

Secondly, while this is not primarily a book on methodology, it does provide practical examples of how we can incorporate ideas into teaching philosophy and practice. Many chapters include sections on how the diverse topics covered by the book specifically apply to language teaching. They give ideas for syllabus design, class materials, activities, and classroom setup. The author of chapter eight shows how to use the ideas of psychologist Sidney Simon by integrating cultural values in the educational curriculum. She suggests ways to include values clarification in course objectives and in student assessment.

Thirdly, Mendelsohn's book inspires us to integrate faith in education. Chapter five tells the moving story of how missionary Myra Scovel demonstrated her faith as a teacher in China during World War II. Reuven Feuerstein's Orthodox Judaism was at the center of his life and of his work in psychology (chapter six). He stood firm in the face of fierce opposition. His faith was inseparable from his work in a time when the field of psychology scorned using values as the basis of a psychological theory.

Mendelsohn's book can have a positive influence on the Christian language teaching community. It encourages the reader to look for those who have inspired them, such as former teachers and authors of influential works. It motivates us to look both within the Christian community and without in order to expand our vision.

Smith, David I. *The Spirit of the Foreign Language Classroom.* Nottingham, England: The Stapleford Centre, 2001, iii + 28 pp, ISBN 1-902234-19-7, GBP 5.99, www.stapleford-centre.org

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This slim volume represents the companion to author David Smith's earlier book in the Stapleford Centre series (*Making Sense of Spiritual Development*, 1999) as well as a good introduction to the major themes

treated in Smith's collaboration with Barbara Carvill, *The Gift of the Stranger: Faith, Hospitality and Foreign Language Learning* (Eerdmans, 2001). The book's brevity (fewer than 30 pages) is, however, inversely proportionate to its value for foreign language educators.

I first encountered Smith's work at the annual meeting of the North American Christian Foreign Language Association in April 1997, where he presented a summary of his work on the *Charis Project* materials. The idea behind the project, that one could develop moral or spiritual aspects in a beginning foreign language curriculum, struck me literally as a revelation.

The concept of spiritual development remains an afterthought in traditional modern language pedagogy, separated from the teaching of foreign language by our tendency to concentrate on basic structures and communicative strategies. Whereas instructors may have harbored private hopes that students might eventually integrate their own personal growth with their language learning, Smith's work encourages foreign language educators to foster such integration much more deliberately in the classroom from the beginning. Addressing the potential fear that content may suffer in the process, Smith insists in the introduction to *The Spirit of the Foreign Language Classroom*,

It is not a question of dropping our subject-specific goals in order to take on something completely different, but rather of becoming more aware of the various contributions which our language teaching can make to different aspects of students' overall growth. (p.4)

In the pages that follow, Smith proceeds to guide the reader to an awareness of these various contributions.

The book is divided into three major sections, moving from the general and theoretical to the concrete. The first section ("Making sense of spiritual and moral development") discusses the broader criteria involved in working understandings of the terms 'spiritual' and 'moral' development. Moral development is perhaps more easily grasped as an exploration of issues of right/wrong or as a fostering of virtues such as justice and honesty (p.6). Smith describes spiritual development as involving four major areas (p.4-5): a. capacities (for self-awareness, for reflection); b. experiences (of curiosity, of belonging, of loss); c. understanding (beliefs that we hold and commitments that shape the lives of ourselves and of others); d. response (in the ways we pattern our lives).

The second section ("Making the connection with language learn-

ing”) takes the next logical step and connects general moral and spiritual development with foreign language learning. The possible connections are obvious and manifold; Smith comments: “Spanish, French or Italian people hope, fear, love, suffer, pray, worship and weep as well as travel, eat and shop.” (p.7) These aspects add richness to the cultures and to our encounters with them. In this context, Smith observes that in most European languages the sentence, “I pray in the morning” is structurally less complicated than “I get up in the morning.” In German (the language I teach), this certainly holds true and, as an instructor with at least 11 years of experience in the field, I find it revealing that I had never really considered this rather basic point. This example serves to illustrate that, contrary to traditional expectations, students do not necessarily require complex structures to consider or even discuss spiritual matters.

The third section of the book (“Practical examples and strategies”) offers a veritable catalog of sample activities that display the author’s skill as a pedagogue, which he has demonstrated so knowledgeably in previous works such as *The Gift of the Stranger* and the *Charis* series. After Smith discusses various resources (stories, works of art, music), he relates topics to linguistic goals: a lesson on grammar using the comparative, for instance, could connect comparatives and values, e.g. generating a statement to challenge “money is most important.” And finally he places discussion of the relationship between the spiritual and moral in the context of culture, using the example of light symbolism within German culture, from Advent wreaths to candles lit in the peaceful protest marches of October 1989.

As these suggestions and examples show, the task of involving the moral and the spiritual in the learning of foreign languages does not require new teaching methods; on the contrary, it is a matter of becoming more intentional in the realization of one’s pedagogical goals regarding moral and spiritual development. My favorite example from the third section, and one which worked well among a trial group of my own students, is the poem that is adapted from one by German theologian Dietrich Bonhoeffer, *Wer bin ich?* (“Who am I”). This kind of exercise fits well in the first semester of language learning, when students are learning to talk about personal characteristics. As students practice descriptive adjectives, they engage in the creative process of generating a poem, and the exercise encourages their reflections on the nature of identity.

In this way, such reflections can form a “springboard” for students “to re-examine spiritual, moral, social and cultural questions in a broader

context than that provided by their own immediate experience or the roleplayed experience of the overseas tourist.” (p.28) As instructors, we hope that the students will recognize the spiritual dimension of the cultures and the communities we engage in our language learning. In *The Spirit of the Foreign Language Classroom*, David Smith compellingly shows that foreign language instructors (and learners) have a clear mandate to explore these dimensions that are of mutual cultural interest. The book provides a welcome (and practical) guide for these explorations, and as such it deserves to occupy a secure place in the standard pedagogical repertoire.

Reagan, Timothy G. and Osborn, Terry A. *The Foreign Language Educator in Society: Toward a Critical Pedagogy*. London and Mahwah, NJ: Lawrence Erlbaum Associates, 2002, 179pp. \$24.50 (US) ISBN 0-8058-3592-X.

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Until the recent publication of *The Gift of the Stranger* (Carvill and Smith, 2000), there was a pronounced absence of texts that either raised or addressed issues particular to foreign language methods and senior capstone courses at Christian institutions. Since then, Timothy Reagan and Terry Osborn have introduced this well-documented tome of language topics that merits a serious read by teachers of foreign languages irrespective of level or worldview. Though the authors do not profess any Christian orientation, the presentation of topics in this medium-sized volume implicitly complements and informs several of the issues formerly raised by Carvill and Smith in their groundbreaking volume. In the words of the authors themselves, their purpose is “...to help you, as a future or current foreign language teacher, develop your own critical language awareness and sensitivity to linguistic issues that will help you yourself be such a mentor for your own students” (2). Interestingly, like the Carvill and Smith treatment of the same general topic for Christian L2 professionals, special attention is afforded the subject of metaphors used to describe language learning and teaching (specifically in Chapter 4, “Metaphors in educational discourse”).