Journal of Christianity and Foreign Languages

Contents

Introduction to Vol. 14 (Spring 2013)

We would like to extend our gratitude to David Smith, who has served as editor of this journal during ten years of devoted service. He began as editor almost from the journal's inception in 2000 and ably fulfilled the technical and scholarly responsibilities of an editor. Since 2002 he has evaluated, advised, and critiqued dozens of contributors and potential contributors. He found appropriate referees for the essays that were submitted, sent copies of books out to be reviewed, solicited articles for the Forum section of the journal, and kept track of the myriad of details that are involved with getting a journal published each year.

But as an editor David did so much more. He once mentioned that he saw his work with *JCFL* as a calling, a way to support and nurture Christian scholarship among his colleagues and friends. David received contributions for the journal with hopeful anticipation. He took the time to correspond with contributors, helping them to see how an article could be improved or clarified and encouraging them to "have another go at it," to work on yet another draft. David wanted the journal to be a place where both readers and writers could be strengthened by the publishing process and the scholarship always to be first-rate. Not only did David expect quality work from the contributors, he also worked with them to give them the guidance to craft their essays into excellent finished products.

We will miss having David at the helm of this project, but we thank him for having given us a strong basis from which to move forward. David continues as the editor of another, related journal—*The Journal of Education and Christian Belief*—and has recently taken on a new challenge as Director of Graduate Studies in Education at Calvin College. Thank you, David, for your decade of service as editor of *JCFL*. We wish you God's blessings in your new endeavors.

The articles in this issue of the journal range from broadly foundational to highly specific. The paired articles by Carolyn Kristjánsson and Earl Stevick invite readers to reexamine some pedagogical trends of the past century. Kristjánsson's article sets out a general historical overview of the how beliefs have influenced pedagogy in the past century, while Stevick traces his individual journey of faith and praxis. Together, the articles encourage readers to consider the impact of prevailing worldviews on their own teaching.

Marcie Pyper and Cynthia Slagter reveal the results of their research into student spiritual engagement during study abroad programs, revealing that while many students find that their faith is strengthened, others face real and difficult challenges. They offer some initial suggestions of ways program directors and instructors can guide and assist students both before and during their time abroad.

Karol Hardin shares some of her own history in medical missions and lays out concrete proposals for medical Spanish courses designed for various kinds of learners. She argues persuasively for the need to insist on higher levels of proficiency from students studying Spanish for the healthcare professions.

Piet Koene addresses the challenge of rendering the Biblical concepts of righteousness and justice from one language to another. Foreign language teachers who want to lead their advanced students to a deeper understanding of the complex issues involved in interpreting or translating from one language to another will appreciate Koene's detailed examination of the processes involved in faithful translation and interpretation.

All of these articles evoke the unique situation in which a Christian world language teacher is privileged to work: shaped by our deepest beliefs, engaged in intercultural dialogue and learning, walking alongside our students, discerning and serving the Kingdom. May they encourage and equip you in your calling.

Cynthia Slagter & Dianne Zandstra

Christian Language Professionals and Medical Spanish: Caring for the Least of These

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Abstract

As Christian language professionals, we are obliged to care for the poor, the alien, and "the least of those among us," which includes the growing Spanish-speaking population, many of whom lack access to health care. We are also uniquely positioned to implement standards for medical foreign language education that do not rely on an expedient or economic rationale. This article examines ways to raise current language proficiency expectations when training medical or pre-healthcare personnel, particularly future missionaries. I discuss reasons why medical care from health providers with beginning or intermediate language proficiency is insufficient. Four levels of Spanish courses are proposed including a course entitled "Advanced Medical Spanish for Healthcare" from the perspective of ministry to underserved Spanish-speaking patients both here and abroad.

Key Words: Medical Spanish, medical missions, medical ministry, language proficiency, Spanish for Special Purposes, Spanish curricula.

Introduction

As Christian language professionals, we have an obligation to care for the poor, the alien, and "the least of these" among us, many of whom lack access to appropriate health care. We are also uniquely positioned to improve awareness and implement standards regarding best practices for medical foreign language education. In this article, I argue

the inadequacy of medical care from health providers with beginning or intermediate language proficiency. Instead, medical language education necessitates immersion and continued practical oral/aural and cultural exposure. I also discuss ways to raise current language proficiency expectations for training medical personnel, particularly future missionaries.

We are undoubtedly familiar with passages regarding caring for foreigners such as Exodus 23:9 (don't oppress the foreigner), Leviticus 19:33–34 (the alien living with you must be treated as one of your native-born), Matthew 25:35 (extend the same treatment to the stranger as we would to Jesus), and Matthew 25:40 (when you did it to the least of these, you were doing it to me). Furthermore, as Scott (2008) notes, we ourselves are aliens on this earth (Hebrews 11:13). Today, the alien and poor include the growing Spanish-speaking population in the United States, many of whom lack access to health care. According to Census figures, the number of U.S. residents, ages 5 and older, who speak Spanish at home increased from 17.3 million in 1990 to 37.0 million in 2010 (U.S. Census 2010). As the number of Spanish-speaking patients in the United States continues to grow, there is an increasing need for competent Spanish-speaking health providers and professional interpreters. According to the Bureau of Labor Statistics, employment of interpreters and translators is expected to grow by 42% from 2010 to 2020, much faster than the average for all other occupations (Bureau of Labor Statistics 2012). Christian language professionals have the opportunity to train others to minister to foreigners among us and to fulfill a biblical mandate by using our linguistic and cross-cultural tools.

Research has demonstrated that positive health outcomes are more likely when patients and providers speak the same language (Bagchi et al. 2010; Pérez-Stable et al. 1997) and that miscommunication in another language may result in confusion, delays, missed appointments, non-compliance, and errors (Derose 2000; Flores et al. 1998; Manson 1988; Wilson et al. 2005). Further complicating these negative outcomes is the fact that most physicians who provide language-concordant care for Spanish-speaking patients are non-na-

tive speakers (Yoon et al. 2004) and that national physician shortages are projected for Latino populations (Association of American Medical Colleges 2011). Even more troubling are studies suggesting that physicians may try to get by without interpreters even when they are aware that their language proficiency is inadequate (Burbano O'Leary et al. 2003; Diamond et al. 2009) and that short, intensive training at beginning levels may lead to significant communication errors and less use of interpreters (Mazor et al. 2002; Prince & Nelson 1995). Diamond and Reuland (2009) further argue that physicians with a low level of general Spanish proficiency who acquire medical Spanish terminology are unlikely to be able to engage in communication requiring nuance, clarification, or shared decision-making. Healthcare professionals increasingly rely on interpreters, many of whom are insufficiently trained. (For more information on issues surrounding medical interpreting, see Valero-Garcés & Martin 2008; Larrison et al. 2010; McDowell et al. 2011; and Price et al. 2012, among others.)

Current Expectations for Medical Professionals

Despite a proliferation of medical Spanish courses, decisions regarding the use of medical Spanish textbooks tend to be based on an economic rationale, with few studies evaluating existing programs. Medical Spanish curricula vary considerably, depending on the instructor or program's pedagogical preference. Furthermore, instructors and textbook authors tend to be either bilingual health professionals without extensive experience in second language acquisition pedagogy or Spanish instructors who lack practical or extensive exposure to medical contexts. Currently there are no established best practices for medical language training (Hardin & Hardin forthcoming) and none, that I am aware of, for best practices in language training for medical missionaries.

    In spite of the need for greater proficiency, my examination of 18 medical Spanish textbooks currently in use in the United States revealed that the majority of textbooks were directed towards beginning-level Spanish students. Few texts targeted intermediate levels, and ad-

vanced textbooks were virtually non-existent. Many texts were similar to medical dictionaries or reference books and did not provide communicative opportunities to interact with the material (Hardin 2012). Some beginner textbooks even stated inflated claims to be "the most invaluable reference on the market" (Kaufman and Alegre 2010:5) or "the first—and only—reference that makes communicating in Spanish incredibly easy!" (Lippincott Williams & Wilkins 2009: book cover). Only three texts targeted intermediate-level students, and just two of the books included communicative activities with increasing levels of difficulty following Bloom's taxonomy of knowledge (Shrum and Glisan 2010: 79). In general, both beginning and intermediate texts emphasized basic grammar and vocabulary, did not include communicative activities, and gave only cursory attention to culture (for detailed description, see Hardin 2012).

Notwithstanding the demand for medical Spanish courses at universities and medical training facilities, few published studies have examined both the methodology and outcome of existing programs (Reuland et al. 2008;Valdini 2009). Although Hardin & Hardin (forthcoming) found numerous medical Spanish courses on the internet, extensive searching resulted in published articles on such courses at only six undergraduate programs, nine post-baccalaureate institutions, five medical residencies, and three continuing education programs in the United States. Despite noting success in their programs, only two of the programs reported five criteria commonly used in second language program evaluation (method of student assessment; pre-and post-tests of students; an independent test or examiner; longitudinal study; and measurement of oral proficiency). Instead, we found high variability in design and infrequent use of valid and reliable outcome measures.

At this time, there is no overall consensus as to the best practices for medical Spanish education; however, the limited studies suggest the following:

- Oral and cultural skills should be prioritized in medical Spanish instruction (Bloom 2006; González-Lee and Simon 1987; Lepetit and Cichocki 2002; Reuland et al. 2008).
- Courses should be tailored to student needs (Lear 2006; Lepetit and Cichocki 2002).
- Role-play was considered effective in many programs (Binder 1988; Maier 1986; Marion 2008; Mason 1991; Prince and Nelson 1995).
- Although measured differently in each study, substantial gains in proficiency may be produced in a short amount of time through immersion experiences (Barkin 2003; Bender 2004; Frasier et al. 2005; Mazor 2002; Valdini 2009).
- Physician language training was associated with less use of interpreters even when the proficiency level of the physician was inadequate (Binder 1988; Prince and Nelson 1995).
- Courses were associated with improved attitudes toward Spanish-speaking patients and improved patient satisfaction (Barkin et al. 2003; Mazor 2002).

In the medical field, it is often argued that practice should be based on evidence or empirical studies that support a particular procedure or method rather than on custom or tradition. Similarly, evidence-based medical Spanish education–based on both second language acquisition research and replicating successful programs–is logical and essential. It is difficult to contradict the fact that health professionals require more exposure to language and high levels of proficiency since failure to communicate appropriately can result in threats to patient health. Medical professionals working with Spanish-speaking patients in the United States often need to obtain complicated histories, perform exams, explain diagnoses, and direct patient education. Physicians working abroad may be further required to perform a spectrum of functions such as participating in meetings, impromptu teaching, filling out government paperwork, writing prescriptions, ordering tests, arranging for patient transfers, attending social functions, and directing mobile clinics or vaccination programs.

Raising Expectations

So how can Christian language professionals contribute to raising language expectations for health professionals if we do not have the necessary medical language expertise ourselves? Involvement in this ongoing issue may require us to increase our own proficiency and exposure to Spanish health contexts. Some possibilities might include regularly interpreting on medical mission trips, observing at community clinics with large Hispanic populations, serving as advocates for charities or non-governmental organizations, and becoming more involved in social services in the community. Our commitment to improving our practical knowledge of medical Spanish can be translated into better education for our students and an ability to teach what future medical professionals actually need to learn instead of what we hypothetically think they should learn. I have read medical Spanish course descriptions that involve interesting research and reading assignments that seem to focus on topics of interest to the instructor rather than practical needs for future health professionals. I say this with humility, however, because my initial foray into teaching medical Spanish was also inadequate. I first taught medical Spanish at a four-year college, having served as an interpreter on medical mission trips. Later, I moved to Ecuador to spend four years volunteering with my physician husband at a rural hospital operating entirely in Spanish. After returning to the United States to teach, I had a different approach to medical Spanish education based on personal experience and more awareness of the complex language requirements for health professionals. I now teach the course with a more practical emphasis than the way I taught it before living in South America. The experience led me to conclude that medical Spanish instructors should obtain both significant exposure to medical contexts *and* expertise in foreign language instruction. And who better to fill this need than Christian language professionals who are willing to involve themselves in medical interpreting?

    In education, as in medicine, some practices are based on tradition and demand from patients (e.g., over-prescription of antibiotics) rather than on evidence. Consequently, language educators should not

just meet demand but also base courses on sound research and methodology (for a useful overview, see Shrum and Glisan 2010). Christian medical Spanish instructors should therefore hold themselves to high ethical standards, not offering courses for economic benefit to institutions, or simply acquiescing to public demand. Instead, instructors should encourage students to first attain proficiency in intermediate Spanish with cultural background before acquiring profession-specific terminology.

The following section contains an outline with suggestions for four levels of Spanish for health professions, summarized in Table 1 (see next page).

In this article, beginning Spanish is equivalent to low-, mid-, and high-novice, the level at which speakers can communicate and understand short messages on highly predictable, everyday topics that affect them directly. These speakers primarily use isolated words or phrases and may be difficult to understand even by sympathetic listeners accustomed to non-native speech. They typically require a slowed rate of speech, repetition, and rephrasing in order to understand messages (ACTFL 2012). Research suggests that basic fluency is acquired *before* learning profession-specific terminology (Maier 1986). This is not to say that teaching essential vocabulary is fruitless, but rather that we should not create an illusion of fluency that often comes with early levels. (As I often tell students, the more I know, the more aware I am of how much I still have to learn.) Instead of teaching medical Spanish terminology at the beginning level, we can emphasize cross-cultural awareness through role-play and discuss cultural situations in which students might find themselves either in medicine or in other Spanish-speaking environments (e.g., using situations from Chong 2002). For a review of cultural competence training in healthcare, see American Institutes for Research 2002 and Carrillo et al. 1999. Beginners may also be trained to use Kleinman's (1978) questions that elicit patients' perspectives on illness in cross-cultural situations. Although not Spanish-based, Fadiman's (1997) *The Spirit Catches You and You Fall Down* can serve as an excellent introduction to the inherent difficulties in cross-linguistic medical communication. Beginning students

	BEGINNER	INTERMEDIATE
FOCUS	Basic fluency; basic cultural proficiency	Oral, aural, and cultural proficiency
CULTURE	Situational role-play; Kleinman (1978) questions	Situational role-play; anecdotes; guest lecturers; videos/internet
VOCABULARY	Basic Spanish; time and dates, fractions, basic anatomy	Anatomy; review of systems; personal, social, and family history; medical history; patient exam; diagnosis and treatment; labor and delivery; E.R.; nutrition
GRAMMAR	Commands; reflexive verbs; accidental 'se'; direct/indirect object pronouns	Preterite/imperfect (understanding patient history); perfects (obtaining history); commands (exam); subjunctive (treatment); future/conditional (hypothesizing); softening requests
COMMUNICATIVE ACTIVITIES	Communicative activities appropriate for general beginning Spanish	Situational role-play; information gap; open-ended Q&A; interview with native speakers

Table 1. A Proposal for Undergraduate Spanish for Future Medical Professionals

	ADVANCED (MINISTRY FOCUS)	HERITAGE SPEAKER
FOCUS	Oral, aural, and cultural proficiency; immersion; service-learning	Sociolinguistic awareness and usage; professional speaking and writing
CULTURE	Situational role-play; shadowing bilingual doctors; immersion; service-learning; mission trips	Situational role-play; shadowing bilingual doctors; immersion; service-learning; mission trips
VOCABULARY	End-of-life issues; bereavement; treatment options; intimate and spiritual issues; charting	Colloquial vs. professional; regionalisms; polite terminology; charting
GRAMMAR	Continued recycling of previously taught concepts as appropriate	Ongoing and tailored to class needs
COMMUNICATIVE ACTIVITIES	Native speaker and simulated patients; role-play speaking by phone; role-play interactions with emergency personnel; simulated morning rounds; simulated interpreting; ongoing practicum and journaling; interviews with native speakers; participation in Spanish language churches	Role-play health education; professional medical letters; role-play contextual appropriateness; written translation of medical instructions and forms; simulated interpreting; discussion of different health settings in the U.S. and abroad

Table 1 (cont.)

who are pursuing health careers can also be introduced to folk illnesses and etiologies as well as common folk remedies. In this way, students obtain some cultural proficiency that is useful background knowledge for the future.

Educators must stress that beginning Spanish is inadequate for anything more than basic communication, that it is merely a stepping-stone. Medical personnel at beginning levels should instead be trained to rely on professional interpreters (Prince and Nelson 1995; Karliner et al. 2004; Diamond and Reuland 2009). It is not advisable to simply memorize terminology without adequate integration of all areas of language (Diamond and Reuland 2009; Maier 1986). Beginning levels are an appropriate time to emphasize general Spanish proficiency as a means for ministry. We can emphasize basic concepts that will become particularly useful in a health context such as time and dates, fractions (useful when giving patient instructions for taking medicine), commands, basic anatomy, reflexive verbs, direct and indirect objects, and accidental 'se'. Students at this level also can practice forming their own questions in preparation for future medical Spanish instruction at the intermediate level.

The intermediate level is defined as those who can create sentences and comprehend meaning when talking about familiar topics related to their daily life and who can handle straightforward survival situations, usually given in present tense. Generally listeners who are familiar with non-native speakers understand them. The intermediate level relies on contextual clues and redundancy to comprehend messages (ACTFL 2012). For intermediate medical Spanish students, we should continue to increase cross-cultural awareness and oral/aural proficiency, particularly emphasizing predictable situations such as general patient histories and physical exams, routine procedures, and common doctor-patient interactions. Swain (1995, 2000) emphasizes the role of output and "pushed output" in developing contextually appropriate speech; students need ample opportunity to collaborate and practice speaking in relevant and purposeful contexts. Once again, language professionals must emphasize the need to rely on interpreters for non-basic situations and emphasize how and when to appropri-

ately utilize interpreters (Jacobs et al. 2010; Marion et al. 2008; Prince and Nelson 1995).

Students often tell me that they recall anecdotes from class involving common instances of miscommunication or impoliteness. They can also benefit from immersion experiences with mentors or preceptors (Reuland et al 2008). Sánchez-López (2006) advocates courses in Spanish for Special Purposes that incorporate service learning, internships, and curricula and communicative texts that are tailored to the needs of participants. Such experiences are beneficial at the intermediate level because they provide authentic input in health contexts that are unavailable in a classroom environment. By this level many students have adequate oral proficiency to be able to apply their knowledge by observing and performing basic verbal tasks in a health context.

In the fourth-semester intermediate college course that I currently teach, I target oral/aural and cultural proficiency. Initially, I focus on cultural background information and on acquisition of anatomical vocabulary via demonstrations, realia, and games such as Simon Says that incorporate Total Physical Response (Asher 1986). A bilingual physician guest lectures (in English) on issues pertaining to folk, spiritual, and biomedical explanations for illness. As students' familiarity with anatomical terms increases, students begin to learn vocabulary organized around systems (musculoskeletal, gastrointestinal, etc.) contained in syntactic frames or in projected photos and contextual videos in order to "bind" the vocabulary (Terrell 1986). Oral activities frequently involve role-play with pushed output (Swain 2000), information gaps (Shrum & Glisan 2010), and open-ended questions and answers. Students frequently work in pairs with photos from medical journals to describe health conditions of imaginary patients or with situational cues in English to create a controlled and purposeful dialogue in Spanish. These dialogues also include task-based communicative activities for practicing grammar (e.g., commands for patient exams, perfect tenses for obtaining patient histories, subjunctive versus indicative for diagnosis and treatment).

As the semester continues, students learn to hypothesize about medical conditions of imaginary patients exhibiting particular symptoms, and students practice giving recommendations. They also practice softening requests and commands according to the age of the patient. Eventually students are asked to create a patient history and then perform a patient interview, all from memory; selected patient illnesses are tailored to students' future career goals. Toward the end of the semester, a bilingual physician presents actual patient scenarios from Latin America, and students try to discuss possible diagnoses and treatments (in Spanish). At the end of the semester, students interview a first-generation Spanish-speaking immigrant, applying appropriate questions that they have learned throughout the semester. The interviewee's biography and responses are also included in this project. Finally, students view and answer questions about a DVD of an actual patient (obtained with approval from the Institutional Review Board). Unlike previous videos that they observe throughout the semester, this culminating activity is a reality check for students in that it allows them to observe an actual patient using colloquial Spanish in a dialect that they may not be familiar with. We discuss the need for ongoing training in Spanish in order to learn what patients actually say versus what students learn to say as professionals in their fields. We also discuss opportunities to use medical Spanish in missions' contexts abroad. The course has received very positive feedback from alumni and is now in its fifth year with three sections offered each semester. My colleagues and I strongly urge students to continue in Spanish, and we highlight the need to use interpreters for all but basic situations.

Expectations for Medical Missionaries

Before discussing suggestions for advanced medical Spanish courses, I will examine general language expectations for medical missionaries overseas. But first, a little bit of self-disclosure regarding my background and biases. I was born and raised in Papua New Guinea, a country with over 850 distinct languages, by parents who were lin-

guists and Bible translators with SIL International. They completed New Testaments in two dialects as well as a revision and are currently working with national translators on the Old Testament. To date they have spent over fifty years working in one language. So I grew up with missionaries who were particularly proficient in various languages and who dedicated much of their lives to learning how to appropriately communicate the gospel. Consequently, I was a bit surprised when, as an adult, I served with a different mission in Latin America and found that many of my colleagues did not speak Spanish well. I spent part of my time tutoring missionaries in Spanish (at their request) and helping them learn pragmatic and grammatical concepts that they had never been taught.

Many mission organizations consider one year of Spanish in a language school to be sufficient, and spouses often receive less training, a situation that can result in missionary attrition because of failure to integrate in the culture and be involved in the ministry. Requirements for the mission that I worked with in South America were somewhat flexible but generally required one year of language training for a person with no Spanish who committed to at least two years on the field. If the missionary had some college-level Spanish, he/she could possibly test out of part of language school. Nevertheless, these requirements were sometimes fluid, depending upon the situation. Spouses of the primary missionary were at times given an exemption from language service if the primary missionary already spoke Spanish. Furthermore, for example, if physician missionaries were urgently needed, they might be asked to come with as little as four months of language school, or in the case of one-year missionaries, with no language school at all. In such cases, my colleagues' ministry was handicapped by inadequate linguistic proficiency. Some medical mission websites do not refer to any language requirements, while others request self-ratings on the ability to read, write, and speak a language ("HCJB Global Hands," 2012; "Map International,"n.d.; "Mission Doctors Association," n.d.). Other missions, such as Samaritan's Purse, state that "second-language skills are helpful but not required" for physicians serving with World Medical Mission after residency ("Samaritan's Purse," 2012).

My husband, who already had advanced Spanish proficiency and spoke very well in medical contexts, was exempt from language study. At first, he encountered domains outside his Spanish experience such as leading Bible studies, devotionals and prayer, and delivering frequent speeches in the hospital and church. However, without training, he initially found it difficult to discuss abstract concepts needed for spiritual discussions. Medical colleagues, and many pilots and other missionaries also found that their Spanish training did not allow them to minister beyond a superficial level. Since returning to the States, I often ask soon-to-be missionaries and volunteers what their language requirements are. Common answers are: no language requirement, one year, or sometimes two years for "more difficult" languages (such as Russian, Arabic, or Chinese) with no proficiency evaluation at the end of the training period.

Advanced Medical Spanish for Healthcare and Ministry

Arguably, Christian medical professionals require more advanced language proficiency than their secular medical colleagues. Christian physicians commonly interact with patients in situations that are difficult even for the most proficient speaker: discussing end of life issues, dealing with bereavement, discussing complex treatment options, and appropriately communicating about intimate and spiritual topics. In an overseas context, the linguistic obligations are compounded by hospital communication in Spanish with employees, arrangements by phone, and interactions with police and community members. Health workers must navigate the complicated web of politeness for a given region, dialect, community, and individual.

In light of the existing need, I propose a course in advanced medical Spanish from the perspective of ministry to underserved Spanish-speaking patients both here and abroad. Advanced speakers are defined as those who can engage in conversation on a variety of topics using present, past, and future tenses and are able to deal with unexpectedly complex social situations. They are able to speak in discursive paragraphs using a variety of language features and can be understood

by listeners who are unaccustomed to non-native speech. They are able to understand a wide-range of conventional discourse (ACTFL 2012). The course would be based on observed needs, and would be adjusted to those of participants. The proposed course consists of a medical immersion experience plus an ongoing practicum observing at a clinic with a high volume of Spanish speakers. Ideally, students shadow physicians who also speak Spanish, but at minimum, they must observe interpreters.

The course itself emphasizes oral and aural proficiency since medical professionals in the U.S. seldom have to read or write in Spanish. Classroom time primarily consists of role-play situations, simulated interpreting of doctor-patient interactions, simulated patients who are native speakers, and oral presentations of patient histories. As assignments, students view medical videos/podcasts in Spanish with corresponding questions and record themselves in monologues about various medical education topics, presentations of patient histories, or dictations. As part of the ministry component, students regularly attend a local Spanish-speaking church, listen to podcasts of sermons in Spanish, answer Bible studies in Spanish, record, and then present short devotionals on medically-pertinent topics (grace, pride, legalism, materialism, death, prayer, grief). The course also incorporates communities-based learning (Kolb 1984) by interviewing first, second, and third generation Spanish speakers in the community to learn about their cultural perspectives on the relationship between biomedical, spiritual, and folk medicine, and their views on health care.

Colloquialisms and regionalisms are taught by observing both videos and native speakers as simulated patients in class and then incorporating vocabulary patients might say into oral and written dialogues. Students are introduced to sociolinguistic registers to distinguish between professional expressions that are appropriate for physicians, but unlikely to be heard from patients. The advanced course moves beyond teaching what the professional should say and improves comprehension of non-standard dialects that they might actually hear. Sociolinguistic and pragmatic subtleties are addressed through written journal assignments regarding anecdotes from class, dialogues, videos,

and readings at home. Finally, the instructor emphasizes the need to call an interpreter when the situation is too complex.

For advanced speakers as well as Heritage Speakers who already have a high level of spoken Spanish, the course might further emphasize reading and writing skills, if they would be needed in another country. For example, students could be taught some basic abbreviations for patient charts and prescriptions, generic names in Spanish for common medicines, and how to write a professional letter (e.g., requesting a medical document, requesting permission to present an educational talk to a community group, or instructing employees in a course of action). The course would also identify colloquialisms in the students' own speech and suggest contextual appropriateness, professional vocabulary, and regionalisms. Gaps in vocabulary and grammar would also be targeted in order to increase the Heritage Speaker's awareness of dialectal and contextual variation and linguistic appropriateness. Ideally, the course would enhance the Heritage Speaker's fluency with speakers from different nationalities and backgrounds. The minor in medical Spanish for Heritage Speakers at the University of Texas-Pan American offers some examples of courses that address sociocultural awareness and health systems in the Spanish-speaking world (UTPA n.d.).

Conclusion

In this paper, I have considered various ways to raise current language proficiency expectations for training medical personnel and not to settle for what is simple, profitable, or common. As Osborn (2008:17) states, the "form and focus of language education should be beyond marketplace reasoning" (Osborn 2008:17). I have argued that medical care from health providers with beginning or intermediate language proficiency should be considered inadequate and potentially dangerous. Instead, medical language education should necessitate immersion and continued practical oral/aural and cultural exposure. Christian language professionals must engage in improving medical Spanish education both at the college and professional level by prioritizing

service to the poor and alien and by training medical missionaries who can authenticate the gospel not just in their actions, but also with their ability to appropriately communicate in engaging and profound discourse.

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Spiritual Engagement and Study Abroad: Student Perspectives

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Abstract

In order to develop effective off-campus programs, Christian colleges should seek to understand how study abroad impacts students' spiritual/religious identity. This research examines the extent to which students participate in religious activity while abroad; what motivates or hinders their spiritual engagement; and what spiritual/religious challenges and insights students attribute to their semester abroad.

A recent article in the *Chronicle of Higher Education* decries the "fervent advocacy" surrounding study abroad saying there has not been sufficient examination of what actually occurs during international programs, and expresses doubt as to whether the much vaunted outcomes are truly achieved (Salisbury, 2012). The author declares that "a more honest claim would be that studying abroad might, under *specific learning conditions* and as a part of a sequence of *intentionally designed* educational experiences, uniquely contribute to a student's development toward a set of complex learning outcomes" (n.p., emphasis added). His criticisms speak to the need to understand *how* study abroad impacts student development and to structure programs in such a way that our carefully considered goals might actually be achieved. At Christian colleges and universities, one aspect of that development is a student's spiritual/religious identity.

There is a growing body of research on the spirituality of college students suggesting that it is during these years that students are "developing an authentic spiritual identity [that] involves moving away from or deeply questioning one's childhood religious tradition and authorities to which one has been exposed, in favor of a critical-reflective process" (Braskamp, Trautvetter & Ward 2006, 22). A number of investigations[1] include study abroad as one of the (many) factors that influence student spiritual development. In its comprehensive evaluation of the spiritual lives of American college students, the Higher Education Research Institute study shows that measures of spirituality described as "ethic of caring" and "ecumenical world view" were significantly enhanced by an experience abroad. This study also indicates that students' beliefs undergo change and solidification during the college years (Astin, Astin & Lindholm, 2010).

A collection of essays published by the Abilene University Press attests to the seriousness with which Christian faculty are working to ensure that study abroad programs are not merely academic tourism but rather "programs that expose students to the cultural other [and] move them toward cognitive dissonance, and ultimately, spiritual transformation and global engagement" (Smedley, 2010, 26). These essays offer examples of strategies and techniques that Christian faculty are using to create profound, meaningful experiences for study abroad students.

The effect of study abroad has been examined by professors at universities such as Whitworth and Pepperdine, where research has focused primarily on the impact that study abroad has on a student's understanding of vocation. Benson Schrambach (2009) and Miller-Perrin & Thompson (2010) cite the study abroad experience as influential in the vocation later pursued by student participants. Forty percent of respondents in Benson Schrambach's study indicated having changed their professional/vocational goals due to study abroad when surveyed within one year of the experience; for those surveyed ten years afterward, the proportion increased to 55%, suggesting that the effects of a study abroad experience remain significant for a long period after the return. Intriguingly, the Pepperdine survey revealed that

the "application of faith to daily living and decision-making increased for students who studied abroad and decreased for those students who did not study abroad" (Miller-Perrin, & Thompson, 2010, 95).

While there are studies of student spirituality and of student experiences abroad, none focus specifically on the religious behaviors and beliefs of Christian college students who study internationally. Our study is designed to contribute to the conversation in this area.

Investigation Design

Research Questions

The purpose of this paper is to report students' spiritual practices both at home and abroad and their reactions to their new religious/spiritual environment as evidenced in their responses to survey and interview questions.[2] Our research focused on three main questions:

1. To what extent do students [continue to] participate in religious activity while abroad?
2. What motivations and/or hindrances do students report in regard to their spiritual engagement while abroad?
3. What religious/spiritual challenges and insights do students attribute to their semester abroad experience?

Research Methods

The participants in this project were students who studied abroad in one of four advanced Spanish language semester-long programs at a midwest Christian college during spring 2011, fall 2011 and spring 2012: two in Spain (two different locations), one in Peru, and one in Honduras. Of the 76 students enrolled in the four programs 51 (67%) consented to participate in the study. The data collection tools included three components: two web-based surveys (pre- and post-program), and a post-program follow-up interview.

We administered the pre-program survey A (14 items) and post-program survey B (21 items) through SurveyMonkey. In Survey A students were asked to report on their involvement in religious/spiri-

tual activities during the semester prior to their study abroad and to predict types and levels of engagement in these same activities while abroad. Survey B once again asked students about their typical on-campus activities as well as their actual engagement in religious/spiritual activities while abroad. Thirty-three students (63%) completed survey A and 45 completed survey B (59%).

Thirty-six students from the four programs (47.4%) participated in the post-program interview consisting of ten questions, of which three focused specifically on students' religious/spiritual engagement while studying abroad. The interview was conducted in person or by phone (according to interviewee preference) by a student researcher not involved in the study abroad programs. Each interview was audio recorded and lasted between 10 and 30 minutes. The researcher then transcribed each interview and entered the data in NVivo, a qualitative data analysis program. Each transcription was identified by program location, year and an anonymous student identification number; then interview segments were highlighted, categorized, coded, and analyzed.

Results

To what extent do students participate in religious activity while abroad?

Survey A was administered before the program to three of the four study abroad groups: Honduras, Peru and one of the Spain groups. Students rated the frequency of their current participation in several spiritual engagement activities and predicted what their engagement would be in the same activities while abroad.

The data show consistency between the reported and the predicted behavior for each activity (church, Bible study, devotions), with a higher rating for anticipated spiritual engagement while abroad than reported activity the semester prior to the language study semester.

Survey B was administered to participants at the end of each program to gather information on students' actual engagement in religious activity during their semester abroad. In addition, students re-

ported again on their on-campus involvement in order to be able to compare from the same sample the data for on-campus activities and activities in the international context.

Church Attendance and Bible Study

When asked in general about the importance of church attendance to their spiritual health, all but two students (96%) indicated that it was very or somewhat important. This correlates positively to the frequency of church attendance reported by the students (see Table 1).[3] Student self-reported church attendance varied only slightly for on-campus or study-abroad semesters when data from the four programs are combined (74% mark regularly/often on campus; 80% off campus). However, specific programs exhibit some interesting differences. The students in Peru reported a higher frequency of church attendance while abroad (93%) than at home (73%); on the other hand, the Honduras students reported attending church less often while abroad (25%; 100% reported attending church regularly at home).

In the survey data students reported a similar level of engagement in Bible study on campus and abroad.[4] Forty-six percent of the respondents reported attending a Bible study or prayer group on campus; during the semester abroad 50% said they attended a Bible study in Spanish. Another 28% reported attending Bible study in English while abroad, although it is not clear whether or not this referred to the same Bible study event where both languages may have been spoken, or whether the population for each study was, in fact, unique. Only 2% reported engaging in a Bible study with native Spanish speakers. The largest difference between religious activity on-campus and in the host country came from students in the Spain 2012 program. While just 40% reported involvement in Bible study on campus, there were 69% who reported attending Bible study while abroad.[5]

	On-Campus	In Host Country
Church Service	74%	80%
Peru	73%	93%
Honduras	100%	25%
Bible Study	46%	50%[6]
Spain 2012	40%	69%
Devotions	61%	67%

Table 1. Percentage of respondents who indicated Regular or Often for religious activity.

What motivations and/or hindrances do students report in regard to their spiritual engagement while abroad?

Survey B asked students to report on their motivations for or hindrances to attending church in the host country. Across all programs, Spiritual Need was rated as the strongest motivation by 87% of the students (3.30 on a 4-point scale). Placing second and third in importance were Additional Language Input (63%; 2.88) and the Opportunity to Meet People (57%; 2.70). Interestingly, outside pressures (Host Family Expectations, 1.48; Director Expectations, 1.70; Peer Pressure, 1.39; and Family Expectations, 2.03) were consistently rated among the lowest motivators for church attendance.

There was no strong common thread for the rating of the hindrances to church attendance. In two of the programs some students mentioned that the host family had a negative influence on their church attendance (Spain 2011 and Honduras 2012). It must be noted that only the students who reported *not* attending church answered the hindrance question, so the number of respondents (13) is small.

What religious/spiritual challenges and insights do students attribute to their semester abroad experience?

While the survey data reflect students' reported activities, the interview allowed us to explore their attitudes, beliefs, and reflections relating to their international context. Two of the questions asked were:

1. In what ways did your time abroad nurture and/or hinder your faith walk?
2. How did the language factor affect your level of engagement in religious/spiritual activity? (i.e. church attendance, participation, Bible studies with peers or native speakers)

Students reported experiencing religious difference in several aspects of the semester abroad: the host families' religious affiliation or lack thereof; the theological/doctrinal differences in local churches; and the worship style differences.[7] For many students, their host families and local friends represented their first significant encounter with other beliefs. Some respondents indicated that these encounters with difference diminished their desire to engage (which we are labeling Resistance), but for many the encounters provided an opportunity to reformulate, strengthen, and redefine their faith and their relationship to the Church (Revitalization).

Resistance: Theological/Doctrinal Differences

Overall, the students from the Peru semester, no matter what church they attended, were the least likely to express uneasiness in the area of theological difference. In the other programs, reactions were mixed. Some students reacted negatively to perceived differences between their belief system and what they encountered in their host country. One student in Spain said, "I was not comfortable at the Spanish church. . . .It was the way that people were talking about faith. . . .I just didn't go back to church after a while. " Another from the same program said, "I [was] a little upset at the simplicity of the sermon. . . .I really thought it was just a show so I didn't enjoy going. I ended up just listening to sermons [that] were in English."

In Honduras, several students noted the conservative nature of the local church, which required women to wear head coverings and where members expressed strong anti-Catholic sentiments. This perceived hostility between the evangelical and Catholic churches elicited negative reactions in several students. One student did not feel comfortable attending the local Catholic services because her host family stated that Catholics are "worshiping idols." Another student worried about the impression this divide gives to those outside the church:

> The situation in Honduras of Christianity. . .made me sad. I think people who are not Christians look on the division and [wonder]. . . "They both say they're Christians but they hate each other?" That just doesn't look good to anyone, especially [those] outside of the faith.

Resistance: Worship Style

A second area that created discomfort in study-abroad students was worship style. When students encountered worship that differed from what they were used to or made them uncomfortable, some decided not to attend church. One student in Honduras commented, "My friends tried going to a Protestant church. . .and it was very different from what they were used to. . .so the rest of us either went to the Catholic church or just didn't go to church." Another student there found the lack of familiarity with the music off-putting. This student mentioned, "I love to sing hymns in church, but because I didn't know the hymns, I couldn't really sing. . . .It really just wasn't doing anything for me spiritually. . .so I eventually just stopped going." Students in both Spain semester programs remarked that the two-hour "marathon" services were a negative factor in their church attendance.

But not all students reacted negatively when confronted with difference. Instead of rejecting or avoiding worship experiences that were not what they were used to, many students found the differences to be interesting, intriguing, stimulating. We have categorized these responses under the following headings: Worship Style, Language Comprehension, Articulation of Faith, and Global Perspectives.

Revitalization: Worship Style

In response to new worship styles, one Peru student stated, "Being able to experience a different body of believers and a different language and. . .a completely different style of worship was kind of revitalizing in a way." Several found that attending church in another language enhanced the worship experience. One student studying in Spain said, "Hearing [Bible verses] in a different language could also put a whole new spin on them. . .it took on a whole new meaning to me." A different Spain student appreciated the opportunity to engage with the service in a way that did not happen at home:

> I'm not saying it's my favorite style of worship or favorite church. . .but. . .it definitely got me out of my comfort zone and enabled me to . . .rethink things. . . .Since it was a different style of worship or different. . .focus as far as the church's mission. . .a lot of times we'd leave and we'd be like "What'd you think about. . .?" We'd actually talk about the sermon, which a lot of times here, it doesn't happen. . . .So I think it sparked a lot of discussion, it really kind of took me out of my comfort zone as far as what I was used to.

For this student, dissonance in worship prompted reflective dialogue and challenged thinking on faith issues.

Revitalization: Language Comprehension

For many students the difficulties and struggles of nurturing and maintaining their spiritual engagement during study abroad were compounded by the language barrier; however, rather than being a negative, this represented an opportunity to renew, reexamine, and reinvigorate their faith through more profound linguistic exploration.

Partial or faulty language comprehension challenged students during their study abroad. Although several students commented on the negative impact that this lack of comprehension had on their church attendance, by far the majority of students focused on the positive

effects of their effort to comprehend. Rather than being intimidated by language complexities, these students used the opportunity to improve linguistically. The encounter with familiar Biblical texts in a different language meant that for one student "some things could even be more meaningful or meaningful in a different way if you talked about them in Spanish." A student in Peru said,

> As the semester went on, my comprehension of Mass got a ton better. . . .At first [language] was a huge barrier to my comprehension and enjoyment even of worship and. . .participation. . . .Definitely language was a problem at first, but just sticking through it,. . .towards the end of the semester it was not a problem.

In this case, the student found that the perseverance was a key characteristic for successfully navigating worship in an international setting.

Revitalization: Articulation of Faith

The very nature of study abroad, freeing students from their normal extracurricular activities and obligations, can allow them greater time and opportunity for deliberate exploration and examination of their beliefs. In addition, Miller-Perrin and Thompson (2010) suggest that study abroad provides significant events, experiences, and crises that serve to challenge students' perspectives about the world and about themselves. Encountering situations that include religious diversity "force the examination of personal beliefs and values in a healthy way" (97). Significantly, a student from Honduras asks, "What is my faith if I'm not going to church on a weekly basis? What am I doing in my daily life that's making me a Christian?" Indeed, another student put it well,

> I had a lot of time for personal reflection. . .[and] that more than anything else helped me grow mentally, emotionally, spiritually. . .Being put in a different environment made me

reevaluate certain parts of my life and realize the things that are important to me.

For some students, the experience abroad was the first time they were called upon to articulate their own beliefs, what one student termed "taking my faith into my own hands." A key word on this topic appears to be "challenge." A student from Peru said of her host family: "[They] challenged me with very difficult questions, and that kind of questioning of my faith really challenged me." One of the students in Spain remarked, "When you go abroad. . .you're challenging your understanding of what it means to be a Christian." Another Spain student said,

I think it nurtured my faith because I wasn't inside the [Christian college] bubble anymore. . .so it was a lot more on me to work on my faith. . . .It strengthened my faith; it wasn't my parents' faith as much anymore. I was doing this because I wanted to.

Clearly, the context of the study abroad experience gives students the opportunity to consider the faith assumptions with which they have grown up and to take ownership of their beliefs.

Revitalization: Global Perspectives

While likely something students already understood intellectually, the study abroad experience appears to have given substance to the idea of the global church. A student from Peru commented, "One day I had this realization that God doesn't speak a language, He just knows them all. So whatever language we praise Him with, He receives the glory." A student from Spain struggling with studying the Bible in Spanish recognized that "Christianity isn't just this thing that happens in English. It's in all different languages, so that's something powerful to think about as well." A different student from Spain, describing extensive travels, remarked, "All of a sudden [international travel] puts

your faith in a larger framework. . . .It was exciting for me to know that I was part of a global tradition."

Discussion

Although an initial impulse for this investigation was the assumption (based on personal observations) that students participate less in worship opportunities while abroad than they do on campus, the data from this study do not support that notion (except in the case of Honduras). For church attendance, Bible study, and personal devotions, students overall reported a slightly higher level of participation while abroad than on campus.[8] The higher level of engagement in religious activity while abroad might be attributed to the fact that, as students face the unknown of living and studying in a foreign country for a semester, feelings of inadequacy or fear may prompt a stronger need for reliance on God. Indeed, Miller-Perrin and Thompson (2010) suggest that

> students who study overseas, for example, may be more in-clined to encounter day-to-day circumstances that push them to rely on their faith in order to deal with the challenges of living in another culture. Faith may serve as one of their first coping mechanisms in situations where they encounter doubts, confusion, and the unknown of living abroad. Sub-sequently, they discover an invaluable, readily available inner resource that provides them a means of sustaining and in-forming their day-to-day living. (96)

Perhaps not surprisingly since our survey participants were Christian college students, spiritual need was chosen as the strongest motivator for church attendance. Their rating of the church as a place for additional language input and the opportunity to meet people was lower than we had expected. The program directors consider the church context to be not only a highly supportive environment for language acquisition due to the familiarity of the content, but also an ideal con-

text for students to encounter the hypothetical and non-concrete language necessary for them to advance linguistically. Furthermore, the church context is an ideal location for students to meet locals because of the hospitality exercised in a Christian community setting.

Although some students found the differences in worship style or theological bent disconcerting while abroad, many found the experience of worship in another culture to be exciting, fulfilling, and refreshing. These students took on the challenge of articulating and taking ownership of their beliefs in a new context. Their comments show that in the best circumstances our programs abroad accomplish exactly what we hope they will. What is frustratingly unclear is what exactly moves students into each of these categories and how we might guide them from complacency to commitment.

Referring back to the quote with which we began this article, in order to accomplish the specific learning outcomes of a semester abroad program, it is paramount to craft a "sequence of intentionally designed educational experiences" (Salisbury, n.p.). Our data point to several areas where study abroad programs can be strengthened. We have seen that student encounters with religious diversity may prompt deeper thinking about personal faith perspectives or simply reinforce preexisting opinions. This in turn has important implications for how directors should structure programs and guide students in all phases of the study abroad experience: pre-program orientation, on-site programing, post-program reentry.

Orientation

In order to provide students with a better framework for approaching worship and understanding the onsite religious environment, pre-program student orientation should include basic information about the local religious climate, including options for worship and any conflicts or tensions that exist. Because the data showed that students did not understand the Catholic/protestant dynamic, nor were they aware of the extent of the secularism in certain communities, the orientation to the study abroad should broach these issues. A brief history of the Catholic church in the study abroad location as well as information

about the establishment of protestant churches in these countries can go far toward preparing students to process and comprehend the situations they may encounter on site in their study abroad location.

In addition to the survival phrases that we teach students in preparation for their international experience, we should include basic linguistic tools (vocabulary and grammar structures) to enable students to articulate their faith and answer basic questions about their beliefs in the new context. They need to face ahead of time the kinds of faith questions they may confront in the host culture. Written testimonies and role play situations can be especially valuable in accomplishing this goal.

On-Site Guidance

The challenge of understanding the religious climate and articulating faith cannot be met solely in the orientation process. In fact, these issues must be addressed repeatedly throughout the semester abroad. Miller-Perrin and Thompson (2010) recommend that off-campus program directors

> view their work as one of mentor to the protégé student, providing support, wisdom, challenge, and counsel. In particular, *on the heels of any learning moment*, students need to be able to reflect on their experiences with mentors who have been through similar rites of passage and are therefore able to share their seasoned perspective. (97; emphasis added)

This underscores the importance of a well-structured program with an on-site director who is committed to the spiritual growth of the students and is prepared and ready to take advantage of such teachable moments as they occur.

Program directors should be aware of and provide students with a list of the variety of opportunities available to students in the local faith communities. In addition, during the program it is important that the director intentionally include class time for questions and discussion about local expressions of faith. Guest lecturers can assist

students in developing an understanding of local faith perspectives. Students will need assignments that are intentionally designed to draw out or help them process what we hope will be their increasingly nuanced understanding of the complex religious landscape. For example, students may be required to conduct a survey to gather data on what beliefs are held by people in the host country. Students should be encouraged to promptly articulate both their uncertainties and their incipient understanding of the local situation and then be guided to sincerely consider their own actions and reactions to the situation in which they find themselves.[9]

Post-program Follow-Up

Ideally student learning does not end when the group leaves the host country. Westmont College provides a wonderful example in that their study abroad programs conclude with a reentry seminar on campus giving students an opportunity "to continue reexamining their faith, the church, and the meaning of 'loving others' in the light of their experience abroad" (Montgomery & Docter, 2010, 128). At the very least, returning students ought to be encouraged to participate in the orientation and preparation of new student study abroad groups.

There are several limitations that should be noted in this preliminary investigation. Due to the small sample size the results cannot be generalized to a broader population. As the study continues over the next two years, we will be able to gather data from a larger group. While using the data collection tools, we have discovered several weak areas. Edits, revisions, and additions have now been made to both the pre- and post-program surveys in order to clarify, reorganize, and more accurately assess student behaviors and beliefs.[10] Likewise, after this initial stage of the research the interview questions have been modified so as to enable us to examine student engagement with spiritual and religious issues in greater depth.

Creative thinking and committed action is essential if we are to provide our students with transformational programs abroad. Further research is needed to devise and test processes by which students in international study programs are afforded rich opportunities to wrestle

with the bigger questions related to faith. We look forward to continuing conversations and possible collaborations with colleagues interested in these areas.

Notes

1. Astin 1993; Astin, Astin, & Lindholm 2010; Benson Schrambach 2009; Braskamp, Trautvetter, & Ward 2006; Braskamp, Braskamp, & Merrill 2009; Doyle 2009; Kinginger 2009; Miller-Perrin & Thompson 2010; Pascarella & Terenzini 2005; Stephenson 1999.

2. This study is part of a broader investigation of language acquisition and spiritual/cultural engagement abroad.

3. Data were collected also from a group of novice-level language students studying for a semester in Spain. These data are not included in the reporting for this article. Interestingly, for this beginning language group, the church attendance figures were much lower. Only 62.5% indicated that church attendance was very or somewhat important to their spiritual health; 37.5% said it was not important. This may be due to the fact that the students, being much more limited in their language skills, could not access the church experience in the same way the advanced students could. Since they are reporting this at the end of their semester abroad, the data may reflect their experience of having found support for spiritual health other than the organized church.

4. Similarly, Personal Devotions were reported at 46% (regularly and often) on campus and 50% abroad.

5. Although the survey data do not indicate the reason for this difference, the director of the program informally shared that she had strongly encouraged Bible study with that group, had allowed class time for students to organize times and places for meetings and hosted one Bible study group in her home.

6. This percent refers to reported Bible study with peers in Spanish. Students also reported some involvement in Bible study in English.

7. In all program locations there are Roman Catholic churches which students may attend. In each location there is at least one Protestant option including Baptist, Evangelical, Brethren, Pentecostal, and non-denominational churches.

8. Overall, church attendance on campus, 74%; abroad, 80%. Overall, Bible study on campus, 46%; abroad 50%. Overall, devotions on campus, 61%; abroad, 67%.

9. A helpful tool in this regard is David Smith's book *Learning from the stranger: Christian faith and cultural diversity*, Eerdmans 2009.

10. While the issues examined remain essentially the same, we have reorganized the survey to follow more closely the Language Contact Profile designed by Freed, Dewey, Segalowitz, & Halter (2004) as documented in the SSLA, vol. 26, pp. 349–356.

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(In)Visible Agents in the Academy: Locating the Discussion of Faiths and Practices

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Abstract

These articles examine the relationship between underlying "faiths" and overt practices in the academic environment. The first provides an overview of the rise and influence of the materialistic scientific worldview and notes emerging shifts. It provides context for the second article in which Earl Stevick combines historical perspective and personal reflection to illustrate the faith-practice relationship in his teaching experience at the beginning, middle, and present stages of his sixty-year career as a language educator.

Key Words: faith, practice, beliefs, spirit, soul, scientific worldview, secular humanism, Christianity, Audiolingualism, Silent Way.

Almost eight decades ago, structural linguist W. Freeman Twaddell (1935) wrote: "Whatever our attitude toward mind, spirit, soul, etc. we must agree that the scientist proceeds as though there were no such things, as though all his information were acquired through the processes of his physiological nervous system. In so far as he occupies himself with psychical, non-material forces, the scientist is not a scientist. The scientific method is quite simply the convention that mind does not exist. . ." (p. 9). For Twaddell and colleagues, a mindless, spiritless, science devoid of soul was the order of the day. Descartes' seven-

teenth century division of nature into two distinct realms—the mental or experiential and the physical—had, in effect, parceled out the conscious mind along with soul and spirit to religion and the material world to science. For the next several centuries, intellectuals did battle over whether mind or matter formed the basic constituents of reality (Schwartz & Begley, 2002). However, by the mid nineteenth century, materialism had become the dominant intellectual position, and by the turn of the twentieth century, most universities in Europe and North America had severed ties with their founding Church establishments. This revolutionary change was hailed as "a triumph of science and Enlightenment ideals over religious dogmatism" (Gross & Simmons, 2009, p. 102), and ushered in an era in which the materialist scientific worldview associated with higher education became "the preeminent source of cultural authority to compete with religion" (p. 102). Small wonder that Twaddell took such pains to clarify the assumptions underlying his definition of the phoneme and went to such lengths to eradicate any potential suspicion regarding the presence of agents considered invisible in the prevailing scientific worldview.

Yet within a matter of years, Twaddell's (1935) assertion that "the. . .result of mentalistic assumptions is not progress, but obstruction, in scientific work" (p. 10) was turned on its head as linguistic theorists began to declare themselves "mentalistic" and cognitive psychologists began seeking to understand processes of the mind underlying verbal behavior (Chomsky, 1965; Chastain, 1972; Rivers, 1986). This did not require infidelity to the scientific creed of materialism—mental activity could be reduced to biological processes by those determined to do so (see Pinker & Bloom, 1990)—but it was a turn that began to make visible that which Twaddell had rendered invisible only a few decades earlier. Still, materialism reigned, providing the underpinnings for most major intellectual movements of the twentieth century in the West, although not without challenges to the claim that scientific rationalism could provide an adequate account of reality. Nord (2011) has observed that the "Scientific method requires scholars to abstract away from the messy richness of lived reality, screening out the personal, normative, and spiritual dimensions of re-

ality, leaving us with a thin and abstract account" (p.20). It is this very concern that, by the turn of the millennium, was leading some neuroscientists to accept consciousness and the mind as legitimate areas of scientific investigation (Schwartz & Begeley, 2002). This included a quantum physics model of mind-brain that understands the two as an organically integrated spiritual-material unity (Schwartz & Begely, 2002; Schwartz, 2004), a view that makes a case for the existence of the soul (Beauregard & O'Leary, 2007). Less than seven decades after Twaddell published his monograph, the invisible agents of mind, soul, and spirit had reappeared in the academy.

In spite of such developments, many continue to see "the primary purpose of science as providing evidence for materialist beliefs" (Beauregard & O'Leary, 2007, p.3). But therein lies another challenge and another agent in the academy, one that is arguably invisible to those who fiercely defend the principles of scientific rationalism— beliefs. Thinkers from various disciplines have pointed out that the scientific worldview is in fact a belief system on par with religious faith, linking Enlightenment rationalism with "the religion of secular humanism" (Chaplin, 2009, p. 56). Goheen (2009) explains further, clarifying his view of the interaction between this faith and traditional religious faiths:

> Secular humanism is, of course, not considered a religion by those who have been inculturated into its story and conditioned by its beliefs since birth. ...The religion of secular humanism domesticates traditional religions that offer another view of the world by limiting them to the private sphere of life, to the 'spiritual' and 'moral' areas of life. The religion of humanism that has shaped the West and that is now a major player in the global world, is a story that simply eliminates rival truth claims and competing visions of the world by finding a non-threatening place for those rival stories in its bigger narrative. If one accepts this Western story, religion is then by definition private views of God and ethics. (p. 70)

From this perspective, the faith of secular humanism can be understood as a guiding force in the academy and traditional religious beliefs as shunted off to private corners of life. It is an understanding that helps shed light on recent research findings which show that the majority of faculty at institutions of higher learning in the United States self-identify as having spiritual or religious beliefs (e.g., Gross & Simmons, 2009; Lindholm & Astin, 2008). In other words, as sociologists Gross & Simmons categorically assert, "the hypothesis that the university is a secular *institution* because of the irreligious tendencies of the faculty does not withstand empirical scrutiny: *it is a secular institution despite the fact that most of its key personnel are themselves religious believers*" (Gross & Simmons, 2009, p. 124, italics in the original). These beliefs are, for the most part, simply kept invisible. But the tide is turning.

What difference might this make for those who are involved in education? While the final decades of the twentieth century saw calls for a recognition of the importance of spiritual perspectives among teachers and in schools (e.g., Palmer, 1983; 1998; Purpel, 1988), the first decade of this century has been characterized by growing attention to topics of spirituality and religion in higher education in North America and in the United States in particular. According to Subbiondo (2006), "Many. . .are beginning to reflect on how they might connect their religious and spiritual values to their professional and educational roles without sacrificing either" (p. 23). Spiritual and religious beliefs are beginning to gain visibility along with questions about the possible effects of this presence. While significant attention has been paid to student perspectives (Lindholm, 2007), less has been given to understanding the views and practices of faculty (Craft, Foubert, & Lane, 2011; Gross & Simmons, 2009). Nevertheless, recent research has included some initial attention to the relationship between spiritual and religious values and faculty teaching styles and practices (Cecero & Prout, 2011; Lindholm & Astin, 2008).

In spite of these developments, we would be mistaken to conclude that it is a relatively straightforward matter for Christian educators to construct integrated identities as both Christians and faculty members in the academy (Craft, et al, 2011). As Subbiondo (2006) hints in the

excerpt noted above, the possibility of undesirable consequences, both personal and professional, is very real. For this reason, some faculty in secular contexts choose to express religious faith values in subtle and covert ways in their teaching and research. In such cases these beliefs are deliberately given limited visibility or even made to appear invisible on the surface due to the perceived lack of fit between the faculty member's worldview and that of the public higher education context (Craft et al., 2011, p. 104). And faculty in Christian institutions are not immune to challenges either. Gross & Simmons (2009) cite Benne, who observes that while some schools are genuinely committed to Christian values, faculty members have often been "'trained in. . .graduate schools that. . .imbibed heavily the Enlightenment faith' and socialized into academic disciplines characterized by 'methodological atheism' where 'religion as an independent variable in any human action' is 'ignored'" (p. 109). For many there is thus a disconnect between Christian faith beliefs and learned scholarly and pedagogical practices. In his discussion of communities of practice, Wenger (1998) observes that a person's sense of identity is more than a category, role, or label; rather it is lived experience that involves participation in a particular community. This encompasses not only the pursuit of some enterprise, but also understandings of how that engagement fits in the broader scheme of things, both of which are shaped by and may shape the reification of important concepts within that community (p. 163). Reification means taking something which is not a "thing" and referring to it as if it were a concrete, material object. For those influenced by the outworkings of Enlightenment faith, the tenet of "objectivity" is one such "thing" that has precluded the admittance of spiritual and religious faith perspectives as legitimate to mainstream scientific and pedagogical endeavors in the West. The good news is that presuppositions of neutrality and objectivity in science have been questioned in recent years, opening up new possibilities for Christian perspectives as a valid source of knowledge and understanding in scholarly work and classroom practice (Marsden, 1997; Smith & Smith, 2011). The bad news is that some Christian faculty members in faith-based or secular institutions who wish to strategically bring the values of religious faith

to bear on their practice may be uncertain of how to do so, unsure of how to make present in non-superficial transformative ways that which has for so long been excluded.

How might this connect to the experience of those of us involved in applied linguistics and language education? Researchers and educators of various orientations have pointed out limitations resulting from positivist influences in our field and have called for change (e.g., Canagarajah, 2009; Menzes de Souza, 2005; Karmani, 2005; Osborn, 2006; Smith & Carvill, 2000, Watson-Gegeo, 2004). In 1990, Earl Stevick's book, *Humanism in Language Teaching*, written in response to earlier conversations, made the case that the so-called objective stance taken by some critics of "humanistic" methods and religious faith was itself grounded in unprovable articles of "faith," raising for language educators the broader discussion about beliefs and scientific worldview. This early contribution to published dialogue about the relationship between faith and language teaching[1] included a discussion of teaching as "sacramental." Stevick subsequently began dialoguing with language teachers interested in exploring these matters further, a process that included reflection on the various faiths that had come to bear on his own practice as a language educator at different stages. Since that time, there has emerged a growing published discussion of various aspects of the interrelationship of Christian faith and practice in language education (e.g., Smith & Carvill, 2000; Smith, 2009a; Smith & Osborn, 2007; Snow, 2006; Wong & Canagarajah, 2009; Wong, Kristjánsson, Dörnyei, 2013). Nevertheless, Stevick's reflection on his personal trajectories across different communities of practice (Wenger, 1998) remains a thoughtful and informative illustration of the interrelationship of faith and practice in the experience of one individual—in this case, a scholar and language professional whose involvement in language education has spanned more than sixty years.

Stevick's influential contributions to the field have been widely recognized (see Kristjánsson, 2013) and are being celebrated in a new anthology which pays particular tribute to his understanding of meaningful action in teaching and learning (Arnold & Murphey, 2013). However, little published attention has been given to the influence

of faith on his views of meaningful practice. In the essay that follows, Stevick combines historical perspective with personal reflection to offer readers a picture of how various faiths have influenced his practice in different phases of his career. Graduating with an MA in Teaching English as Foreign Language in 1950 and a PhD in general linguistics in 1955, he came to language education at a time when the scientific worldview articulated by Twaddell reigned supreme. This was not without consequence for his practice even though he had first entered the field for the explicit purpose of Christian ministry. As time went on, his responsibilities at the language school of the American Foreign Service Institute and consulting work for the Peace Corps brought about opportunities to become acquainted with the principles and practices of unconventional teaching methodologies of the day. His published description and interpretation of these to the broader community of language educators (Stevick, 1976) in turn brought about reactions that led him to examine and begin to articulate the influence of Christian faith in his scholarship and pedagogic practice.

Stevick's journey is significant, but not because it provides readers with a prescription for how to forge Christian faith into professional practice. As Smith (2009b) points out, there is no straight line from Christian faith values to teaching techniques. Furthermore, the discussion is not about an all or nothing choice of pedagogic practice sanitized from non-scientific beliefs versus pedagogical determinism based on a Christian worldview (p. 248). Rather, the pursuit is one of increased understanding, of making visible—at least to ourselves—the agents that inform our practice in the complex environments of our professional lives. This is what Stevick models. And he invites us to join him. In so doing he facilitates the bigger quest in which many of us find ourselves engaged—that of seeking to make our practice mindful, inspirited, and satisfying to the soul as well as the intellect.

NOTES

1. For more on how the published discussion has developed, particularly as it pertains to the teaching of English as a Second or Foreign Language, see Wong, Dörnyei, & Kristjánsson (2013).

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Faiths and Practices in Language Teaching

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In 1948 I was formally and publicly commissioned as a missionary. In this role I expected to be ministering to both the spiritual and linguistic needs of ordinary people in ordinary classroom encounters in America and ultimately in Eastern Europe. In 1949, however, I found myself in a secular master's program studying how to meet linguistic needs, but with mention of the spiritual side absent, or, at best, noted in passing with obvious disapproval. That same year I began teaching "English for Foreigners" at Presbyterian Labor Temple on New York's Lower East Side. The brief methodology textbook I followed—in fact, the only methods text I knew—was titled *Teaching and Learning English as a Foreign Language* (1945). The author was Charles C. Fries of the University of Michigan, affectionately called "Papa Fries" by those who knew him. The approach was entirely behavioristic, there was no reference to "affect" or anything like it, and mention of the difference between basic and specialized vocabulary provided the author with an opportunity to insert a phrase that implicitly questioned "the historicity of certain common Christological predicates" (p. 1). So there I was, a committed missionary and eager graduate student, full of spiritual motivation for teaching English, but guided by "Papa Fries" and his friends.

When my plans to go overseas as a missionary did not work out and the limited employment available to me in Christian colleges came to an end, I began teaching in secular contexts. The prevailing wisdom continued to be that it was relatively simple to distinguish between things that had bearing on language learning and things that

did not. Matters of faith certainly did not. My motivations and my methods were basically cut off from each other, and remained that way for almost three decades.

As I have noted elsewhere (Stevick, 2009), the reactions to a book I wrote in the 1970s, *Memory, Meaning, & Method* (1976), brought me to a turning point. I began to intentionally consider the dynamic interplay between my beliefs, broadly defined, and my pedagogical choices as a language teacher, a process that, with the passing of time, led to a series of conversations with groups and individuals also interested in exploring the topic for one reason or another. This paper is a summary of my contributions to that dialogue which can perhaps best be described as a consideration of "Faiths and Practices in Language Teaching."

But before I go any further, I'd better clarify a few terms. First, there's the term "practice." As I'm going to use the word in this paper, my "practice" in any situation is simply how I usually act or react in that situation. "Faith," the second term, is a little more complex. It seems to me that how a person reacts to the changing situations of life is enabled, influenced and limited, though not totally determined, by all the various ideas and assumptions that that person holds. Here I'd like to use the word "faith" in a very generic sense. I'd like to say that an article of "faith" is simply one or another of the deepest of those guiding assumptions that a person works from. It may be on a spiritual topic, but it doesn't have to be. An ancient non-lexicographer once wrote that "Faith is the substance of things hoped for, and the evidence of things not seen"—which is to say that faith is what enables us to act as if something or other is true even though we can't absolutely prove that it's true. It's what lets you walk out on the pond in the middle of winter even though you can't prove that the ice is frozen thick enough to support your weight, for example. Some articles of faith are consciously arrived at and held, but others arise from less conscious sources. Many articles of faith are parts of what the holder of the article thinks of as "just plain common sense."

As I've thought about these things and talked to others, it has seemed to me that I need a third term alongside "practice" and "faith."

That term is "experience," which I intend in the, again, very loose and very everyday sense that "a person's 'experience' is the sum of everything that that person has participated in or has at least observed."

Both experience and practice are relatively overt. Faith is a mental construct, and so it is basically covert, though it can be put into words at least to some extent. Every instance of practice contributes to experience, and experience may be a model for practice. But both practice and experience often contribute to conclusions and previously-formed conclusions often guide practice. So I guess what I'm really trying to say is that it's these deeper, less conscious, more powerful conclusions that I'm here calling "faith."

The rest of this paper is going to consist of three firsthand examples of relationships among faith, practice and experience. The first example is taken from the beginning of my career, the second from about the middle, and the third will be about how I see things right now.

My First Years as a Language Teacher: Audiolingualism

As noted above, I became a language teacher shortly after World War II—somewhat to my surprise and greatly to my delight. In those days, a powerful shared experience in my country included tremendous euphoria and optimism, and confidence in "good old American know-how"—in the "way of life" that had brought us "our" victory and that had led to our emergence as the dominant power in the world, militarily of course, but now economically, culturally and linguistically as well. These were conspicuous ingredients in our experience, therefore they were powerful shapers of our common sense—which is, as I said, an important source of faith.

Among the features of life in wartime that made a particularly deep and dramatic impression on us was the unusual degree of control over many areas of civilian life: over access to scarce goods and services, and over what you had to pay for them once you were allowed to buy them, for example. Those of us in uniform came away with the value of a number of other things impressed upon us: the value of discipline

(i.e., immediate and unthinking obedience to stimuli originating in the sergeant's vocal cords), and the value also of doing things together and in unison (such as marching instead of walking). We also were made aware of the need to subordinate our own preferences (and today that would include "learning styles" and "Myers-Briggs profiles"!) to group norms. We discovered the concentrated use of physical energy, and the building of strength through painful but gainful use of muscles. Decisions about what was to be done, and how, and when and where were made at the top of the command chain and passed down for us to execute, and we learned not to ask *Why-*? questions. We learned to identify one objective at a time, taking that objective first, and only then looking for the next objective. And of course we got used to doing everything "on the double."

Some other factors, though they didn't apply to the population at large, did turn out to have important effects on the field of postwar language teaching, at least in the United States. They arose from the sudden need to come up with not only a whole mountain of new language study materials—a whole mountain range, in fact—but also some unprecedented *source of* these materials—plus of course the personnel to serve as teachers. You see, overnight the United States found itself to be the most powerful nation on one side of a conflict that was much more on a "world" scale than World War I had been a quarter of a century earlier. As such, we had to be ready to take effective action in almost any part of the world on very short notice. "Taking effective action" might turn out to include personal living within a local economy and culture, dealing with counterpart officials in a local government; organizing and supervising local police; monitoring electronic communications, and so forth. Such work would have to be carried out by people who had the necessary job skills, and were also trustworthy, and this in effect meant military personnel who would be competent in one or another of these dozens and dozens of languages, many of which we had hardly heard of, and most of which were not taught in this country at all—or only in a few universities. Moreover, the goals, schedules, and overall durations of university courses were, needless to say, drastically incompatible with the government's needs.

Who could possibly whip together the necessary training methodology, not to mention the study materials for a set of training programs that were clearly going to be be both extensive and intensive?

At this point, onto the scene come a group of scholars whose field of activity was not literature or phonology or historical linguistics, and whose usual habitat was not a library or a classroom. Instead, they had for some years been immersing themselves in the recording and analyzing of hundreds of languages spoken by only small numbers of people. Few of these languages had ever been reduced to writing, so anyone who wanted to do anything with them had to deal with them first of all in terms of the noises that came out of people's mouths as they reacted vocally to the analyst's actions. Structurally, the languages studied by the anthropological linguists differed widely among themselves, and in general were quite different from the languages that Westerners were accustomed to studying (Rivers, 1983, p. 3).

Second, for reasons we've just seen, the anthropological linguists often studied languages while they themselves were living within the cultures that used the languages. The wide and unending variety of religious/spiritual beliefs that they encountered under these circumstances was quite consistent with the abandonment of any supernatural assumptions of their own that the linguists might have started out with. Furthermore, behaviorism was widespread in the thinking of the day, and the highly respected leader of the anthropological linguists at that time, Leonard Bloomfield, was a strong exponent of that point of view (Bloomfield, 1933). Materialistic behaviorism told us that we have only this one life on earth, and that in what we call "human learning" there is no "mind," but just an "organism"—a physical body with its muscles, nerves, and other tissues—surrounded by other organisms, all of them receiving and emitting a continual flow of physically-transmitted stimuli and responses (Skinner, 1957).

For language teaching, the methodological counterpart of this unorganized collection of articles of faith was of course Audiolingualism[1] (Richards & Rogers, 2001). I think we are all familiar enough with the method that I don't need to take time here to spell out the many correspondences between the postwar environment as I have

described it, and the approach to language teaching that this environment spawned. However, my summary statements below may serve as reminders of some of the factors I listed:

- "A language is a set of habits involving the muscles of the speech organs."
- "A language is a set of oral signals by means of which a social group cooperates."
- "Accuracy before fluency."
- "Don't just learn—overlearn!"
- "The acquisition of non-thoughtful responses is the very core of successful language learning."
- "Hearing before speaking, speaking before reading, reading before writing."

Let me point out some conclusions that the creators of Audiolingualism seemed to have drawn, consciously or unconsciously, from materialistic behaviorism. In this one and only life, some of the methodologists apparently concluded, there are two *things one can do with one's self*: One can advance oneself financially or professionally, or one can enjoy oneself—or of course one can try to do both. *The job of the teacher* was to prepare students for success in one or both of these directions. This was to be achieved mainly by guiding the students in forming new habits of ear ("audio-") and tongue ("lingual"). *The materials for use* were externally supplied by teams of experts—experts in linguistics, cultural anthropology, and other relevant fields, assisted by a few non-professionals who were native speakers of the language in question. Such materials should be made as "student-proof" as possible. (In fact, some of the *illuminati* were occasionally heard, in moments of unguarded condescension, to mutter something about making things "teacher-proof.") The teacher was principally just a guide through a maze that consisted of mimicry-memorization of dialogs, and mechanical practice of drills. *The relationship among the students* in a class of two or more was mainly one of competition, both for academic standing and for the time and attention of the teacher.

Before I go on to my second example of faith-practice relation-ships, let me say again that the cultural and historical factors I've listed did not form some single integrated whole, and so individuals were free to pick up whichever of these features they themselves resonated to, and to de-emphasize the rest. I myself, for example, was one of those who retained our belief in a God who created the universe but is not a part of it, and who is conscious of those facts, who has purposes and power, and so on. This contrasted with the belief of the Bloomfield-ians, that there is no God and that there also is no "spirit," or "soul" or anything like that. Some of us, however, including me, did buy rather heavily into the behavioristic learning theory of the audiolingualists.

Mid-career: The Silent Way

Let's move on now to my next example of faith and practice, which comes from just about the middle of my career. Sometime around 1969 I came across an approach I had never heard of, called "The Silent Way," put forward by a man I had never heard of, whose name was Caleb Gattegno. In many respects though not in all, the Silent Way was the complete opposite of Audiolingualism. In fact, an appropri-ate nickname for Audiolingualism might have been "The Noisy Way."

"Faith" and the Silent Way

Not long before Gattegno died, I sent him a summary of his ideas as I understood them based on my participation in Silent Way training and my reading of his work (e.g., Gattegno 1963, 1976, 1977, 1987, 1988). His only comment was that though he would have hoped for a more creative response from me, I did seem to have the facts down right. On this basis, I venture to offer the following list of articles of the "faith" (again in the generic sense of that word) that I believe underlay the Silent Way:

1. **MATERIALISM** "Materialism" in philosophy is the belief that the universe is made up of nothing but matter, and that mat-ter and its motions account for everything else, including

what we in everyday language call "mind." Now Gattegno in person would have fitted no one's stereotype of a "material-ist." But when, apparently building on Einstein's discovery about the $e = mc^2$ relationship, Gattegno states that the only ultimate realities are time and energy, he has in effect declared himself a materialist.

2. The "Self" The second article of faith contrasts sharply with materialism. Although there are no ultimate realities except time and energy, there are some bits of energy that have special properties not found in the kinetic energy of an avalanche, or in the potential energy of a tankful of gasoline, or in an electrical circuit. Every human being has one tiny packet of this energy. The name for this packet is a "Self." The involvement of the Self with physical matter begins the moment it joins a fertilized human egg and sets out to build a body for itself.

3. Awareness Among its other remarkable characteristics, this little packet of special energy called the Self is able to make choices, to form awarenesses, and awarenesses of awareness, and also to store these awarenesses, and then to use its stored awarenesses in order to control other forms of energy around it, and to find ways of meeting new challenges.

4. Adaptive Awarenesses are formed, developed and revised as parts of the Self's efforts to deal in a satisfactory way with whatever is not going as the Self would like. This may be something that comes from *outside*: for example, noticing that one is being misunderstood whenever one speaks a foreign language. But one of the great strengths of the Silent Way is that the learner may also see what she/he is doing *inside* that's aiding the learning process or that's interfering with it: something such as harboring a deep dislike for the speakers of the language, for example. Then, having seen what needs to be changed inside, the learner may select from present resources and devise internal changes that will make him/her better able to deal with the internal obstacle, and from there meet the external challenge more effectively.

5. **INDEPENDENCE** In responding to a new external challenge or other stimulus, the Self draws on its accumulated resources of awarenesses and other information.

6. **AUTONOMY** In meeting a new challenge, the Self usually has available to it a choice among two or more ways of using its stored resources. Gattegno gives the name "autonomy" to this choice-making.

7. **RESPONSIBILITY** The Self continues to try various combinations of resources until its interaction with an outside challenge finally becomes satisfactory.

8. **LEARNING** Each experience of dealing with outside challenges results in modification of the Self's existing inner resources. That's what "learning" is.

9. **SUBORDINATION** Learning in this sense can be accomplished only through *work*—through *internal* work, and internal work is *doable only by the Self.* Everything else, including teaching, must be subordinated to that learning process.

10. **TEACHING** A Silent Way teacher is constantly learning and relearning the students. That is to say, she/he tries to monitor where the students are in their internal development of whatever awarenesses they need for the subject matter of the course, and to indicate to them when and where they need to do a bit of additional internal work, and to provide new inputs which will nudge that internal work in the right direction. For example, the fact that "the place where additional work is needed is in the second syllable" is commonly transmitted by the teacher pointing to the second knuckle of her own finger. "Round your lips more" could be conveyed by the teacher silently rounding her own lips and pointing.

11. **PERMANENCE OF SELF** At the death of the body, the packet of energy that is the Self remains intact, and moves on to another human sperm-and-egg combination somewhere in the world.

12. **PERMANENCE OF AWARENESSES** As the Self makes this transfer, it carries with it whatever *awarenesses* it had accumulated in

its previous life or lives. It does *not* however carry with it any *specific information* at all.

13. **Solitary Pilgrim** Thus the Self makes its way like a solitary pilgrim through an indefinitely long series of lives.

14. **Full Humanity** The Self's goal in this pilgrimage is to reach the next stage of evolution, which Gattegno called being "fully human."

Let's pause for a moment and compare the Audiolingual faith with Silent Way faith. Audiolingual faith, remember, was all about the external self and its conformity with the outer world. Now we find the Silent Way focusing on the inner Self and its creativity, and we watch it learning to do everything on the basis of criteria set for it and it alone by its unique experiences and awarenesses. In Audiolingualism, the materials are intended to be "one-size-fits-all"; in the Silent Way, individual selves and individual classes are so unique that permanent published materials would be inappropriate in principle. In the Silent Way, the learner is taught not only to speak French, but to be aware of awareness, and to become responsible for making autonomous choices among his or her own set of independent resources. Remember also that although the Silent Way had been in development for many years before 1960, it found wide acceptance in the 60s and 70s, during the great cultural upheaval of those times.

Some "Practices" Typical of the Silent Way

The specific techniques that I refer to in the Audiolingual and Contemporary sections of this paper are familiar to most language teachers, but I recognize that the same is not true for the Silent Way. Here, then, is a brief description of just a few parts of the Silent Way that would seem novel to anyone who was observing it for the first time.

- The teacher is entirely or almost entirely silent most of the time, even when he or she is leading students to pronounce material that contains sounds they have never ever heard. Gattegno's success with the use of silence was extensive, it was

often astonishing, and to me as a teacher who was learning from him, it was profoundly instructive. However—and this has surprised some people—he did not consider silence to be essential to his methodology. For Gattegno, the purpose of the silence was to force people back onto their own existing resources [cf. Independence, autonomy]. Through the use of these resources, new information would be discovered, and awarenesses would be tested, modified and strengthened [Learning].

• Compare this with the usual "Repeat-after-me" technique of Audiolingualism and most other methods. Such a technique allows the student to fall back on his or her ability to mimic, and makes unnecessary the thorough observation and the responsible experimentation that the Silent Way allows for, and even demands. Gattegno saw the mimicry process as relatively superficial—as something that was unlikely to either generate new awarenesses or to profit from them. [cf. Subordination]

• After being taught in this manner for a while, the learner notices (becomes Aware of) the physical acts of tongue, jaw, voice and so on that he or she has to perform before the teacher indicates that no further work is needed on this point [Adaptive] which the learner recognizes as an "OK for now" signal. Still later, the student may notice that he or she is noticing pronunciation details, and later that he or she is noticing the fact of noticing noticing, and so on [Awareness of awareness]. Such a student quickly becomes aware of being able to use independence and autonomy on specific data, rather than having to constantly seek the approval of the teacher [Responsibility] or ask the teacher for a new model to imitate, and this awareness is commonly followed by an awareness of reduction in anxiety. Resort to mimicry would short-circuit the learning process, and would lead only to very brief retention of any material treated in this way. [Teaching]

- There is little if any choral work, particularly when the goal is improvement of pronunciation. After all, how could the teacher give appropriate feedback [TEACHING] to individuals under these circumstances [LEARNING]? On the other hand, individual learners [SOLITARY PILGRIM] do profit greatly from observing whatever interactions are taking place between the teacher and the other individuals in the class.

Outcomes of the Silent Way

Let's turn now to the outcomes of Silent Way study. Linguistically, they are commonly outstanding. As for personal outcomes, in Gattegno's approach, the main thing to do with one's self is not just to advance it or just to enjoy it, as in the faith that underlay Audiolingualism. The goal is rather to *improve* one's self.

With regard to this goal, the world and the other people in the world—the class and the other people in the class—are not mere competitors as they were in Audiolingualism. In the Silent Way, they are in the last analysis more like mines, because from their behavior awareness-generating experiences may be extracted; they are the crucible in which awarenesses are formed; and they are the anvil on which the Self shapes and reshapes itself, but the deeper concerns of classmates, and their reactions as persons, play a peripheral role. It's therefore not surprising that Silent Way teachers have generally seemed to me to give relatively little attention to the interpersonal relationships among their learners.

In this last sentence I said *"seemed to me."* Some of my friends who are expert users of the Silent Way take vigorous exception to that conclusion, and to what I said earlier about a "Solitary Pilgrim." They tell of Silent Way classes in which there was genuine concern for the other members of the class, warm mutual support, and a very strong and enduring *esprit de corps.* I have no doubts at all about the testimony of these colleagues. Their expertise on this subject vastly exceeds mine. Nevertheless, my experience did include a number of training programs a day or more in length *about* the Silent Way, conducted by Dr. Gattegno; two 22-hour intensive weekends, in each of which I studied

a language that was new to me, using the Silent Way. One of those classes was conducted by Dr. Gattegno, the other by a thoroughly experienced native speaker who had a high reputation as a Silent Way teacher. I also observed a number of classes (some ongoing real classes, some demonstrations) conducted by members of the Educational Solutions staff.). As a Silent Way teacher myself, I also conducted a few beginning courses of 10 to 50 hours in length in Turkish or Swahili. My observation about the lack of attention to interpersonal relations was supported by all except perhaps the first of those experiences, which was an ongoing class in Spanish being taught by a relative newcomer to the Silent Way. Even though my experience with the Silent Way may have been atypical, I'm going to retain it in this paper just as a further illustration of what I mean by a faith-practice relationship.[2]

As for the degree to which I embraced the underlying principles of the Silent Way faith, I ignored the originator's clear stance against my basic theological beliefs evidenced, for example, in his views related to ultimate reality and the source of Self [cf. MATERIALISM and THE "SELF"], reincarnation [cf. PERMANENCE OF SELF, PERMANENCE OF AWARENESS, and SOLITARY PILGRIM] and the Self's ultimate goal [cf. FULL HUMANITY]. I did this while at the same time trying to learn from him what he was discovering about how our learning equipment—from my point of view, our *created* learning equipment—operates. I'll explain more about my own views in what follows.

Contemporary: My Own Present Version of the Christian Faith

I'm going to draw my third example of the faith-practice relationship from the present, that is, from how I see things at the end of my career. Let me begin with what is probably the most controversial aspect of my faith, which has to do with matters that lie both inside this world and beyond it. Where the Bloomfieldians who contributed so much to the outlook behind Audiolingualism saw one life and one life only per customer, and where Gattegno saw an indefinite series of lives, I believe that each of us has this one life, here in this world, but that

this life will be followed by an eternity either very pleasant or very unpleasant, depending on two aspects of what has happened in this life. What happens in this life is therefore awfully important. One aspect of what happens in this life has to do with a person's relationship to God through Christ.

In this connection, there's a relevant story about the Apostle Paul when he was being transported in shackles to Rome for trial. On the way he had a hearing before a local king, and took the occasion to explain his faith. When the king asked Paul if he was trying to convert him, Paul is reported to have replied that he'd like not only the king, but everybody who was listening, to "become such as I am, except for these chains," and for "chains" I in the 21st century can substitute the numerous limitations and defects that I drag around with me.

So I agree with Paul here, but I'm not as bold as he was, and in a professional setting I'm even less bold. My own practice in a professional setting is to somehow identify myself as a Christian as soon as convenient, and to try not to discredit the name of Christ by my actions.

From a Christian point of view, the other side of what happens in this life is how a person interacts with other people, the most important aspect being *agape*—unconditional, self-giving love. Community Language Learning (CLL) gives us two method-specific examples of this kind of "love" (Curran, 1977, pp. 128-141). The first is how in the earlier stages the knower (i.e., the teacher) voluntarily subjects him- or herself to the linguistic needs of the learners and also to their emotional needs. The other CLL example is that learners who reach what's called the fourth stage voluntarily show concern for the linguistic and emotional needs—and standards—of the knower. This kind of learner doesn't resent correction or try to avoid it, and is not discouraged by it, but welcomes it, and is also very much aware of the teacher as a person, not just as a special piece of equipment.[3]

A more general, and in the long run a more important example of *agape* is not method-specific. It is the teacher who works long and hard for very little pay, just for the sake of the students. I hasten to add two points here, though: first, that this kind of love is found among other people as well as among Christians; and second, that the pre-

ciousness of the message that can be carried in this way must not be used by others to justify disregarding the socio-political status of the teacher, or to excuse unfair salaries and indecent working conditions. This raises the question: Does the "self-giving" type of love then mean that one is supposed to accept such conditions? As I see it, there's no simple answer. I guess it's a matter of being very clear about the relationship between what is most important to *us,* and what really *is* most important, and about which kind of security we want in our lives.

Turning now to the practical side, the importance of relationships with other people, and of interactions with other people, certainly contributes to my interest in approaches that emphasize relationships and interactions, and that consider the outcomes in this area to be important right alongside subject-matter outcomes such as accuracy, fluency, or communicative competence. Obviously Christians don't have a monopoly on this kind of interest.

I personally try to act in ways that are consistent with Christ's teachings and with his example. I do this for two reasons, frankly: one is to increase the credibility of whatever I may say explicitly about my faith; and the other is to provide an example of Christian behavior that is at least local and contemporary, even though of course it's also very, very imperfect.

Let me go on now to some specifics of my faith. **I believe** the world (including us humans) was created by an intelligent and self-conscious God (though I don't pretend to know anything about the methods of the creative acts or about their duration).

I believe, along with many non-Christians, that we have, built into us, some wonderful potentials, not all of which are known about or fully understood. **I also** share with many non-Christians **the belief** that in the organization and working of memory, the elements that have to do with purpose and emotion play a central role. Recognizing this fact may be very useful to us in devising techniques and in preparing materials.

Because **I believe** that human potentials are parts of God's creation, I haven't hesitated to explore some of them, without worrying too much about whether they were first noticed or explored by non-

Christians—such things as meditative techniques, group dynamics, or the use of music, for example.

My belief in unrecognized or underexploited human potentials also contributes to my willingness to accept and even to encourage learner initiative within a language learning program. Here, too, we find no Christian monopoly.

I also believe, though, that there are built-in limitations on our potentials, both intellectually and morally. That is to say, I've been tremendously impressed by the energy, elation, and high-quality learning that can be generated by giving students freedom to design and conduct certain aspects of their own language study. At the same time, however, I've never been convinced that basic human ignorance, laziness, lack of concentration, and interpersonal tension ever fade completely away even under the best of circumstances. Sort of a non-sectarian counterpart of "indwelling sin," I suppose. **This belief** is related to my emphasis on maintaining teacher "control" alongside learner "initiative."

These beliefs have consequences for the question about the highest thing one can do with oneself: survive, succeed, or whatever. In my understanding of the Christian view, what is ultimately important is not self-preservation, not self-understanding, not self-advancement, not self-enjoyment, not self-knowledge, not self-actualization, and it's not even self-improvement or self-realization. It is self-giving. Again, Christians have no monopoly on self-giving, but self-giving does occupy a central place in Christian theory that I'm not sure it occupies in other faiths. In any case, I see my own motivation less in an ethical light than in a historical light, summarized briefly in three technical terms. It is (a) God having become a particular human being at a particular time and place: "*Incarnation*;" (b) me being thereby set free from what would otherwise have led to certain and permanent disaster: "*Redemption*;" and (c) me for the rest of this life becoming more and more like what God wants me to be: "*Sanctification*."

How might my beliefs contrast with those of people who have embraced some form of materialistic faith, as in (but not limited to) my first two examples? For the sake of this last part of our discussion,

let me call these folks "secular humanists," a term I use broadly.[4] In the left-hand column below, I offer a summary of my understanding of the positions many secular humanists take, broadly defined. In the right-hand column, I provide a succinct overview of my own views that I've presented above.

Secular humanists tend to get excited about human potentials that have hitherto been undiscovered or underdeveloped.	I too tend to get excited about human potentials that have hitherto been undiscovered or underdeveloped. But I also think there are built-in limitations on people's ability to, by their own individual or collective efforts, rise above ignorance and self-centeredness.
Secular humanists tend to believe that these exciting potentials have come over the eons with the gradual evolution of blind matter and energy, and over the centuries through cultural conditioning.	I believe that these potentials are parts of an order created by a self-conscious, intelligent God.
Secular humanists tend to think that the meaning of human activities is found only within this world, with humans as the center.	I think the goal of human activities is preparation for a life beyond this world, centered on God.
Secular humanists tend to think that the goal of human activities should be to increase knowledge, wisdom and social harmony, as well as to contribute to the physical and emotional health of others.	Although I think the goal is beyond this life, I also think that preparation for the life to come is consistent with, and may even require, efforts to increase knowledge, wisdom and social harmony, as well as to contribute to the physical and emotional health of others.

Secular humanists, as far as I can tell, tend to see their own motivations for doing such things in the light of high principles and good will, and I would not dispute them on this.	As a Christian, I see my own motivation for doing such things more in a historical light: • God having become a particular human being *("Incarnation")*. • Me being set free from permanent disaster *("Redemption")*. • Me for the rest of this life becoming what God wants me to be *("Sanctification")*.

As I've stated above, these beliefs and assumptions have consequences for the question about the highest thing one can do with oneself. The beliefs mentioned in the right-hand column are no doubt hard for left-hand column people to fathom, relate to, or accept, but I feel the same way about those in the left-hand column. Still, this does not mean that people of different faiths cannot work together. Left-hand column people and right-hand column people—and people in columns I have not included—can, should, and commonly do cooperate with each other in exploring human potentials, in finding ways to develop those potentials more fully, and in trying to increase knowledge, wisdom and social harmony, as well as to contribute to the physical and emotional health of others. However, the way they go about such things, the meaning they attach to their actions, and the new understandings they reach as a result, may be different. In my case, the principle of self-giving and related Christian beliefs permeate the way I understand and try to live out my pedagogic practice.

Conclusion

A language teacher who has read the preceding parts of this paper might well comment, "Yes, there are some interesting ideas here, but how do they apply to my work?" Well, I got to thinking about that

too, so I've picked out at random three things we have to do in just about every language teaching situation: (1) selecting or creating materials, (2) reacting to students' errors, and (3) leading students from hesitant, short-lived control of new material to long-lived, unthinking mastery of it. About each aspect I asked myself: "How did these three approaches (Audiolingual, Silent Way, and "Christian") influence me? What did they say to me about this aspect of my teaching? How did they heighten my interest in, or deepen my appreciation of, various existing practices in the field?" Table 1 contains the beginnings of my answers.

And it's with the notes of Table 1 that I'm going to end this paper. In a way, it would have been more fun to close with a rhetorically polished paragraph that would have left you with a bit of new information, illumination or inspiration. I'm going to close instead with an invitation: an invitation to sit down, alone or with a few good colleagues, and consider your own past, your own deepest assumptions, and your own ways as a teacher, and draw the empty boxes for your own Table 1. Then fill in the boxes, or at least begin to fill them in. Then stop. Put the project aside, and come back to it in a day or two. Add anything else that comes to mind, and as you look at your notes, consider: What kinds of faith underlie your practices? Can you envision the outcomes that might occur if some articles of faith had more—or less—influence in your professional activity? Are any of your ways as a teacher cut off from principles that you deeply value? As you reflect on these and other questions like them, you may find yourself discovering that a certain amount of new information, illumination, or perhaps even inspiration is available after all. The process may even lead you to some new conclusions. Whatever the case, I hope you find yourself enriched by an ever deepening awareness of the faith-practice relationship in your own language teaching experience.

		CREATE/SELECT MATERIALS
AUDIOLINGUALISM	"Faith"	The experts know best, so follow them.
	"Practice"	Use or if necessary create materials embodying linguistically-sound methods, with vocabulary relevant to trainees' prospective needs
SILENT WAY	"Faith"	Just as every learner is unique in the order and speed of developing the needed awarenesses, so every class is also unique.
	"Practice"	Permanent materials transferable from one class to another are not feasible. Teachers create materials as the course goes on, taking into account all they have learned about the present students.
STEVICK – CHRISTIAN	"Faith"	Personal interaction is ubiquitous in Christian theory. Thus Christians are told how to treat one another; God is portrayed as constantly active, especially in the Old Testament. Theologians even talk about communication taking place within the Trinity.
	"Practice"	Use student-generated materials and personal information to some extent either as main lesson material or in supplementary activities, but only where this can be done without leaving students insecure about either the language or what they are supposed to be doing with it.

Table 1

		Respond to Student Errors
Audiolingualism	"Faith"	The learner is an organism that responds to stimuli, including stimuli that indicate acceptability or unacceptability of its previous responses
	"Practice"	Give positively or negatively reinforcing stimuli as briefly and as quickly as possible, especially when the student has made an error of any kind. Be sure student responds to reinforcement by improved or perfect new production.
Silent Way	"Faith"	What people call "errors" are valuable hints about the present state of their awarenesses needed for the task with which the teacher is challenging them at the moment.
	"Practice"	The teacher should take the time needed to devise a next challenge that helps the student's effort to create the appropriate response out of materials already in his/her head.
Stevick – Christian	"Faith"	It would not be right to mislead students about their accuracy in using the language, but this is one more situation in which learners can observe such values as "speaking the truth in love" and concern for person as well as accuracy.
	"Practice"	More important than the presence or absence of the correction itself is the nonverbal message that accompanies it. Communicate interest and support, not disapproval or impatience. Or let students correct one another.

Table 1 (cont.)

		FROM TEMPORARY TO PERMANENT CONTROL
AUDIOLINGUALISM	"Faith"	Fluency of production depends on the strength of the underlying habits.
	"Practice"	Arrange for plenty of practice, some of it purely mechanical and against the clock, to further strengthen habits. Avoid giving students puzzles or tasks in which they are likely to produce errors.
SILENT WAY	"Faith"	Even after students have developed the awarenesses necessary for a word, sound or structure, further practice may be necessary.
	"Practice"	Arrange for further practice in which attention is focused on meaning as well as on form.
STEVICK – CHRISTIAN	"Faith"	Our created equipment for learning language includes storage facilities in which the learner's emotions and purposes play a crucial role.
	"Practice"	Let students gain initial temporary control of new material in activities that allow them to think about linguistic form if they need to. Then incorporate the new words or structures into activities in which real people are doing real things with real people.

Table 1 (cont.)

NOTES

1. I am of course aware that the term "audiolingual" was coined much later than the years during which the anthropological linguists were producing their language courses for the Army. I am using the word here as a convenient label for the set of assumptions that underlay all of this tradition.

2. *E pur si muove!*

3. For more on my view of Christianity in the context of language teaching with reference Community Language Learning, see *Humanism in Language Teaching* (1990, pp. 86-95). The book is available for free download at: http://www.sil.org/lingualinks/languagelearning /BooksBackInPrint/onhumanisminlanguageteaching/humanism.pdf

4. For a more specific discussion, see *Humanism in Language Teaching* (1990), pp. 31–33

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Biblical Righteousness and Justice: Challenges for the Spanish-English Interpreter

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When interpreting for speakers who refer to the Biblical concepts of righteousness and justice, the Spanish-English interpreter quickly finds herself facing a challenge: how to properly render the terms in the other language.[1] Although English distinguishes between the two terms, Spanish does not adhere to the same distinction.[2] Therefore, in order to accurately interpret these terms, the Spanish-English interpreter needs to fully understand the two related terms in English, which words are used in Spanish to convey the concepts, how the terms are used in both the Old and New Testaments, the post-Biblical development of the terms, how South and North American churches understand the concepts of righteousness and *justicia*, and which words related to the parallel concepts are utilized in a discussion concerning the topic.

Our understanding of the concepts of righteousness, justice and the closely connected term of justification has "been accompanied by the most intractable difficulties" (McGrath 4) and is complicated by the fact that the terms in English and Spanish were translated from Hebrew, Greek and Latin words (with context, as in all translation, being at the heart of the issue). "Such an enterprise involves not merely the substitution of a modern word for the original, but the transference of the latter from its own proper conceptual framework to one in which its meaning is distorted" (5). If we agree that "one cannot understand the Bible without understanding what it has to say about righteousness" (Boise 1158), it becomes clear that the interpreter

must be well-prepared in order to interpret these terms correctly and to avoid introducing further difficulties into an already complicated theological topic.

Before examining the topic in detail, a few examples will serve to illustrate the problem. The English reader of the King James Version (KJV) of the Bible will read the word "justice" a mere 28 times, and then only in the Old Testament (Voth 290). However, someone reading a similar historical translation of the Bible in Spanish, the Reina Valera (RVR), would encounter the term "justicia" 370 times, with 101 of those occurrences in the New Testament (290). What accounts for the difference? The use in English of the term "righteousness." Looking back even further historically, the word "iustitia" appears in the Latin Vulgate translation (including the Apocryphal books) over 400 times (291). Based on the translation and interpretation of this key concept of righteousness and *justicia*, theology, as practiced in the English-speaking world with the term righteousness, "becomes alien to those of us who read the text in Spanish" with the term *justicia* (De La Torre).

After a review of the terms in question, including the standard dictionary definitions of the words, this paper will examine the historical development of the terms, their use in the Old and New Testaments, and how they are understood in North and South American churches, followed by a comparison of several Biblical passages from different English and Spanish translations of the Bible, and concluding with an analysis of how the terms are conveyed into English and Spanish in different translations of the Bible, focusing on the New International Version and the *Nueva versión internacional* translations.

In English translations of the Bible there are two sets of terms: the first group, based on the word "just," with the verb "to justify," the adjective "just," the noun "justification" which denotes an action, the noun "justice" which denotes a quality or virtue, and double-word phrases that are utilized to translate specific concepts from Paul, such as just decrees or just requirements (Wright *Justification* 88); and the second group, based on "righteous," with the adjective "righteous," the adverb "righteously," the noun "righteousness" which denotes status

and behavior appropriate to that status or a moral quality that is supposed to underlie that behavior, and the noun and adjective "right" which denotes something appropriate or correct, but not a verb similar to "justify." Although some individuals have tried to revive an early form in English "to rightwise," it has not become popular (Wright *Justification* 88–89 and Wright *Saint Paul* 95).

However, in Spanish there is only one set of terms, based on "justicia," which includes the verb "justificar" (to justify, to excuse, and to make excuses for), the adjective "justo/a" (fair or just), the adjective "justificado/a" (to be justified), the noun "justicia" (justice, fairness and law), the noun "justificación" (justification or proof), and the adverb "justificadamente" (justifiably).

When we look at the Biblical use of these terms, we see that in Old Testament Hebrew one set of terms was used, based on the word group derived from "tsedaqah" (Wright *Justification* 88). The root word "ṣdq" signified to be just and righteous, to be justified, to put right, to justify, to make appear righteous, to do justice, to declare righteous and to make right; the adjective "ṣaddîq" entailed being just, righteous, correct and lawful; the noun "ṣedeq" indicated rightness and righteousness, while the noun "ṣᵉdāqâ" meant righteousness and righteous acts (VanGemeren 744).

In New Testament Greek the root word was "dikaios," meaning upright, just and righteous (Brown 352, and Wright *Saint Paul* 95). Words that were derived from the term include the noun "dikaiosynē," indicating righteousness, uprightness and justice; the verb "dikaioō," signifying to justify, "to righteous" or "to rightwise," to vindicate, to treat as just, to pronounce or treat as righteous, and to make or set free from; the noun "dikaiōma," meaning regulation, requirement, commandment and righteous deed; and the adverbs "dikaiōs," meaning justly, in a just manner and uprightly, and "dikaiōsis," indicating justly, in the sense of justification, vindication and acquittal (Brown 352, and Wright *Saint Paul* 95).

According to the *Oxford English Dictionary*, the term "righteous" is primarily defined as "a person: acting or disposed to act rightly or justly; conforming to the precepts of divine law or accepted standards

of morality; upright, virtuous" and "an action, situation, emotion, etc.: characterized by justice or uprightness; morally right or justifiable."[3] "Righteously" is similarly defined as "in accordance with justice or goodness; with due regard for moral principles or the precepts of divine law; virtuously, uprightly" and "conscientiously" and "scrupulously." "Righteousness" is "the state or quality of being righteous or just."

The *Merriam-Webster Dictionary* defines the adjective "righteous" more succinctly—"acting in accord with divine or moral law: free from guilt or sin" and being "morally right or justifiable." It also gives the following synonyms: all right, decent, ethical, honest, honorable, just, moral, nice, right, good, right-minded, straight, true, upright, and virtuous.

As can be seen from the definitions, the central aspects of our understanding of the term "righteousness" include morality, justice, and integrity, as well as acting in accordance to divine law.

Turning now to the term "justice," the *Oxford English Dictionary* defines it as the "quality of being (morally) just or righteous; the principle of just dealing; the exhibition of this quality or principle in action; just conduct; integrity, rectitude. (One of the four cardinal virtues.)" as well as the "observance of the divine law; righteousness; the state of being righteous or 'just being God'."[4]

The term "just" has a similar primary definition: "That does what is morally right, righteous, just before (with) God or, simply, just: Righteous in the sight of God; justified."[5] The secondary definitions, such as "upright and impartial in one's dealings" and "consonant with the principles of moral right or of equity; righteous; equitable, fair" continue to be closely related to the definitions of righteous and justice, as discussed above.

The *Oxford Spanish Dictionary* offers the following translations of the terms: righteousness—*rectitud*; path of righteousness—*el buen camino*; righteous (adj)—*recto, honrado*; righteous (noun)—*los justos*; justice—*justicia*; and just—*justo*.

According to the *Real Academia Española*, (RAE) the term "justo" is defined as "*que obra según justicia y razón*" and "*que vive según la ley*

de Dios." The *Diccionario de uso del español* (María Moliner) also adds "*Se aplica en lenguaje religioso al que vive según la ley de Dios: 'El cielo es la mansión de los justos'. Tranquilo de conciencia, en gracia, en gracia de Dios, en paz y en gracia de Dios. Bienaventurado.*"

The term "justicia," as per the RAE, deals with "*derecho, razón, equidad*" and "*aquello que debe hacerse según derecho o razón.*" María Moliner also indicates that it is an "*entidad abstracta constituido por lo que es justo: 'El reinado de la justicia'.*"

The RAE defines "recto" (amongst many other possible definitions) as "*justo, severo e intachable en su conducta*" and María Moliner goes into further explanation with "*aplicado a personas, justo: 'Un juez recto'. Íntegro, honorable u honrado: 'Un gobernante [o un funcionario] recto'. Moral.*"

The word "rectitud" is closely related to *recto*, being defined by the RAE as the "*cualidad de recto*" and the "*recta razón o conocimiento práctico de lo que debemos hacer o decir.*" María Moliner adds "*cualidad de justo u honrado.*"

One of the earliest complicating factors in the historical development of these terms was when New Testament writers attempted to find Greek equivalents for the Old Testament Hebrew terms. The difficulty in the situation has been that "Paul is writing in Greek, but aware of the Hebrew scriptures that stand behind what he wants to say; and that we are writing in English, vainly attempting to find words and phrases which catch the flavor and emphasis of what was already a subtle and intricate train of thought" (Wright *Saint Paul* 96). Furthermore, the Old Testament meaning of the Hebrew "ṣdq" word group did not have a "satisfactory Greek equivalent" in that the Greek term referred only to the political community, but not to the gods (McGrath 9). Although the Septuagint translators largely used "dikaios" related words for "ṣdq" terminology, "this relationship was not exclusive on either side" (VanGemeren 766). For example, when referring to the righteousness of God, a separate Greek term was needed, but then the Greek reader of the New Testament, unfamiliar with Hebrew, would read two terms whereas in Old Testament Hebrew there was only one (McGrath 10).

When the Bible was translated into Latin, the concept of "ṣdq" and "dikaios" was translated as "iustitia," with all of its connotations, legal and otherwise (McGrath 10). In addition, "iustificare" was also used, which introduced another difficulty: the Greek verb "has the primary sense of being *considered* or *estimated* as righteous, whereas the Latin verb denotes *being* righteous, the reason why one is *considered* righteous by others" (14–15). During medieval times, the understanding of the term "iustitia" evolved further, setting up how Luther and others understood the concepts of righteousness, the righteousness of God, the righteousness of believers, and justification and how it leads to righteousness.[6]

As the church spread through Europe and the Bible began to be translated into the vernacular, the concept of "ṣdq/dikaios/iustitia" needed to be rendered in other languages as well. As has been typical throughout history where translation is involved, the "Old English church was generally able to express Christian ideas by giving new meanings to existing words in the vernacular, or by forming new compounds of words already in use."[7] In English, the term "righteousness" evolved in the early 16th century, with influences from other surrounding languages but principally from Middle English "right-wisnesse" (meaning justice, fairness, impartiality), which itself was an alteration from Old English "rihtwis" (meaning righteous, just, right, justifiable).[8] Therefore, in addition to the word family based on "justice," English now had a second word group, based on "righteous," to convey a concept that originally only had one family of terms in Old Testament Hebrew, in New Testament Greek, and in Latin.

When the KJV version of the Bible was developed, the term "righteousness" was chosen to convey the concept of "ṣdq/dikaios/iustitia." "Righteousness" speaks "of a state of being and not of an active, intentional responsibility towards others—especially the poor and the marginalized" and "is a much safer term. It's also a term that speaks more of an individual state than a societal or communitarian *shalom*" (Voth 299). Because issues such as social justice, the transformation of the structures of society and individual civic responsibility were not among the priorities of the English king at that time, the reli-

gious word "righteousness" was a logical choice (299): "…the meaning and usage of the term righteousness emphasized personal piety, individual holiness, and moral purity. These connotations served the king well and supported the Puritan worldview and theological framework" (300).

Meanwhile, the translators of the Bible working into Spanish chose the word group "justicia" to convey the concept of "ṣdq/dikaios/iustitia." Indeed, some scholars, such as Luis Alonso Schökel, have argued that "justice" is the first and primary meaning of "ṣedeq" (Schökel, as quoted in Voth, 293).

Therefore, "the KJV translators' decision to use 'righteousness' moved Anglophone Christianity along a trajectory that prioritized personal morality to the relative neglect of other important nuances of *ṣedeq* and the biblical theology it embodies. Conversely, the Spanish decision to go with *justicia* (justice) sensitized that particular culture more to the social imperatives and communal obligations of Christianity and perhaps somewhat less to the call to personal sanctification" (Scorgie 34).

A closely related New Testament concept has been the doctrine of justification and its possible translations from Greek into English and Spanish. "The concept of *justification* is inextricably linked with that of *righteousness*, both semantically and theologically" (McGrath 4). For example, when in English "justification" and the status of being "righteous" are discussed, in Spanish this becomes "justificación" and the status of being "justo" (Wright *El verdadero pensamiento* 140). The doctrine of justification—"the act of God by which people are 'declared to be in the right' before him" (Wright *Justification* 11)—deals with many of the same concepts of covenant, law courts, acquittal and "the granting of the status of 'righteous' to those who *had* been on trial."[9] Again, although in English there appears to be a clear distinction between the word groups—righteousness or justice and justification—in Spanish it is part of the same family of words based on "justicia."

Not only has it been difficult for translators of the Bible to render the concept of "ṣdq/dikaios/iustitia" in different languages, it also pres-

ents a challenge when Biblical commentaries and theological studies written in English make use of the term "righteousness" and are then translated into Spanish. As can be seen in treatises by Wright and Ridderbos, common practice, as is typical in works of this nature, is to translate "righteous" as "justo" or "recto," "righteousness" as "justicia" or "rectitud," "just" as "justo," and "the righteousness of God" as "la justicia de Dios."[10] Typically, the translator will add a note explaining the difficulty of translating the English concept of righteousness while clarifying that "se intenta salvar las distancias entre los diferentes matices" (Wright *El verdadero pensamiento* 104), and then refers the Spanish reader to the English original of the book when in doubt. Two examples, taken from *Paul: An Outline of his Theology*, will suffice to illustrate the inherent difficulties for translators of this subject matter.

"And man in this way no longer arrives at the law, that is to say, no longer at the righteousness and at the life to which the law points him. The apostle is therefore able to demonstrate the impossibility of acquiring righteousness and life in the way of works at one time to those who praise the law with their mouth but in reality grossly transgress it" (Ridderbos *An Outline* 140).	"Y de de esta manera el hombre ya no logra el objetivo de la ley, es decir, queda imposibilitado de alcanzar la justificación y la vida a la que esa ley señala. Por tanto, por un lado, el apóstol es capaz de demostrarle a los que ensalzan la ley con sus bocas pero que a la vez la transgreden groseramente en sus vidas que para ellos es imposible adquirir justicia y vida por medio de las obras de la ley" (Ridderbos *El pensamiento* 180).
"The antithesis with the righteousness that is of the law is nowhere given voice more sharply than in this first expression" (Ridderbos *An Outline* 174).	"La declaración de que Dios «justifica [= declara justo] al impío» expresa en la forma más vigorosa posible la antítesis con la justicia que es por la ley" (Ridderbos *El pensamiento* 225).

To better grasp the complexities of understanding the concept of "justicia" and "righteousness," it is important to analyze the terms

in their original context. *The Anchor Yale Bible Dictionary* emphasizes that the Old Testament terms should not be understood through the lens of the Reformation and the New Testament (724). Although it is difficult to clearly establish the origins of the "ṣdq" word group in Hebrew, it was related to West Semitic, from right or just (Akkadian), and justice and rightness (Amorite), as well as to grant and to concede, to fulfill an obligation, a right, something due, a truth, and proper or appropriate (Old South Arabic) and legitimate (Ugaritic) (725).

The *New Interpreter's Dictionary of the Bible* admonishes the reader that there is a "broad range of meanings in the early Jewish texts" (807) and the Biblical scholar Alister McGrath explains that there are many possible meanings for "ṣdq," "of which the most fundamental appears to be that of *conformity to a norm*" involving "right behaviour" or "right disposition" (6).

The *New International Dictionary of Old Testament Theology & Exegesis*, in its detailed analysis of the concept, explains that "ṣdq terms regularly deal with behavior that, usually by implication, accord with some standard" (VanGemeren 746), as well as "ṣedeq" weights, measures, statutes and ordinances in Deuteronomy 25:15 and 4:8 (748). Walter Brueggemann explains that the concept of "ṣdq" is a "key theological motif in the Old Testament," which theologically needs to be understood within the context of covenant, loving God and loving your neighbor, and ethically refers to living "generatively in the community in order to sustain and enhance the community's well-being" (177). *The International Standard Bible Encyclopedia* indicates that righteousness "is justice within the context of a covenant relationship. When a person fulfills the obligation of a relationship, that person is said to be righteous" (193). It also points out that in Old Testament Israel "the poor, widows, and orphans were righteous over against both the wealthy who oppressed them and the evil rulers who denied them justice" (193). *Anchor Yale* explains that God "was thus regarded as the source and guardian of justice because justice and righteousness are his very nature and attributes" (1128). During the time of the prophets, the "ṣdq" word group became to mean "the primary mark of the com-

ing rule of God" (Brueggemann 178) and that "şdq" needed to exist for restoration to happen (Voth 294).

An additional related meaning for the concept of righteousness, as found within the Old Testament context, was that of a law court. N.T. Wright explains that it regularly referred to law court or quasi law court situations: "Judah declares that Tamar is 'righteous rather than me,' not meaning 'She is more virtuous than I am,' but rather that the implicit lawcourt in which they are squared off against one another has clearly, without actual need for a judge, found in her favor and against him" (*Justification* 68). When Saul said to David that David was righteous and Saul was not, he was not arguing that David was virtuous and Saul was not; rather, because of the implicit law court situation, David was "in the right" and Saul was "in the wrong" (69). Righteousness, in Hebrew law courts, was when the court found in favor of an individual (be that the defendant or the plaintiff) who then had the status of "righteousness" (68). The judge was also righteous if there were not any bribes involved, if no favoritism was shown, if the law was upheld, if the wrongdoer was punished, if the person "in the right" was vindicated, and if widows and orphans received what was due.[11]

In summary, the Hebrew word group with "şdq" as its root appears 523 times in the Old Testament (*Anchor Yale* 724) and has amongst its possible translations: acquittal, deliverance, honest evidence, integrity, judgment, justice, prosperity, right, righteousness, righteous deeds, righteous help, salvation, saving help, victory and vindication (724).

A closely-related key Old Testament Hebrew term is "mišpāt." Although a discussion of this concept would entail a separate study, it is important to mention that when "mišpāt" and "şdq" terms appear together, "they represent the ideal of social justice, an ideal lauded by the Queen of Sheba concerning Solomon's kingship in I Kings 10:9" (VanGemeren 750). The term "mišpāt" occurs 425 times in the Old Testament, and is often found in close proximity to terms from the "şdq" word group.[12] A well-known verse, both in English and Spanish, where the two terms appear alongside each other is Amos 5:24 "But let justice roll on like a river, righteousness like a never-failing stream!"

"¡Pero que fluya el derecho como las aguas, y la justicia como arroyo inagotable!" Therefore, although in English two terms can be used that convey similar meanings to the two related Hebrew terms, in Spanish it is more difficult.

New Testament usage and definitions of the terms are further complicated by the influence of Greek language and culture. The Greek term "dikaiosynē" was used, with its classical Greek meaning of "conformity with the traditions or customs, the fulfillment of one's duty" (*The New Interpreter's Dictionary* 808) and can be understood as justice, justification, piety, right and "what is right" (813) but is commonly translated into English as righteousness or uprightness rather than justice (475), as it is translated into Spanish.

The origins of the "dikaios" word group can be traced to Dikē, the virgin daughter of Zeus and Themis and the personification of legal justice. According to Greek thought, a righteous person was referred to as "dikē," and this "term was applied to persons who observed or conformed to tradition or custom," and those people "who observed legal norms and civic duties" were regarded as being righteous (*The New Interpreter's Dictionary* 814). As such, "dikē" was "an elemental cosmic force which men feel to be superior to themselves. It is not a standard imposed upon the world by God, but something immanent, inherent in the very nature of being, and related to men's living together in society" (Brown 353). Therefore, a "dikaios" person was one "whose behaviour fitted into the framework of his society and who fulfilled his rightful obligations towards the gods and his fellow-men" (353). The concept involved legal connotations, "with both ethical and religious use showing the influence of the legal and political" as expressed in laws and customs (*Encyclopedia* 193–194). In addition, the term can also have the connotation of satisfaction or punishment as in Acts 28:4, after Paul had been bitten by a snake and the people from the island of Malta exclaimed "Justice (*Dikē*) has not allowed him to live" (*Anchor Yale* 746).

In the Greek New Testament, the "dikaios" word group was used to translate words belonging to the Hebrew "ṣdq" word group 462 out of a possible 476 times (Brown 354). However, when Paul uses the

Greek terms, it is with Hebrew overtones, grounded in the Old Testament (Wright *Justification* 90, and McGrath 377) and referring to the law court understanding of the term (Wright *Justification* 205–206) when, because of an action of God, a person enters into a right relationship with God and is vindicated (McGrath 377). Although the secular classical Greek term (as well as translations in modern English) carried moralistic overtones with an ethical significance attached to it, for the New Testament writers it referred to a status denoting membership in God's true family[13] as well as referring to God (*dikaiosune theou*).[14] Another complicating factor for an adequate understanding of the New Testament use of the Greek word group "dikaios" has been "dikaiosune ek theou" (righteousness/*justicia* from God) and how it is received through faith and imputed to believers.[15]

Turning to today's reality in the churches of North and South America and what is understood with the terms "righteousness" and "justicia," we must keep in mind that if "we bring a particular perspective to history and to theology, then we must also bring a particular perspective to the interpretation of Scripture" (González 75). Justice (*justicia*) is generally "seen as a communal matter rather than an individual one. There is very little room or thought given to the idea of a 'private' life. Justice is chiefly a collective concern" (Walker). Righteousness, on the other hand, for many North American Christians means "morally right or justifiable, acting in an upright, moral way. The definition implies an action that can be performed privately" (De La Torre).

If an individual were stranded on an island, that person could be "righteous" by staying conscientious and God-fearing in thought. However, that person could not practice "justice" because justice needs the presence of other individuals for justice to be administered. Without community, there is no justice. Righteousness is a private expression of faith; justice is a public action (De La Torre).

Although righteousness is "the underlying soul of justice" and justice is "the quality, attribute, or characteristic of moral rightness, fairness, equity, and reasonableness" ("Justice and Righteousness" 6), and although "the term 'righteousness' perhaps had a social justice con-

notation for previous generations," (Scott "The Current Landscape") today, when "current North American evangelicals read 'Blessed are those who hunger and thirst for righteousness' (Matthew 5:6) the concepts of an inner purity, a proper attitude, or a legal, imputed righteousness usually come to mind" ("The Current Landscape").

For many North Americans, justice often entails a discussion of personal rights, and not *justicia* as an active, communal activity. However, justice "presupposes equality, presupposes dignity, means being treated as a person, presupposes liberty, autonomy, the right to decide for one's self, in sum, all that constitutes a human being" (Mateos, as quoted in "The Current Landscape"). Furthermore, the Biblical concept of righteousness, as was discussed previously, stresses social righteousness (*justicia*) by "seeking man's liberation from oppression, together with the promotion of civil rights, justice in the law courts, integrity in business dealings and honour in home and family affairs" ("The Current Landscape").

Although in English one can feel "righteous" and not focus on others while feeling confident that you have pleased God by keeping your integrity (Voth), this was not the understanding of "ṣdq" and "dikaios" in the Bible. As a result, by "taking individual piety as the centre of gravity of *tsedeq*, the church as a whole has emphasized individual uprightness at the expense of community responsibility. In a nutshell, churches have failed to recognize the enormous responsibility that God places upon believing communities to administer justice within their community" ("The Difference").

A quick review of several passages from the Old and New Testaments will clearly show how English-speaking Christians understand something quite different from what Spanish-speaking individuals understand. Each verse will appear side by side in two translations in English (The new KJV and the NIV-*New International Version*) and in two in Spanish (the 1995 RVR and the NVI-*Nueva versión internacional*), with italics added to indicate words referring to righteousness/just and *justicia/justo*.

KJV	NIV
Deuteronomy 16:20	
You shall follow what is altogether *just*, that you may live and inherit the land which the LORD your God is giving you.	Follow *justice* and *justice* alone, so that you may live and possess the land the LORD your God is giving you.
Deuteronomy 25:15a	
You shall have a perfect and *just* weight, a perfect and *just* measure,	You must have accurate and *honest* weights and measures,
II Samuel 22:25	
Therefore the LORD has recompensed me according to my *righteousness*, According to my cleanness in His eyes.	The LORD has rewarded me according to my *righteousness*, according to my cleanness in his sight.
Psalm 23:3b	
He leads me in the paths of *righteousness* For His name's sake.	He guides me along the *right* paths for his name's sake.
Psalm 112:4–6	
Unto the *upright* there arises light in the darkness; He is gracious, and full of compassion, and *righteous*. A good man deals graciously and lends; He will guide his affairs with *discretion*. Surely he will never be shaken; The *righteous* will be in everlasting remembrance.	Even in darkness light dawns for the *upright*, for those who are gracious and compassionate and *righteous*. Good will come to those who are generous and lend freely, who conduct their affairs with *justice*. Surely the *righteous* will never be shaken; they will be remembered forever.

NVI	RVR

Deuteronomy 16:20

Seguirás la *justicia* y solamente la *justicia*, para que puedas vivir y poseer la tierra que te da el Señor tu Dios.

La *justicia*, sólo la *justicia* seguirás, para que vivas y heredes la tierra que Jehová, tu Dios, te da.

Deuteronomy 25:15a

Más bien, tendrás pesas y medidas precisas y *justas*,

Una pesa exacta y justa tendrás; un efa cabal y *justo* tendrás,

II Samuel 22:25

El Señor me ha recompensado conforme a mi *justicia*, conforme a mi limpieza delante de él.

Jehová me recompensa conforme a mi *justicia*, conforme a la limpieza de mis manos ante sus ojos.

Psalm 23:3b

Me guía por sendas de *justicia* por amor a su nombre.

Me guiará por sendas de *justicia* por amor de su nombre.

Psalm 112:4–6

Para los *justos* la luz brilla en las tinieblas. ¡Dios es clemente, compasivo y *justo*! Bien le va al que presta con generosidad, y maneja sus negocios con *justicia*. El *justo* será siempre recordado; ciertamente nunca fracasará.

Resplandeció en las tinieblas luz para los *rectos*; es clemente, misericordioso y *justo*. El hombre de bien tiene misericordia y presta; gobierna sus asuntos con *justicia*. Por lo cual no resbalará jamás; en memoria eterna será el *justo*.

KJV	NIV
Proverbs 11:5, 6, 8, 9	
The *righteousness* of the blameless will direct his way aright, But the wicked will fall by his own wickedness. The *righteousness* of the *upright* will deliver them, But the unfaithful will be caught by their lust. The *righteous* is delivered from trouble, And it comes to the wicked instead. The hypocrite with his mouth destroys his neighbor, But through knowledge the *righteous* will be delivered.	The *righteousness* of the blameless makes their paths straight, but the wicked are brought down by their own wickedness. The *righteousness* of the *upright* delivers them, but the unfaithful are trapped by evil desires. The *righteous* person is rescued from trouble, and it falls on the wicked instead. With their mouths the godless destroy their neighbors, but through knowledge the *righteous* escape.
Isaiah 61:3b, 11b	
That they may be called trees of *righteousness*, The planting of the LORD, that He may be glorified."	They will be called oaks of *righteousness*, a planting of the LORD for the display of his splendor.
So the Lord GOD will cause *righteousness* and praise to spring forth before all the nations.	so the Sovereign LORD will make *righteousness* and praise spring up before all nations.
Matthew 5:6	
Blessed are those who hunger and thirst for *righteousness*, For they shall be filled.	Blessed are those who hunger and thirst for *righteousness*, for they will be filled.
Romans 1:17	
For in it the *righteousness* of God is revealed from faith to faith; as it is written, "The *just* shall live by faith."	For in the gospel the *righteousness* of God is revealed—a righteousness that is by faith from first to last, just as it is written: "The *righteous* will live by faith."

NVI	RVR

Proverbs 11:5, 6, 8, 9

La *justicia* endereza el camino de los íntegros, pero la maldad hace caer a los impíos. La *justicia* libra a los *justos*, pero la codicia atrapa a los falsos. El *justo* se salva de la calamidad, pero la desgracia le sobreviene al malvado. Con la boca el impío destruye a su prójimo, pero los *justos* se libran por el conocimiento.

La *justicia* del perfecto endereza su camino, pero el malvado caerá por su propia impiedad. La *justicia* libra a los *rectos*, pero los pecadores son atrapados en su pecado. El *justo* es librado de la tribulación, pero su lugar lo ocupa el malvado. El hipócrita, con la boca daña a su prójimo, pero los *justos* se libran con la sabiduría.

Isaiah 61:3b, 11b

Serán llamados robles de *justicia*, plantío del Señor, para mostrar su gloria.

así el Señor omnipotente hará que broten la *justicia* y la alabanza ante todas las naciones.

Serán llamados "Árboles de *justicia*", "Plantío de Jehová", para gloria suya.

así Jehová, el Señor, hará brotar *justicia* y alabanza delante de todas las naciones.»

Matthew 5:6

Dichosos los que tienen hambre y sed de *justicia*, porque serán saciados.

Bienaventurados los que tienen hambre y sed de *justicia*, porque serán saciados.

Romans 1:17

De hecho, en el evangelio se revela la *justicia* que proviene de Dios, la cual es por fe de principio a fin, tal como está escrito: «El *justo* vivirá por la fe.»

pues en el evangelio, la *justicia* de Dios se revela por fe y para fe, como está escrito: «Mas el *justo* por la fe vivirá».

KJV	NIV
Romans 9:30–31	
What shall we say then? That Gentiles, who did not pursue *righteousness*, have attained to *righteousness*, even the *righteousness* of faith; but Israel, pursuing the law of *righteousness*, has not attained to the law of *righteousness*.	What then shall we say? That the Gentiles, who did not pursue *righteousness*, have obtained it, a *righteousness* that is by faith; but the people of Israel, who pursued the law as the way of *righteousness*, have not attained their goal.
James 5:16b	
The effective, fervent prayer of a *righteous* man avails much.	The prayer of a *righteous* person is powerful and effective.

A numerical analysis (see tables 1 and 2) of how many times the words "righteousness, righteous, righteously" and "justice" appear in different translations of the Bible in English, and the words "justicia, justo/a/s, justificar and justificado/a/s" in Spanish, also shows how Spanish readers understand the concept of "ṣdq/dikaios/iustitia" differently (because the concept was translated as "justicia/justo/justificado") from English readers (because of the use of "righteousness/righteous/righteously"), thereby once again highlighting the need for care that the interpreter must have when interpreting this concept.[16]

As can be quickly seen from the tables, although the word "justicia" appears very frequently in the New Testament in Spanish in all three translations, its appearance is very infrequent in English, regardless of the translation.

Now, turning to specifically the *New International Version* and the *Nueva versión internacional* translations, the following tables will clearly illustrate for the interpreter what terms are used in English and in Spanish. The first tables will list the English terms "justice, righteousness, righteous and righteously," and then indicate in what

NVI	RVR
Romans 9:30–31	
¿Qué concluiremos? Pues que los gentiles, que no buscaban la *justicia*, la han alcanzado. Me refiero a la *justicia* que es por la fe. En cambio Israel, que iba en busca de una ley que le diera *justicia*, no ha alcanzado esa *justicia*.	¿Qué, pues, diremos? Que los gentiles, que no iban tras la *justicia*, han alcanzado la *justicia*, es decir, la *justicia* que es por fe; mientras Israel, que iba tras una ley de *justicia*, no la alcanzó.
James 5:16b	
La oración del *justo* es poderosa y eficaz.	La oración eficaz del *justo* puede mucho.

manner they appear in Spanish and the frequency of use for each term and translation. Subsequently, the Spanish terms "*justo* and *justicia*" will be analyzed with their corresponding renderings in English.

The term "justice" (see table 3) is most often seen in the Old Testament (87.6%) and typically rendered (as one would expect) as "justicia" (74.2% of the time). However, at times other terms are used, such as "derechos," "justo," etc. In the books of Isaiah and Jeremiah, the terms appear frequently, with "justice" appearing 34 times and "justicia" in Spanish 82.4% of the time.

Although "righteousness" (see table 4) in English is a separate term from "justice," it is most typically seen in Spanish as "justicia" (84.6% of the time in total but 95.9% of the time in the New Testament), with "rectitud" being a distant second (7.7%), and those occurrences only in the Old Testament. In the book of Psalms, the word "righteousness" is used 46 times, with the Spanish term "justicia" 91.3% of those times.

As can be seen in table 5, the English term "righteous" is found more often in the Old Testament, and in Spanish it appears as "justo"

(79.1% of the time, and even more frequently in the New Testament), paralleling the use of "righteousness" and "justicia," with frequent occurrences of "justicia" (11.7%) and at times of "recto" (4.0%) as well.

The term "righteously" (see table 6), although infrequently used, follows the pattern observed with "righteous" and "justicia."

The word "justo" (see table 7) is another strong example of the complexities of translation, with 23 possible ways to convey its meaning in English. Although the English word "righteous" is most often used (72.0%), many other terms are used as well. The books of Psalms and Proverbs utilize "justo/righteous" quite consistently.

The term "justicia" (see table 8) also clearly shows the many ways a single word can be translated (depending on context). The most common way is "righteousness," but that translation is used only 44.4% of the time, and is utilized much more often in the New Testament (65.1% of the time) than in the Old Testament (only 36.4% of the time). Other common terms include "justice" (Old Testament primarily, 28.2%) and "righteous" (again, Old Testament use primarily, 10.8%).

In conclusion, it would behoove the Spanish-English interpreter, when called on to interpret for speakers who discuss the Biblical concept of "righteousness" and "justicia," to realize first that English translations of the Bible have two sets of terms—"righteousness" and "justice"—to convey the concept of "ṣdq/dikaios/iustitia," while Spanish translations have one set—"justicia." Secondly, the interpreter must understand that this central Biblical concept, as developed first within the contexts of the Old and New Testaments, has been difficult to translate both historically and, more recently, into modern English and Spanish. Thirdly, the interpreter must also be cognizant that English and Spanish listeners will understand the concept differently, based on the words used to convey it in English and Spanish. Finally, the interpreter must be familiar with the wide gamut of words used, in Spanish and in English, in any discussion of the concept to convey the many different nuances of the concept. With this clear understanding of the terms, a trained interpreter will be able to accurately interpret for a speaker discussing the important Biblical concept of "righteousness" and "justicia."

		English Standard Version	American Standard Version	New Revised Standard Version	Revised Standard Version, Catholic Edition
justice	OT	125	111	121	137
	NT	11	3	18	9
righteousness	OT	187	218	155	189
	NT	86	86	94	74
righteous	OT	220	211	198	264
	NT	57	63	100	52
righteously	OT	4	6	4	5
	NT	0	4	0	0

Table 1, English Translations of the Bible

		La Biblia de las Américas	Reina Valera 1995	Dios habla hoy
justicia	OT	308	290	217
	NT	100	98	80
justo/a/s	OT	272	251	164
	NT	89	93	159
justificado	OT	2	7	0
	NT	25	25	0

Table 2, Spanish Translations of the Bible

	JUSTICE OT	JUSTICE NT	TOTAL
avoided[17]	4 (3.3%)		4 (2.9%)
justicia	89 (74.2%)	17 (100.0%)	106 (77.4%)
juicio/s	2 (1.7%)		2 (1.5%)
juzgar	2 (1.7%)		2 (1.5%)
justo/a/s	6 (5.0%)		6 (4.4%)
derecho/s	13 (10.8%)		13 (9.4%)
sentencia	2 (1.7%)		2 (1.5%)
causa	1 (0.8%)		1 (0.7%)
injustamente	1 (0.8%)		1 (0.7%)
TOTAL	**120 (87.6%)**	**17 (12.4%)**	**137**

Table 3, Justice[18]

	RIGHTEOUSNESS OT	RIGHTEOUSNESS NT	TOTAL
avoided	2 (1.4%)		2 (0.9%)
justicia	115 (78.8%)	71 (95.9%)	186 (84.6%)
justo/a/s	5 (3.4%)	3 (4,1%)	8 (3.6%)
derecho/s	1 (0.7%)		1 (0.5%)
rectitud	17 (11.6%)		17 (7.7%)
rectos	1 (0.7%)		1 (0.5%)
victoria	1 (0.7%)		1 (0.5%)
amor	1 (0.7%)		1 (0.5%)
buena conducta	1 (0.7%)		1 (0.5%)
gracia	1 (0.7%)		1 (0.5%)
justificación	1 (0.7%)		1 (0.5%)
TOTAL	**146 (66.4%)**	**74 (33.6%)**	**220**

Table 4, Righteousness

	Righteous OT	Righteous NT	Total
avoided	3 (1.2%)		3 (0.9%)
justicia	34 (13.2%)	4 (5.9%)	38 (11.7%)
justo/a/s	195 (75.9%)	62 (91.2%)	257 (79.1%)
rectitude	3 (1.2%)		3 (0.9%)
recto/a/s	12 (4.7%)	1 (1.5%)	13 (4.0%)
buenos	1 (0.4%)		1 (0.3%)
mejor	1 (0.4%)		1 (0.3%)
inocencia	2 (0.8%)		2 (0.6%)
inocente	2 (0.8%)		2 (0.6%)
defensor	1 (0.4%)		1 (0.3%)
honrada	1 (0.4%)		1 (0.3%)
victorioso	1 (0.4%)		1 (0.3%)
redentoras	1 (0.4%)		1 (0.3%)
justificado		1 (1.5%)	1 (0.3%)
TOTAL	**257 (79.1%)**	**68 (20.9%)**	**325**

Table 5, Righteous

	Righteously OT	Righteously NT	Total
con justicia	2 (100%)	0	2 (100%)
TOTAL	**2 (100%)**	**0 (0.0%)**	**2**

Table 6, Righteously

	Justo/a/s OT	Justo/a/s NT	Total
avoided	7 (2.7%)	1 (1.1%)	8 (2.2%)
righteous	195 (74.1%)	62 (66.1%)	257 (72.0%)
righteousness	5 (1.9%)	3 (3.2%)	8 (2.2%)
right	7 (2.7%)	11 (11.7%)	18 (5.0%)
upright	12 (4.6%)	2 (2.1%)	14 (3.9%)
rightly		1 (1.1%)	1 (0.3%)
over righteous	1 (0.4%)		1 (0.3%)
just	12 (4.6%)	8 (8.5%)	20 (5.6%)
justly		1 (1.1%)	1 (0.3%)
Justas (name)		3 (3.2%)	3 (0.8%)
justice	6 (2.3%)		6 (1.7%)
judgment/s	1 (0.4%)		1 (0.3%)
honest	6 (2.3%)		6 (1.7%)
full	1 (0.4%)		1 (0.3%)
innocent	2 (0.8%)	2 (2.1%)	4 (1.2%)
truth	1 (0.4%)		1 (0.3%)
proper	1 (0.4%)		1 (0.3%)
fitting	1 (0.4%)		1 (0.3%)
accurate	1 (0.4%)		1 (0.3%)
acquit	1 (0.4%)		1 (0.3%)
faithfulness	1 (0.4%)		1 (0.3%)
valid	1 (0.4%)		1 (0.3%)
fair	1 (0.4%)		1 (0.3%)
TOTAL	**263 (73.7%)**	**94 (26.3%)**	**357**

Table 7, Justo

	JUSTICIA OT	JUSTICIA NT	TOTAL
avoided	9 (2.9%)	1 (0.9%)	10 (2.4%)
righteous	34 (10.8%)	3 (2.8%)	37 (8.8%)
righteously	1 (0.3%)		1 (0.2%)
righteousness	115 (36.4%)	71 (65.1%)	186 (44.4%)
right	12 (3.8%)	6 (5.5%)	18 (4.3%)
upright		1 (1.0%)	1 (0.2%)
uprightly	1 (0.3%)		1 (0.2%)
rights	1 (0.3%)		1 (0.2%)
just	23 (7.3%)	1 (1.0%)	24 (5.7%)
justly	3 (1.0%)	1 (1.0%)	4 (1.0%)
judge	3 (1.0%)		3 (0.7%)
justice	89 (28.2%)	17 (15.6%)	106 (25.3%)
judgment/s	5 (1.6%)	2 (1.9%)	7 (1.7%)
vindicate/d vindication	6 (1.9%)		6 (1.4%)
decision/s	3 (1.0%)		3 (0.7%)
uphe/old the cause	2 (0.6%)		2 (0.5%)
cause	1 (0.3%)		1 (0.2%)
defend the afflicted	1 (0.3%)		1 (0.2%)
settles disputes	1 (0.3%)		1 (0.2%)
punishment	1 (0.3%)		1 (0.2%)
avenging	1 (0.3%)		1 (0.2%)
honestly	1 (0.3%)		1 (0.2%)
gives verdict	1 (0.3%)		1 (0.2%)
law	1 (0.3%)		1 (0.2%)
contend	1 (0.3%)		1 (0.2%)
TOTAL	**316 (75.4%)**	**103 (24.6%)**	**419**

Table 8, Justicia

NOTES

1. Interpreters and interpreting deal with oral expression; translators and translating refer to written work. As such, although a translator has the luxury of looking at the wider context and consulting dictionaries and commentaries, the interpreter must render the words immediately into the other language.

2. Neither do French nor German, see *Anchor Yale*, p. 746.

3. Additional definitions include negative connotations, the boundaries of an estate, and a meaning of genuine, authentic and correct, as well as slang usage.

4. Other definitions include the judicial administration of law or equity, the administration of law, persons administering the law, judicial authority, infliction of punishment, or a judicial officer.

5. The definition goes on to indicate that the term is "now chiefly as a Biblical archaism."

6. See Wright, *Justification*, 89; McGrath, 190–197 for a discussion of Martin Luther and the righteousness of God, and 197–207 for a discussion of Martin Luther and justification and how it leads to justification; 51–70 for a historical discussion of the pre-Reformation development of the understanding of the righteousness of God; and Brown, 373–373 for a good summary of interpretations of justification, righteousness, and the righteousness of God, post-Reformation.

7. McGrath, 41; see also McGrath, 40–42 for a discussion of the development of the term "justificare" in Old and Middle English, as well as MacGillivray.

8. The term was related to the Scottish "richtwis," Old High German "rehtwīsic," and Icelandic "réttvíss."

9. Wright, *Justification*, 90; see also Wright, *Saint Paul*, 113–133 and Wright, *Justification*, 79–108 for further discussion of justification.

10. See, for example, Wright, *El verdadero pensamiento de Pablo* and Ridderbos, *El pensamiento del apóstol Pablo*.

11. Wright, *Justification*, 69. See also Wright, *Justification*, 90 and Wright, *Saint Paul*, 97–98.

12. VanGemeren, Vol. 2, 1142. See, for example, I Chronicles 18:14, Psalm 99:4, Isaiah 9:7 and 32:16, Jeremiah 22:3 and 5, Ezekiel 18:5, 19, 21 and 27, and Amos 5:7.

13. See Wright, *Justification*, 121 and Wright, *Saint Paul*, 98 and Ridderbos, *An Outline*, 164.

14. The concept of "dikaiosune theou" was so foreign to the early church that Paul's letter to the Colossians makes no use of these words, and his letter to the Ephesians only mentions it "in certain echolike phrases." See Brown, 365. For further discussion of *dikaiosune theou*, see Wright, *Justification*, 178–182 and Wright, *Saint Paul*, 100–110 and Ridderbos, *An Outline*, 162–169.

15. See, for example, Wright, *Justification*, 150–151 and 156–157, and Ridderbos, *An Outline*, 135–143 and 162–174.

16. All statistics in the following two tables are derived from searches on the www.biblegateway.com website.

17. "Avoided" refers to non-translation of the term. The text was written in such a way as to not need the term in the target language.

18. All statistics in the following tables are from searches for the primary term undertaken on the www.biblegateway.com website using the New International Version and the *Nueva version international* to have a listing of all occurrences of the term in one language, followed by a manual search for the translation, with a subsequent manual count of the frequency of use of each translation.

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Reviews

Konyndyk, Irene Brouwer. *Foreign Languages for Everyone: How I learned to Teach Second Languages to Students with Learning Disabilities*. Grand Rapids, MI: Edenridge Press, 2011. ISBN 978-1-937532-90-1.

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I first became acquainted with Irene Konyndyk's work in 2007, when we collaborated on a panel on how to teach languages to students with learning disabilities. Like the author, my interest in the topic is both personal and professional, as my youngest child struggles in school, a reality which has made me increasingly aware of the diverse needs of today's students. *Foreign Languages for Everyone* brings the author's work to a wider audience in the form of a reader-friendly volume that students, parents, researchers, and teachers will welcome with open arms.

The 195-page text is divided into eight chapters of manageable length, each packed with concrete ideas for implementing the author's "multisensory, highly structured, and significantly metacognitive" approach (xvii). There are hands-on techniques for pursuing each of these objectives that could be applied with a variety of students in a variety of settings. The work is well-researched, with all notes being included at the end of the text, thereby rendering the work accessible to a range of potential readers. There is a thorough bibliography, as well as supplements that show samples of materials she has created. Finally, Konyndyk frequently refers the reader to her website, www.foreign languagesforeveryone.com, where one can browse and even download additional materials the author has created. This effort to disseminate

much-needed materials free of charge is a sign of the author's gener-osity and her heart for at-risk students, as well as of her grace-filled Christian faith.

This reviewer especially appreciated the way that techniques learned in our teacher-in-training days can be extended to the popula-tion of at-risk learners. For example, the use of realia, the importance of hands-on instruction, the need for guided listening comprehension, the value of lowering students' affective filter, and the development of varied and carefully structured activities are all effective tools for which this book served as a much-appreciated refresher. These skills serve the needs of all learners, and transfer well to the teaching of students with disabilities.

There are also numerous suggestions that seem especially appli-cable to at-risk learners, particularly those involving the multisensory approach advocated by Konyndyk. For example, the author empha-sizes the usefulness of color coding in handouts as well as in student note-taking and instructor grading. These visual cues help all students with organizational skills, an area of particular difficulty for many at-risk students, while also appealing to learners with a more highly de-veloped capacity for visual learning. Similarly, individual whiteboards with markers of different colors allow students to exercise both their visual and kinesthetic abilities as they complete tasks assigned by the instructor. Music, chanting, and student movement all have their place in Konyndyk's program as well.

Another key element of this approach, as mentioned above, in-volves metacognition, which is engaged through the use of an exten-sive introductory questionnaire as well as a student journal in which students reflect on what and especially how they are learning. The author observes that as students become more aware of their particular learning process, she is better equipped to help them, while at the same time, their confidence increases, creating a win-win situation for all.

The third element of Konyndyk's method involves structure and explicit instruction. Although many language classrooms have moved to a communicative model with a focus on inductive learning and im-mersion in the target language, Konyndyk finds this approach to be

counterproductive for at-risk students. That is not to say she does not focus on communication; quite the contrary. Her research and experience, however, show that for this population, direct, deductive teaching that takes place partly in English is essential for student success. Communicative methods succeed best when students have certain core skills in their native language(s), a base that is typically weak or even non-existent in students with learning disabilities. The focus on structure and careful instruction extends to other aspects of the course as well, from lesson planning, to homework, to test design.

There were times that the text felt repetitive. However, it soon became clear that the author is simply practicing what she preaches. She emphasizes the need for repetition to help her students learn, thus it is only natural she would use it in a book dedicated to their needs. This reviewer would have liked to see more development of certain elements such as ways to incorporate the olfactory sense or the research into handedness. Furthermore, the text would benefit from more linking of specific strategies to particular student disabilities or needs, as the places where these connections are made are especially helpful to people dealing with a specific issue or concern. Finally, as new technologies develop, an appendix or new edition might be in order. Although it was just published in 2011, the recent wave of tablets and other touch-screen devices seems promising for doing the type of work described in *Foreign Languages for Everyone*, as such technologies could also facilitate multisensory learning.

There was a time not long ago when at-risk students were routinely moved out of the mainstream educational system. Thanks to the work of people like Professor Konyndyk, however, this no longer has to be the case. This book's many insights and concrete suggestions have already begun to transform our classes for the better. It should be recommended reading for all language teachers, new and experienced alike.

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