

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.

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**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”).

Anyone familiar with the former will not fail to note that the collected essays in this work consistently, albeit *implicitly*, reinforce the host/stranger metaphor in which *The Gift of the Stranger* is grounded.

Both components of the teacher-student relationship are valorized by the authors, defining the L2 educator as a “mentor and colleague in the students’ development of critical language awareness” (2), rather than the up-front-and-center language expert. This role is (re)examined extensively in Chapter 4 as the authors call for the development of a constructivist epistemology in the L2 classroom. Their conclusion is that teachers should strive to empower students to acquire language more effectively, the onus for learning therefore equally shared by learner and teacher. The host-stranger-hospitality metaphor thus transformed (or transmuted?), retains its prominence, even in the discourse of a non-Christian worldview.

Furthermore, a chapter on reflective pedagogy (reflection-*for*-practice, reflection-*in*-practice, reflection-*on*-practice) seems to echo the call made in Carvill and Smith to thoroughly examine our particular (Christian) approach, not only its curricular content, but also the methods used to design and present it. The authors, citing J. Irwin (1987; *What is a reflective-analytical teacher?*), assert that the third “reflection” in the series, *reflection-on-practice*, “entails the questions of moral, ethical, and other types of normative criteria for learners and teachers, including a concern for “justice, equity and the satisfaction of important human purposes within the larger social context” (24). They develop similar topics using language largely understated in methodology texts. One striking example: “The sort of humility [emphasis mine] that is learned from studying a language other than one’s own is a valuable possession in its own right, though of course language learning is by no means the only arena in which humility can be learned.” (13)

Beyond attention to metaphor and themes normally relegated to Christian discourse, linguistic legitimacy is another salient focal point of this text, raised initially and quite forcefully in Chapter 3 (“Whose Language is Real? Language Variation and Language Legitimacy”), i.e. the legitimacy of Esperanto, ASL (American Sign Language), and AAVE (African American Vernacular English). More practically for most readers, they also call upon educators and curriculum designers to reconsider “whose” Spanish or “whose” French we require students to learn in our L2 programs. The point is made that teachers more often than not present regional dialects of major languages to the exclusion of those dialects used

by greater numbers of speakers. For example, most North American classroom teachers require students to learn *standard* French as opposed to that spoken in Quebec or Cameroun, or *standard* Spanish as opposed to that spoken in Puerto Rico or the Cuban community of Miami. These are valid topics, crucial to a serious and balanced discussion of hospitality as an over-arching metaphor of Christian foreign language education.

The vocabulary throughout this work is clearly marked for socio-cultural awareness and activism. For example, the titles of Chapters 6 and 7 are “Foreign Language Teaching as Social Activism” and “Language Rights as Human Rights,” respectively. To the authors’ credit, each, true to its enticing title, does raise engaging subtopics, such as “Foreignness as Imprimatur” (85-86), “Violations of Language Rights” (97-98), and national case studies, such as that of post-Soviet Estonia (98-100), post-Apartheid South Africa (115-24), Irish (124-36), as well as non-national languages such as American Sign Language (100-102). Each chapter in this volume concludes with two sets of discussion resources: a) questions for reflection and discussion and b) focus on the classroom.

This most recent incitement to reflection and discussion of L2 teaching and learning is an unlikely substitute at Christian universities for *The Gift of the Stranger*, but it certainly will contribute forcefully to the parallel topics raised by Carvill and Smith... a contribution that will certainly entice teachers and learners to enter somewhat unfamiliar territory, the exploration of which will only transform them into more complete, well-equipped hosts and strangers.