is to say, each proverb can fit in a particular grammar section. Its structure and meaning can be analysed. Students can find the values or biblical implications of a proverb. They can apply proverbs to biblical texts and give the biblical message by themselves. In other words, the teacher can ask the students to find biblical texts which match with the proverb.

Biblical Beliefs Through Proverbs and Selected Texts

Proposed proverbs for an English Grammar Class:

Grammar is a set of rules of a language and every language of the world has its own rules. In general, we use parts of speech whenever we speak or write. The grammatical parts of speech we use in our daily life are: nouns, articles, adjectives, verbs, pronouns, prepositions, conjunctions, adverbs, interjections. A sentence may be composed of one or more of these parts.

In this section, we shall see how one or more proverbs (a proverb being a well-known short saying which conveys a moral lesson or value) could be used in each of the grammar sections a teacher would like to deal with. Most well-known traditional proverbs came into English from the 15th century AD onward. Some were quotations of famous English writers like Alexander Pope and William Shakespeare.

In an African cultural context, proverbs or quotations from most distinguished African writers, such as famous Nigerian writer Chinua Achebe and playwright Wole Soyinka, would be included in the materials and be analysed on both syntactic and semantic levels, e.g. "He has put a knife into things which held us together and we have fallen apart" (*Things Fall Apart*, Chinua Achebe: 1958), or "The tiger doesn't boast of its tigrity, it pounces" (*The Lion and the Jewel*, Wole Soyinka: 1963).

The latter was raised as a Christian and attended a missionary school as a boy, so he knows his Bible thoroughly. Therefore, he uses many biblical references in his plays.

Examples :

In *The Lion and the Jewel* (1963), one of Soyinka's most popular plays the playwright quotes Jesus: "A prophet has honour except in his own home." Jesus says this when his family and acquaintances in his home town of Nazareth reject his teachings (Mark 6:4).

In *The Trials of Brother Jero* (1964), "Daughter of Eve" is an expression for "woman." There is a prophet named Jehu in the Bible (1 Kings 16:7), but Soyinka is probably slyly alluding to the more famous and flawed king of that name in 2 Kings 9.

In *Madmen and Specialists* (1970), "Casting pearls before swine" is an expression based on one of Jesus' parables (Matthew 7:6) which implies wasting something valuable on people incapable of appreciating it.

In part II of the play, the line "Arise, throw off thy crutches and follow me" is a combination of phrases from the Bible: Jesus saying to his would-be followers "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24) and Mark 2:9 where Jesus defends his right to heal a crippled man by stating "Who is my neighbor" is uttered in Luke 10:29 by a man responding to Jesus' teaching to love your neighbor as you love yourself. "Arise, and take up thy bed, and walk." "Lord, now lettest thou thy servant depart in peace, according to thy word," is the grateful speech of Simeon who has been preserved long enough to meet the infant Jesus, implying that he can now die content (Luke 2:29).

Thus, selecting texts from Wole Soyinka's plays would be a good opportunity for the teacher to ask his students to discuss, compare and analyse some passages with biblical references in them.

Proverbs show the way people think, what they believe in, and embody a moral lesson which should be conveyed to the society through generations. For each grammar section there may be one or more proverbs which can apply. The teacher needs to explain the grammar aspect he is going to teach, give as many sentences as possible, including one or more proverbs.

Generally speaking proverbs are universal. They are found in most cultures of the world. The teacher may choose the most known and the easiest ones. For example, the Chinese proverb, "If you give me a fish, I will eat it one day, but if you teach me how to fish, I will eat fish every day", is found in most cultures. Of course, they are not exactly presented with the same words, but the meaning is the same.

As far as wisdom is concerned, Solomon's proverbs still speak of their strength and are present-day truth, e.g. A wife of noble character is her husband's crown, but a disgraceful wife is like decay in his bones (Proverbs 12 :4) or The lazy man does not roast his game, but the diligent man prizes his possessions (Proverbs 12 :27)³.

Here is a sample of twenty-two proverbs (old and modern ones), sorted out alphabetically, from which a teacher would select one or more proverbs, depending on the topic of grammar, the time, the audience, the culture, and the message he wants to convey.

³ *Scripture from the New International Version of the Holy Bible*

1. A clear conscience is usually the sign of a bad memory
2. A conscience is what hurts when all your other parts feel so good.
3. Actions speak louder than words.
4. All things come to those who wait.
5. Appearances are deceptive.
6. Bad news travels fast.
7. Birds of a feather flock together.
8. Charity begins at home.
9. Discretion is the better part of valour.
10. Fools rush in where angels fear to tread.
11. God helps those who help themselves.
12. Going to church doesn't make you a holy person any more than going to a garage makes you a mechanic.
13. If you must choose between two evils, pick the one you've never tried before.
14. If you look like your passport picture, you probably need the trip.
15. Man proposes and God disposes.
16. No husband has ever been shot while doing the dishes.
18. The devil can quote Scripture for his own ends.
19. The devil is not so black as he is painted.
20. To err is human, to forgive divine.
21. When in Rome do as the Romans do.
22. Words cut more than swords.

1. Actions speak louder than words.

The grammar lesson where this proverb would fit is the comparison of adjectives and adverbs, especially the comparative degree of superiority. Depending on the time the teacher has allocated to the grammar section he wants to teach, he may wish to discuss how actions speak louder than words. In the Bible, there are many passages which apply to this proverb:

Not those who say "Lord, Lord ... but those who do the will of my father who is in heaven." (Mt 7:21-23).

"Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like." (James 1:22-24)

"Faith by itself, if it is not accompanied by action, is dead." (James 2:17)

The Christian value in this proverb or saying is that one has to positively put into practice what he says. He has to materialize God's will into actions and not just say words, teach or preach.

2. All things come to those who wait.

It would be convenient to use this proverb in a grammar lesson on indefinite adjectives (all, some, any), demonstratives (this, these, that, those), relative pronouns (who, whom, that, which, whose), or a relative clause, e.g. I will reward those who are waiting for me. The animal which I saw was a lion, etc. The moral lesson behind this proverb is patience. Patience is a virtue. It is one of the fruit of the Holy Spirit. (Gal 5:22)

3. Appearances are deceptive.

The grammar point which would be explored here would be, for example, the use of adjectives. An adjective can be used attributively (before a noun) or predicatively (after a noun), e.g. The black cat ate the food (attribute). The cat is black (predicate). The teacher should give notes on the use of adjectives (kinds, formation, position, etc). In fact, some adjectives don't obey this rule. Most adjectives beginning with "a" are always used predicatively, e.g. alive, afraid, alone, asleep, aware. The adjective "deceptive" can be used attributively or predicatively, e.g. Deceptive appearances are common (attributively). Appearances are deceptive (predicatively).

The teacher may want to discuss how appearances are deceptive. Since it is a class of students whose English is Target Language 2 (TL2), he may also point out that deceptive does not mean '*decevant*' (disappointing) in French, and that deceptive and '*decevant*' are deceptive cognates (false friends, like library and '*librairie*'). Students will be curious to know the exact meaning of the word deceptive, hence the teacher could seize the opportunity to give other adjectives meaning almost the same thing (tricky, deceitful, misleading).

The Christian value to be conveyed here is sincerity, truth, honesty, humility. One must be careful about external appearances lest he be deceived. Hypocrisy in all its aspects is dangerous. The Bible mentions many texts condemning hypocrisy, e.g. Matthew 23 reads "Woe, unto you, scribes and Pharisees, hypocrites! for you make clean the outside of the cup and of the platter, but within they are full of extortion and excess." Another proverb meaning the same thing is "All that glitters is not gold."

4. Bad news travels fast.

This proverb would fit the section of nouns (kinds, gender, number, case, etc), especially those which are always used in singular (news, information, furniture, progress, etc), and which require the verb in the 3rd person singular. The word 'fast' here would be an example of words which are used as adjectives, adverbs, and verbs (sometimes with a different meaning), e.g. John's bought a **fast** car. Peter's car runs **fast**. Bad news travels **fast**. Moslems **fast** during the month of Ramadhan.

The biblical truth and the Christian values which one would convey is telling the truth, avoiding gossip, taming the tongue. (James 3:1-12)

5. Birds of a feather flock together.

During a grammar lesson on special uses and exceptions on the indefinite article (a, an), this proverb would be used to illustrate the rule which says that in idioms, proverbs, and fixed expressions, the indefinite article is used before a noun to mean 'one' or 'the same': Not a drum was heard (not even one drum was heard). "Birds of a feather flock together" means the same thing as "Birds of the same feather flock together". This implies that people who have things in common understand one another better). The Christian virtue behind it is unity, fellowship, cooperation, relationship, mutual understanding.

6. Charity begins at home.

Proverbs are useful sentences to illustrate the grammar rule governing the use of change of tenses in the reported speech. The rule reads "When, as usually happens, the reported speech is introduced by a verb in the past tenses (said, told, asked, etc) verbs in the direct speech change from present tenses into their corresponding past tenses."⁴ Exception: When, the verb expresses a universal fact, the tense does not change. It remains in the present tense:

Examples:

Direct Speech: The theology teacher said, "God exists."

Indirect Speech: The theology teacher said that God exists (not existed).

Direct Speech: The geography teacher said, "The earth moves round the sun."

Indirect Speech: The geography teacher said that the earth moves round the sun(not moved).

Direct Speech: The wiseman said, 'Charity begins at home.'

Indirect Speech: The wiseman said that charity begins at home (not began).

Since the Bible says that the son of man has come to serve and not to be served, therefore showing that we have to put the other in the first place, this proverb would be used to discuss the golden rule: Love God with all your heart, your soul and your strength and love your neighbour as yourself. It is not forbidden to love oneself, but one has to equally love his neighbour. The message to convey here is unselfish love and service to others.

7. Man proposes and God disposes.

The proverb can be a good example of how an article is omitted before nouns used in a general sense. The proverb means that man makes his plans, but sometimes they can fail. Therefore, one has to depend upon God's will. His plans are better than man's.

The message to be conveyed is trust in God. He knows what is better for man. We should rely fully on his will and his promises.

⁴ Eckersley, C.E. (1958) *A Concise English Grammar for Foreign Students*, p.77

Proposed proverbs for an English Composition Class:

There are different types of composition: description (describing a place, a person, an activity, an event, a thing), discussion (using persuasion, argumentation, pros and cons), narrative/storytelling, correspondence, writing an interview.

Proverbs would be a good choice for a discussion topic. Let us take seven more proverbs and see how they could be explored in a composition class.

1. The lazy man does not roast his game, but the diligent man prizes his possessions.

The teacher may ask the students to discuss the proverb. As an introduction, he may wish to explain the proverb. He may start by brainstorming in order to ask the students how they understand the proverb: How do you know a person is lazy? What does to roast one's game mean? How do you know a person is diligent? If God loves all human beings why doesn't he make a lazy person prosperous? Is God's love or help conditional? What does the Bible teach about idleness? Do you know other proverbs about idleness ?

Although the students will have to write their own composition, the teacher can already ask the students the message conveyed by the proverb. Work is a gift from God. It is a blessing rather than a curse. He has given us talents, we must use them. "But in labor and travail, working night and day, that we might not burden any of you. Not because we have not the right, but to make ourselves an example unto you that ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him eat." 2 Thessalonians 3:7-8. The Christian value to be conveyed is the use of our talents to earn life and to serve God.

2. Fools rush in where angels fear to tread.

The same methodology for the first proverb may be followed. Although angels do not fear as men do, the meaning is that foolish people are often reckless, attempting feats that the wise avoid. The biblical truth and the Christian value to be conveyed would be: Prudence is the virtue of the wise. We have to be cautious in everything.

3. The devil can quote Scripture for his own ends.

This proverb can be used to discuss how Satan is cunning. He can quote the Holy Scriptures to deceive human beings. He lays his snares very well. However, in order to overcome temptations, we have to rely fully on the Holy Scripture as our safeguard. Some people use Bible quotations for their own interest to justify what their wrongdoing. The Christian value is that we have to let the Bible lead us and not try to lead it for our own ends.

4. To err is human, to forgive divine.

The students will need some explanations of the proverb. The idea behind it is that we are all human and we all make mistakes. So we all need to try to forgive other people when they make mistakes. The Christian value conveyed is forgiveness, tolerance, humility.

5. The devil is not so black as he is painted.

This proverb could be used for both discussion and description. Students will be requested to write what they think of the proverb. The teacher may also ask them to give a portrait of what the devil might be. As biblical truth, they should know there is a battle between Christ and Satan, and that the devil can appear in the form of a good angel, a righteous dead person, in order to counterfeit him and deceive men.

6. When in Rome do as the Romans do.

The proverb fits the presentation of arguments, the language of persuasion in a debate, whereby the student is required to argue against or for a case. For many centuries Rome was a cosmopolitan city, and many references are made to her, showing that it was the best example of civilisation. It was believed that everybody had to conform to Romans' practices, 'the civilised and cultured people'. People from the rural area were referred to as 'pagans' (from the Latin word *paganus*, *pagani* : peasant, villager). The proverb also embodies an irony. Whatever Romans do is not always correct. The message to be conveyed here is that we should not imitate things blindly. We have to use our intellect in order to avoid copying everything.

7. Words cut more than swords.

This proverb may be used for a composition class. The students will be asked to discuss how words cut more than swords. Which words cut more than swords ? How can they cut without teeth, a knife, or a sword?

The proverb does not contradict the Bible concerning the use of harsh words. Most traditional beliefs seen through proverbs do not differ from what the Bible says. In fact, there is one whole book on Proverbs (Solomon's proverbs) in the Bible.

When the apostle James says that 'the tongue is a fire, a world of iniquity', he implies that bad words offend, kill and sting more than the scorpion. "But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3 :8). A person who can master his tongue, who can control the words he uses, is perfect. The Christian value to be conveyed is controlling the words we speak, avoiding harsh words, insults, and gossip.

Selected texts:

Traditional beliefs may be found in text reading materials. Text reading materials may come from one of the literary genres: a story, a folktale, a poem, a novel, a short story, or a play.

In his book, *Discipleship of the Mind*, James W. Sire (1990) comments on the benefit of literature as follows :

The main benefit of reading the best sort of literature, however, is not just to know what someone else is saying and thus pick up information or perspective. It is not even to reinforce one's own particular Christian understanding of God or his creation. The main

benefit, rather, is to help us understand who we are as a human family in all our diverse and glorious yet fallen splendor⁵.

Storytelling vehicles the culture, the customs, the history, and beliefs of people. For example, studying text materials from folktales of the first tribes (Angles, Saxons, and Jutes) which populated Britain, as well as other ancient civilizations, informs us of the mode of life, beliefs, and culture of those people. It is always interesting to study foreign elements in a language. They unveil many things about a nation which supplies and the one which borrows. One would not exaggerate much in saying that we would write much history of cultural development of a population only by using foreign words which it has hosted. English borrowed words from many other world languages. For example, we would write big chapters only by using the names of the days of the week inspired from traditional beliefs.

Let us look at some selected texts the teacher may wish to explore and inject some biblical truth :

- *Animal Farm* (George Orwell:1945)⁶ is a good book to study because it presents Christian values. It may be discussed in a reading comprehension class. The teacher may give the setting of the book, the plot, a short summary, the characters, and the symbolism used, if the whole book has not been read in a cursory reading class.

Mr Jones, of the Manor Farm, had locked the hen-houses for the night, but was too drunk to remember to shut the popholes. With the ring of light from his lantern dancing from side to side, he lurched across the yard, kicked off his boots at the back door, drew himself a last glass of beer from the barrel in the scullery, and made his way up to bed, where Mrs. Jones was already snoring.

As soon as the light in the bedroom went out there was a stirring and a fluttering all through the farm buildings. Word had gone round during the day that old Major, the prize Middle White boar, had had a strange dream on the previous night and wished to communicate it to the other animals. It had been agreed that they should all meet in the big barn as soon as Mr. Jones was safely out of the way. Old Major (so he was always called, though the name under which he had been exhibited was Willingdon Beauty) was so highly regarded on the farm that everyone was quite ready to lose an hour's sleep in order to hear what he had to say.[...]

The pigs now revealed that during the past three months they had taught themselves to read and write from an old spelling book which had belonged to Mr. Jones's children and which had been thrown on the rubbish heap. Napoleon sent for pots of black and white paint and led the way down to the five-barred gate that gave on to the main road. Then Snowball (for it was Snowball who was best at writing) took a brush between the two knuckles of his trotter, painted out MANOR FARM from the top bar of the gate and in its place painted ANIMAL FARM. This was to be the name of the farm from now onwards. After this they went back to the farm buildings, where Snowball and Napoleon sent for a ladder which they caused to be set against the end wall of the big barn. They explained

⁵ Sire, J.W. (1990) *The Discipleship of the Mind*, p.163

⁶ Orwell, G. (1945) *Animal Farm*, pp.14-16

that by their studies of the past three months the pigs had succeeded in reducing the principles of Animalism to Seven Commandments. These Seven Commandments would now be inscribed on the wall; they would form an unalterable law by which all the animals on Animal Farm must live for ever after. With some difficulty (for it is not easy for a pig to balance himself on a ladder) Snowball climbed up and set to work, with Squealer a few rungs below him holding the paint-pot. The Commandments were written on the tarred wall in great white letters that could be read thirty yards away. They ran thus:

The seven commandments :

1. Whatever goes upon two legs is an enemy.
2. Whatever goes upon four legs, or has wings, is a friend.
3. No animal shall wear clothes.
4. No animal shall sleep in a bed.
5. No animal shall drink alcohol.
6. No animal shall kill any other animal.
7. All animals are equal.

It was very neatly written, and except that "friend" was written "freind" and one of the "S's" was the wrong way round, the spelling was correct all the way through. Snowball read it aloud for the benefit of the others. All the animals nodded in complete agreement, and the cleverer ones at once began to learn the Commandments by heart.

"Now, comrades," cried Snowball, throwing down the paint-brush, "to the hayfield! Let us make it a point of honour to get in the harvest more quickly than Jones and his men could do."

But at this moment the three cows, who had seemed uneasy for some time past, set up a loud lowing. They had not been milked for twenty-four hours, and their udders were almost bursting. After a little thought, the pigs sent for buckets and milked the cows fairly successfully, their trotters being well adapted to this task. Soon there were five buckets of frothing creamy milk at which many of the animals looked with considerable interest.

"What is going to happen to all that milk?" said someone.

"Jones used sometimes to mix some of it in our mash," said one of the hens.

"Never mind the milk, comrades!" cried Napoleon, placing himself in front of the buckets. "That will be attended to. The harvest is more important. Comrade Snowball will lead the way. I shall follow in a few minutes. Forward, comrades! The hay is waiting."

So the animals trooped down to the hayfield to begin the harvest, and when they came back in the evening it was noticed that the milk had disappeared.

The above passage will arouse the interest of the students in order to know what each animal represents, the reason for the author to choose animal characters instead of persons, the fulfilment of the 'prophecy' by George Orwell as to the totalitarian

communist regime, the causes of its fall, the position of the communism towards religion, etc.

Character Summary

Mr Jones

The cruel farmer who holds the animals of the farm in slavery.

Old Major

An old and venerable pig on the farm. He is the animal who inspires everyone else to dream of being freed from slavery under the humans.

Snowball

A pig, he is one of the leaders of the rebellion. Snowball is highly intelligent and persuasive, a brilliant orator, and is always dreaming ways and means of improving life on the farm.

Napoleon

A pig, along with Snowball the other main leader of the rebellion. He is more adept than Snowball at building alliances among the other animals. He is also more politically mature than his rival.

Squealer

A pig. Like Snowball, a brilliant and persuasive orator, but unlike Snowball, much less inclined to take the lead with his own ideas.

Boxer

A carthorse. Enormously strong, most of the ambitious building projects undertaken on Animal Farm depend on his physical strength and his unquestioning dedication to the rebellion. Dull-witted, he is easily manipulated by the more intelligent animals.

Clover

Another carthorse. Unquestioningly loyal to the rebellion, though even she has doubts at times.

Muriel

A goat, one of the more intelligent animals on the farm outside of the pigs. She is a great friend of Clover.

Benjamin

A donkey. Stubborn and reserved, he is one of the very few animals on the farm who does not actively support the rebellion, though he does not condemn it either. A cynic. He is devoted to Boxer.

Moses

A raven. He seduces many of the animals on the farm with tales of Sugar Candy mountain, a mythical place in the clouds where animals go after they die.

After the text analysis, the teacher may discuss biblical implications of the text. Some symbols of animals from the Bible could be found out to show that animals have been used to represent power systems.

Suggested questions:

1. Pigs as depicted by George Orwell are more intelligent than other animals. What does the Bible say about pigs ?
2. Carnivorous animals such as dogs and cats were not ready to accept rats as their friends. What did the author have in mind with regard to hatred and discrimination ?
3. Discuss the seven commandments of the animals on a biblical point of view. What are the similarities ? What are the differences, if any ?
4. The book portrays social injustice. Find Biblical references concerning social injustice and the exploitation of the weaker by the stronger.
5. 'Mr Jones is the cruel farmer who holds the animals of the farm in slavery'. What does the Bible say about the 'master-servant' relationship ?
6. Why does the author attribute the name of 'Moses' to the raven ?
7. It is said that Boxer, the carthorse, represents the hard-working and loyal masses of Workers in the Soviet Union, and especially a worker called Stakhanov whose strength and dedication led him to become a legendary figure and from whose name the adjective 'stakhanovite' was formed ! If Boxer represents or symbolises such workers, who or what do other animals represent : Benjamin, the sheep, Moses, the cat, pigs, dogs and Mollie ?

Multiple choice questions :

8. What kind of regime does Animal Farm satirise?
 - a. democratic
 - b. totalitarian
9. Orwell writes allegorically of his disdain for what historical revolution in this novel?
 - a. French
 - b. Russian
10. Which character inspires the animals to think of revolution, and can be likened to Karl Marx?
 - a. Old Major
 - b. Moses
11. What kind of animal is Old Major?
 - a. horse
 - b. pig
12. What does Old Major encourage the animals to do?
 - a. band together to fight their common enemy, Man
 - b. obey their oppressors

The biblical truth concerning the secular authority and the power of the Almighty God who is in control of everything may be explored as well.

According to Arthur F. Holmes (1975), "all truth is God's truth, no matter where it is found, and we can thank him for it all."⁷ Further, while the same author discusses the academic freedom, he explains it in the following terms :

While Scripture is our final rule of faith and practice, not all the truth about everything is fully revealed therein. If that were so we would need no natural or social sciences, no humanities and no theology-just biblical exegesis. Rather the eternal Logos has left his imprint on nature and human beings and history, and the truth discovered therein is God's truth too.⁸

- *Indiscipline* (extract from *The Trouble of Nigeria*, Chinua Achebe: 1983)⁹

Indiscipline pervades our life so completely today that one may be justified in calling it the condition *par excellence* of contemporary Nigerian society. We see and hear and read about indiscipline in the home, in the school, in the public service, in the private sector, in government and in legislative assemblies, on the roads, in the air.

The malaise takes so many different forms – sometimes brutally crude, at other times more subtle – that comprehensive definition of it would be very difficult. For our present purposes let us say that indiscipline is a *failure or refusal to submit one's desires and actions to the restraints of orderly social conduct in recognition of the rights and desires of others*. The goal of indiscipline is self-interest; its action, the abandonment of self-restraint in pursuit of the goal (The fact that the action may be sometimes defeat the goal is quite another matter.)

Although indiscipline is by definition distinct from lawlessness, the line between the two is often tenuous indeed. For example an undisciplined driver breaks a traffic regulation by overtaking on the side-walk; then commits the criminal act of manslaughter by knocking down and killing a pedestrian.

The danger of indiscipline escalating into lawlessness is particularly acute when large numbers of people are involved in it; i.e. in situations of mass indiscipline.

There is no provision in the Laws of Nigeria or the Constitution which says that a man who comes first to a public counter should be served before the man who comes later. But our sense of natural justice and our intelligence tell us that it should be so because (a) it is only fair and (b) experience has shown that any other way is liable to create disorder and delay.

In this sense of fair-play joined to an intelligent application of human experience which acts as a brake on our selfish impulse to shove other people aside and move to the fore.

Discipline does not invite supervision by an external force but is imposed by the individual from within. Indeed discipline is either self-discipline or it is nothing at all. [...]

⁷ Holmes, A.F. (1975) *The Idea of a Christian College*, p.7

⁸ *Ibid*, p.63

⁹ Achebe, C.(1983) *The Trouble of Nigeria*, pp.27-28

Suggested questions:

1. According to Chinua Achebe incidents of indiscipline result from immaturity, mental incompetence, sheer devilry or even innocent exuberance. Do you agree with him ? If not, find your own causes of indiscipline.
2. Some examples of indiscipline are: a driver overtaking on the side-walk, pissing on to the road, non-respect of a queue in public places, etc. Find more examples of indiscipline.
3. In general Chinua Achebe thinks indiscipline is caused by human selfishness. What does the Bible say about selfishness ?
4. The author says that 'indiscipline is by definition distinct from lawlessness'. Give biblical references to both indiscipline and lawlessness.
 - *My Heart Leaps Up* (William Wordsworth: 1803)¹⁰ shows how beholding a rainbow inspired the nature loving poet.

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die!
The Child is father of the Man;
And I could wish my days to be
Bound each to each by natural piety.

Suggested questions:

The teacher may ask his students to memorize the poem and then recite it.
The teacher may ask questions about the poem and be answered immediately.
The class may be divided in discussion groups.

1. Why may line 7 be considered a paradox ? The father is older than a child, how can a child be the father of the man? What does it mean to be 'father of the man' ?
2. How is it related to the preceding lines ?
3. Why does the pilot say that his heart leaps up when he beholds a rainbow in the sky ?
4. What is there in the rainbow which makes someone's heart leaps up ?
5. What does 'piety' mean ?
6. Was the poet a Christian believer or simply a deist ?

Poetry is a good literary genre to convey a biblical message, especially with a romantic poem whic praises the beauty of nature and the creation.

¹⁰ Pooley, R., (ed) (1963) *England in Literature*, p.356

Conclusion

The biblical message to emphasize is that only the heavenly God must be worshipped. His word should lead us in all circumstances. Festivals instituted by ancient civilisations have no biblical ground.

Through out my essay I have tried to show how any aspect of language teaching could be explored for the benefit of biblical truth and Christian values to be conveyed to the students. The integration of faith in Adventist schools, universities, colleges, and other institutions of higher learning should be motivated by the motto 'Christ in the Classroom'.

I have tried to give some examples on how proverbs could be used in grammar and composition. Proverbs should be taught in accordance with faith and the Bible teaching. Some traditional proverbs totally agree with the Bible truth, but others may be against it. It is the duty of the teacher to select which ones to teach or which ones to be reoriented to God's will.

As for the text reading comprehension, well selected text passages could be used to convey biblical truth and Christian values. Since everything written by secular writers may not be necessarily in agreement with the Bible, the teacher could seize the opportunity to say what is wrong and what is right.

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