

THE EMPHASIS ON FOREIGN LANGUAGE STUDY AT NORTHWESTERN COLLEGE

Essay prepared for

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opposite, year in the emphasis on foreign language study at Northwestern College

## THE EMPHASIS ON FOREIGN LANGUAGE STUDY AT NORTHWESTERN COLLEGE

"In the hundred years of the life of the college, the curriculum has undergone only one really drastic change. That was in 1869, when it was decided to shape our course after the model of the German Gymnasium, with its emphasis on languages and history, rather after the usual American college, which is characterized by the arts and science course. This is not to say that the curriculum remained static since that decision was made. Although the basic pattern remained unchanged, the curriculum was under constant scrutiny, and modifications were introduced whenever changed conditions made them necessary. When German became a foreign language for our entering students, not only the medium of instruction had to be changed from German to English, but the entire German course had to be revised. German and Latin, Greek and Hebrew are still required subjects, just as they were fifty years ago, but pastors who were students at that time will notice that there is no German required in the last three years of college, and no Greek at all in the high school. Students of those early years would perhaps have been delighted to have the opportunity that in 1961 was made available to juniors and seniors to vary their course somewhat by choosing from a group of electives. A student might, for example, in his senior year choose to drop Greek and concentrate on German instead. Other choices were also made available to the two upper classes, and the normal course load was set at twenty hours per semester. These may be thought to be but slight changes, yet they do show that the program is not unchangeably rigid and that it does yield to necessity."<sup>1</sup>

We have quoted at length from former President Kowalke's Centennial Story to indicate that there has been a long standing emphasis on foreign languages at Northwestern College, an emphasis that has been slow to yield to change and that has withstood the slings and arrows of its antagonists for more than a century. Why this emphasis? How did it develop? What is its current status? Can it still be justified? Do changing times mandate modifications in its direction, in its application? To study questions like these is the purpose of this essay.

### I. An Emphasis Rooted in the Past

The college catalogues of bygone years reveal that at the beginning foreign languages were not emphasized at Northwestern for quite the same reasons as we understand today. The first catalogue, for the year 1869-1870, contains this statement:

"The studies in the classical department have been arranged with reference to a full training of the mental facilities. Discipline

is as valuable as knowledge, so that neither language, science nor art can be neglected. A well-educated mind is not an encyclopedia, but a power that can be directed to any study or problem in life with facility, energy, and success ...

"Particular attention is given to the study of Modern Languages, especially the German. It is designed to combine the method of instruction adopted in the German University and Gymnasium with the American system. Greater thoroughness and proficiency can be secured by their combination than by either separately. Those desirous to master the German language will find facilities in Watertown, possessed by few places."

This was the time when the purpose and function of the budding school had not yet been fully defined. Its founding president, Adam Martin, was determined to make Northwestern into a first-class American college on a par with various private schools of prestige and renown. The school would operate on a three-term schedule from mid-September to July, offering instruction in English leading to a BA degree. It even proposed to offer a MA degree to any graduate of three years standing or longer who submitted an application to the faculty with a modest fee.

The first catalogue lists these Latin courses: I - Livy, prose and composition, Odes of Horace. II - Horace Satires and Epistles, Cicero's de Officiis. III - Tacitus' Agricola and Germania, selections. IV - selections. The Academy or prep department covered Caesar, Virgil and Cicero. The catalogue lists no course for German, only that there were regular exercises in grammar, conversation and writing. The Greek offerings were: I - Homer, prose composition, Herodotus. II - Herodotus, Xenophon's Memorabilia, Greek tragedy. III - Demosthenes. IV - Thucydides, Plato. The prep department began Greek in the tenth grade and read from Xenophon's Anabasis in the twelfth grade. New Testament Greek was to be read throughout the course but no readings are listed. Hebrew is not listed in the first catalogue, but French is, as an option for seniors. In 1872-73, however, Hebrew is listed as a required course for those students "having the study of theology in view."

In his Centennial Story Professor Kowalke describes this early curriculum:

"During at least the first five years, the curriculum was that of the high school grades or the upper elementary grades, and the medium of instruction was almost exclusively English. The handful of students of college level had slight influence on the general curriculum, although they were receiving intensive instruction in Latin and Greek in preparation for seminary studies."<sup>2</sup>

This is how President Martin wanted it to be, a school stressing the liberal arts in a general curriculum. But when Professor August F. Ernst arrived on the scene in 1869, the destiny of Northwestern was about to change. He saw clearly that the school was on a collision course with disaster if it continued in the direction of President Martin's goal. Synod support for the school was very low and waning because it was looking to the school to train pastors for its German-speaking congregations, yet the school's curriculum emphasized the liberal arts and its medium of instruction was English, a foreign language for many of its students. Small wonder that so few were enrolling in the ministerial course.

#### A Change in Direction

Professor Ernst insisted that the school be patterned after the German Gymnasium, with instruction being given in German and with a curriculum that stressed languages from a pre-seminary as well as a liberal arts point of view.

From the year 1872, therefore, the classical department has been considered the heart and core of the curriculum, and for the next forty-seven years German was the language in the classroom, except for classes in English, mathematics, science, and American history. In 1919 instruction was again given also in English for the sake of the non-German speaking students, and in 1938 English became the sole medium of instruction.

The curriculum proposed by Dr. Ernst and his colleagues was no breeze. Students and professors carried as many as thirty-four hours per week until 1916. At one time Dr. Ernst taught forty hours per week! German and English were required as the media for instruction and conversation. Latin, Greek, and Hebrew were "necessary as a preparation for any serious study of Scripture and theological branches."<sup>3</sup> The emphasis on the foreign languages was now in clear focus,

as these quotations from the Fiftieth Anniversary booklet indicate:

"Visitors of the institution were amazed at what they found: teachers that wrote and conversed in Latin of Ciceronian purity and students that answered in kind and used that classic idiom in review lessons before the class. The speech of ancient Rome in Watertown in 1870!"<sup>4</sup>

"Latin was freely used, not only in the study of the classics, but also in the religious instruction of the seniors, where the Augustana (Augsburg Confession) was read and discussed following the Latin text ... In the Greek recitations of the upper classes 'grammatical, historical and archeological discourses were given in Latin.' Besides the weekly tests seniors wrote six (later four) 'original Latin essays' on historical and other subjects. All classes had eight recitations in Latin until the number was reduced to that which obtains in our day (i.e., 1915), six recitations a week."<sup>5</sup>

"German proper had only three recitations a week on the schedule, but subjects prescribed for some of the written work would indicate the high standard that was maintained."<sup>6</sup>

"In the public final examinations at the conclusion of a term students are to translate the classical languages at first into German and then from German into English."<sup>7</sup>

Who would dare challenge the point that foreign languages were emphasized at Northwestern in the face of the distinctive names for its classes? The senior class was called Ober Prima, the junior Unter Prima, the sophomore Secunda. Tertia was the freshman or high school senior class -- the distinction was not always clear. High school juniors were the Quarta class, sophomores the Quinta and freshmen the Sexta classes. (In 1919 an extra year was added to give the four college and four high school classes as we now know them.)

Another evidence of the emphasis upon foreign languages were the commencement orations in English, German, and Latin. The Latin was dropped in 1938. Professor Kowalke explains in his Centennial Story:

"There perhaps never was a time when the Latin oration was understood by more than two or three people in the audience unless they had the text before them...But the Latin speech was traditional and it was reluctantly dropped. The reason for its decease was not that Latin was being neglected in the curriculum, but that under Professor W. C. Herrmann and others emphasis was being placed on translation and sight reading rather than on grammar and composition."<sup>8</sup>

## II. The Emphasis Continues to the Present

The Northwestern College of the past one hundred years has left its impress upon its many graduates and upon its curriculum today. Often referred to in jest, the traditionalism of the school is not to be taken lightly, nor has it been easy to alter in the interest of change.

There have been attempts made to modify its language program. In the 1920's there was a strong movement to widen the scope of Northwestern by adding a separate modern classical department. The hope was such course offerings might attract young men and women who were attending colleges like Lawrence and Beloit. The Synod, in fact, voted to inaugurate such a department, but the effort died aborning because of the debilitating effects of the Depression. President Toppe correctly concludes in his essay at the 1965 Synod Convention:

"If the modern classical curriculum voted by the Synod in 1919 had become a reality, it might have led to the establishment of other liberal arts departments for the benefit of the Synod's constituency, thus consigning the preseminary program to an increasingly minor role."<sup>9</sup>

### Curriculum Revisions

A modification was made in the Latin program in 1936 by no longer requiring Latin in college after the sophomore year. But this was really not a great change, as Professor Kowalke points out in his 1961 synodical essay, "we still attempt to cover the same ground in six years that formerly was covered in seven or eight years."<sup>10</sup>

Apart from this minor change, the course of study for the ministry had remained fixed since the 1870's. It required 211 credit hours for graduation, varying from 25 to 27 hours per semester. Four years were required of German and Greek and two years of Latin and Hebrew.

In 1960-61 the faculty evaluated the revised the entire curriculum, reducing the credit hours for graduation from 211 to 157. The changes in foreign languages reduced the Latin requirements to one year (freshman), the German and Greek re-

quirements to two years (freshman and sophomore years) plus two electives in the junior and senior years, in addition to an elective in the Latin-German-Greek area.

Almost ten years later, in 1969-70, the faculty again undertook a thorough review of the curriculum. This revision reduced the required credit hours by only four, from 157 to 153. Major changes were in the alignment of courses. Some language courses had their credit hours changed slightly. A junior year of Greek was required in place of the two electives.

Again, ten years later in 1979-80, another complete restudy of the curriculum was done by the faculty, resulting in a further reduction of four credit hours for graduation, from 153 to 149. The only major changes in the language program were to include at least a quarter of ecclesiastical Latin in the freshman year and to require only one semester of junior Greek with the other semester again reverting to elective status.

1981 - 1982

The present curriculum includes these foreign language courses:

Latin

required: 10 - Livy's <u>Ab Urbe Condita</u> , Plautus, Terence, Catullus	3 hours
11 - Horance Odes, ecclesiastical Latin	<u>3 hours</u>
	(6 hours)
elective: 56 - Ecclesiastical Latin	3 hours

German

required: 10,11 - Modern German short stories	6 hours
20 - Goethe's <u>Hermann und Dorothea</u> , Bible	3 hours
21 - Luther's <u>Die Hauptschriften</u>	<u>3 hours</u>
	(12 hours)
elective: 51 - German Literature from the Classical Period to Modern Times (1832-1870)	3 hours
52 - German Literature from the Classical Period to Modern Times (1870-1945)	3 hours
53 - German Composition (written)	3 hours
54 - German Composition (oral)	3 hours
55 - Sixteenth Century German	3 hours

Classical Greek

required: 10,11 - Elementary Greek	8 hours
20 - Completion of elementary Greek, syntax study and composition	4 hours
21 - Xenophon's <u>Anabasis</u>	3 hours
30 - Homer's <u>Odyssey</u> , Aristophanes' <u>Clouds</u>	3 hours
or	
35 - Review of forms and syntax, Herodotus	3 hours
one elective	<u>3 hours</u>
	(21 hours)
elective: 50 - Euripides	3 hours
51 - Sophocles	3 hours
52 - Comedy: Aristophanes/Menander	3 hours
53 - Herodotus	3 hours
55 - Greek Rhetoric	3 hours
56 - Homer's <u>Iliad</u> and Hesiod's <u>Theogony</u> and <u>Works and Days</u>	3 hours
57 - Homer's <u>Odyssey</u>	3 hours
59 - Plato	3 hours
60 - Hellenistic Texts	3 hours

New Testament Greek-Religion

required: 31 - St. John's Gospel	3 hours
40 - The Book of Acts	3 hours
41 - First Corinthians	<u>3 hours</u>
	(9 hours)

Hebrew

required: 30,31 - Elementary Hebrew, Jonah	8 hours
40 - Review, Genesis	3 hours
41 - Exodus, Joshua, Judges, Psalms	<u>3 hours</u>
	(14 hours)
elective: 50 - Prophetic and Poetic Texts	3 hours
required: one elective from the Language Area Electives	3 hours

Prerequisites for the college freshman Latin course are four years of high school Latin or their equivalent, covering elementary Latin, Caesar, Cicero and Virgil. Two years of high school German or their equivalent are required for entrance into the college freshman German program. Where these prerequisites are lacking, Northwestern offers special courses (formerly called "remedial courses") to permit the deficient student to prepare himself for entrance into college Latin and German. Latin 01, 02 (10 hours) cover the first two years of high school Latin in one year while 03, 04 (8 hours) cover the last two high school years in a second year. German 01, 02 (10 hours) cover the two high school years of German also in



one year. These special courses total 28 hours of college credit, but do not count toward the graduation requirement of 149 hours.

There are no prerequisites for Greek and Hebrew at Northwestern since both begin with elementary courses.

The required foreign languages courses, exclusive of the New Testament Greek-Religion courses, total 56 credit hours. This is a reduction of 44 hours from the 100 hours of required language study prior to 1960, when the elective system was introduced. But when compared against the total required hours in the curriculum, this reduction does not appear quite so severe. In 1960 the 100 hours of language study represented 47% of the total curriculum of 211 hours. Today, the 56 hours are almost 38% of the 149 hours in the curriculum. Yes, some changes and modifications have been made, but the emphasis on the foreign languages has remained almost the same. Why?

### III. The Rationale for This Emphasis

"The curriculum was unpopular in the early days. Complaints against the demanding languages program have been heard in every decade -- we lost too many students for the ministry; there is no practical need for Latin and less and less for German; other subjects would be more profitable; our curriculum is a moss-covered monument to the days of Ernst and Notz, if not to the days of Melancthon and Erasmus."<sup>11</sup>

So President Toppe lamented in his synodical essay of 1965. But it is true, there always have been and perhaps always will be those who complain that Northwestern's curriculum is too demanding, especially with "all those years of language study." Unfortunately, Latin is all too often fingered as the scapegoat: "I could have made Northwestern, but who can learn such a dead language?" Truth of the matter is, many students who have trouble with Latin have a hard time also in the other languages, or even in math and science. Latin alone cannot be made responsible for a student's failure to make Northwestern.

### Languages and the Ministry

Then why retain Latin and German and the other foreign languages if they are

subject to repeated complaints? Why not drop them, or at least make the courses so easy that every student can pass them? We choose to let Professor Kowalke answer in his Centennial Story:

"As far back as memory and the records go, there has been pressure to change or to ease the language requirements. In 1916, when the subject of over-burdening the students was being discussed in the Synod, President Ernst wrote in his report that our students did not take kindly to the study of languages, that they were trying to get through language courses with the least possible effort, that they were ready to drop them altogether if a language caused too much trouble. That remark was dated 1916, but it perhaps would have applied with equal exactness to 1896 or to 1961. Acquisition of a foreign language in school is never an easy process, and it has been observed that not all students love hard work or have a special gift for learning languages. It is easy to build up an argument against heavy language requirements in our course, and it is not easy to convince a student that such subjects as Latin and German are needed in his preparation for the ministry. It becomes impossible to convince him if his parents or even his pastor sympathize with the boy who finds the going difficult. It can be shown that students for the ministry have dropped out of school because of very poor grades, and the argument then is that they might have passed and entered the ministry if they had not had to take languages as part of their course.

"The issue, however, is not one of Latin or no Latin, of German or no German; it is rather a question of the kind of course we want in our schools for the training of the men who are going to occupy our pulpits, who are to 'labor in the word and doctrine,' and to whom will be entrusted the sacred task of transmitting to the next generation the 'word of the truth of the Gospel.'

"The work of a Lutheran pastor who looks to men like St. Paul and Martin Luther as his ideals of evangelical pastors, has pre-eminently to do with the Word, and that means with language. He must first of all receive and understand what the Holy Spirit communicates to him by means of the written word of Scripture (sola Scriptura), and then he must be able to communicate that by means of language to young and old, to learned and to unlearned. His work is teaching, and to teach well he must be a master of language. Languages must remain the cornerstone of a sound preparation for the ministry, not just one language, but all those languages that the holy men of God employed when they wrote down what the Holy Spirit moved them to write, and that those men employed who gathered from Scripture the doctrine that we have learned and that makes us Lutheran."<sup>12</sup>

Kowalke bases his rationale for this language emphasis at Northwestern in part upon the frequently quoted words of Martin Luther in his appeal "To All the City Councilors of German, That They Establish and Maintain Christian Schools."

In his synodical essay of 1961 he quotes Luther in part:

"But, you say again, granted that we must have schools, what is the use of teaching Latin, Greek, Hebrew, and the other liberal arts? We can still teach the Bible and God's Word in German, which is sufficient for our salvation. I reply: Alas! I know well that we Germans must always remain brutes and stupid beasts, as neighboring nations call us and as we richly deserve to be called. But I wonder why we never ask: What is the use of silks, wine, spices, and foreign wares, when we have in Germany not only wine, grain, wool, flax, wood and stone enough for our needs, but also the very best and choicest of them for our honor and ornament?"<sup>13</sup>

"And let us be sure of this: we shall not long preserve the Gospel without the languages. The languages are the sheath in which the sword of the Spirit is contained; they are the casket in which we carry this jewel; they are the vessel in which we hold this wine, they are the larder in which this food is stored."<sup>14</sup>

Few, if any among us would dispute the necessity of Hebrew and New Testament Greek in the pre-ministerial training at Northwestern. And some would grant the practical necessity of learning Latin and German if only to be able to read the theological literature of the church fathers. But why all the classical Greek, the classical Latin and the classical German?

#### Languages and the Liberal Arts

Here, granted, is an intangible in the minds of some who do not take kindly to our heavy language program. They fail to see that languages may have more than a practical purpose. But they do, they also have liberal arts values. We stated this in our Biennial Visit Report submitted to North Central in 1978:

"The curriculum lacks the usual emphasis on such subjects as sociology, philosophy, art, science. It is heavily weighted with biblical and classical language courses. This uniqueness rests on a philosophic conviction that the study of these languages will provide not only a strong linguistic background for seminary studies but also a liberal education in itself. Northwestern College students do not merely study languages as techniques but also as literature, with its sociological, philosophical, and ethical aspects."<sup>15</sup>

Another quotation, this one from our Self-Study Report submitted to North Central in 1980:

"The literature read in upper-level language courses (e.g., Horace, Plato, Greek drama, Goethe's Faust, and classical German literature)

imparts liberal arts insights and values by stimulating critical examination of man, his nature and his society. Even the religious courses have a historical and cultural aspect in addition to their spiritual and doctrinal significance."<sup>16</sup>

But the argument might be raised: Couldn't a young man become a pastor without all these classical languages? Of course he could, just as he could become a pastor without biology, chemistry and physics, without algebra and European history. But such a minister would lack much of the background that gives depth to his ministry. Without training in the liberal arts he might find it difficult to carry on his pastoral service with a proper insight into man's nature and role in society. Northwestern wants to give its students a well-rounded education based upon the liberal arts, for it is convinced this is the best type of pre-seminary training it can offer.

#### Exegetical Approach

The emphasis on languages at Northwestern as a pre-theological school has resulted in its unique methodology in the language courses. Of necessity one would expect the Hebrew and New Testament Greek courses to be taught with a view toward biblical exegesis where the budding theologian learns to permit the text to speak to him on its own terms and does not force his preconceived ideas upon the text. The historical background, the immediate context, the vocabulary and natural idioms along with the proper rules of syntax must be observed in translating if justice is to be done to the text at hand. The biblical scholar is taught to read out of the text (exegesis), not to read into it (eisegesis).

This same exegetical approach is employed more or less in the classical language courses. Even though they are taught for their liberal arts benefits, yet the linguistics of the courses are taught with biblical exegesis in mind. The student is discouraged from translating overly freely, giving what he thinks the author intended to say; rather he is required to translate fairly close to the text, to prove contextually, lexically, and syntactically what the author did in fact intend to say. This approach may not be the most interesting to every stu-

dent, it may not produce the highest quota of lines per day in translation, but it does ensure accuracy in translation. And this must be the goal of every growing biblical language scholar.

#### Northwestern's Purpose and Objectives

We feel the rationale for the emphasis the college places upon its language program has been set forth realistically in its Purpose and Objectives in the catalogue. We ought not lose sight of them in our discussions during this Conference.

#### Purpose

"It is the purpose of Northwestern College to serve the needs of the Wisconsin Evangelical Lutheran Synod by assisting in the preparation of a preaching ministry qualified to proclaim the Word of God faithfully, effectively, and universally, in accord with the Lutheran Confessions."

#### Objectives

"1. Northwestern College considers its fundamental objective to be the preparation of students qualified to enter Wisconsin Lutheran Seminary. It stresses language studies, which will enable the church's pastors to work in the original languages of the Scriptures and in the theological literature of the Christian church.

"2. Northwestern College seeks to produce graduates with a well-rounded education. To achieve this objective, it also offers a selective liberal arts program with special emphasis on literature and the social sciences, in addition to the language studies named above.

"3. Northwestern College aims to function as a Christian institution. Accordingly, it imparts all instruction and training under the influence of the Gospel and in accord with the inerrant Word of God; it fosters a devotional atmosphere that is conducive to the spiritual and moral growth of a Christian and a potential church worker; it exercises Christian discipline in all areas of student conduct."<sup>17</sup>

#### Coordination with the Seminary

Because Northwestern is not a terminal school but a pre-theological college with over 90% of its graduates entering Wisconsin Lutheran Seminary at Mequon, the entrance requirements of the seminary help to shape the curriculum at Northwestern. Its Status Study Report of 1975 submitted to North Central refers to this guiding factor:

"It is the policy of the college to coordinate its curriculum with that of the seminary. The faculty strives to keep in mind the purpose, objectives, and entrance requirements of the seminary when considering curriculum changes. As the need may arise, departments of the college and of the seminary consult with each other to affect a proper coordination in the purposes, curricula, and administrative policies of the two schools."<sup>18</sup>

This consultation with the seminary is also carried out in the area of the foreign languages and their emphasis. We assume the seminary was consulted when the Latin, German, and Greek requirements were reduced in 1960. We know for a fact that there was consultation during the curriculum revisions of 1969-70 and 1979-80. The brethren on the hill at Mequon may not have been enthusiastically pleased with the various changes in the language program, yet they, like their counterpart at Northwestern, have recognized that time has a way of modifying course requirements. Some changes are inevitable.

#### IV. What Will the Emphasis Be in the Future?

The safest answer is the question, Quo vadis? If Northwestern's purpose and objectives remain unchanged, if the school continues in its commitment to a pre-seminary program based upon the liberal arts, we see little change in its languages. It has reduced the requirements in Latin, German, and classical Greek about as far as it can and still retain some degree of effective teaching and learning.

If, however, Northwestern's role were to change to that of a Bible college, no doubt all languages but Hebrew and New Testament Greek would disappear from its curriculum. And if the college became just another liberal arts college, one would expect the biblical languages to fall and with them the exegetical approach.

Do we want either type of school on this campus?

#### Northwestern in the Middle

One factor that has brought change to bear in the language program is Northwestern's unique position as a non-terminal school. As such it is caught in the middle between trying to satisfy the seminary's entrance requirements and trying to cope with enrolling students less and less prepared for language study. One can

advance the chicken-egg argument, but it is a fact that the seminary is making less use of Latin and German now than in the past, and it is also a fact that most of today's college freshmen are less equipped to work with a structured language than in bygone years. Does this mean we should be teaching more intensive English grammar and sentence structure before attempting to teach beginning language courses? Should Latin be delayed a year or two in high school? Let's hope not!

What if the language demands of the ministry change as happened when congregations began discontinuing German services? Rare indeed is the seminary graduate today who can -- or is called upon to -- preach in German. Is Spanish about to supplant German as a second living language of the church? Has the time arrived when our students must be prepared to teach and preach the Gospel to the growing Hispanic minority in our country in its own language? The Synod through its mission boards will have to let its needs be known to the seminary which in turn will have to inform Northwestern. Then we at Northwestern will either have to inaugurate and teach all the courses in Spanish or request the preparatory schools and the Lutheran high schools to handle the elementary courses.

At any rate, the college must continue to analyze the needs of the seminary and evaluate the level of preparation of its incoming students and be prepared to make whatever adjustments are necessary to maintain the emphasis in its language program that its purpose and objectives require.

#### Accreditation

What about the accreditation with North Central so recently acquired? Will it affect Northwestern's language program? If so, in what way? There are those who fear accreditation will further erode the languages as it calls for more courses in the sciences and social studies to produce a better balanced liberal arts curriculum. In fact, suggestions to that effect have been voiced by some representatives of North Central. Whether or not these suggestions ever become

requests remains to be seen. But if and when they do, Northwestern will want to give serious thought to the value of continuing as an accredited institution in the face of radically changing its language program.

Innovative Teaching Aids

A final concern. What changes in the foreign language programs will be brought about by the increased use of audio-visuals, video-tape machines, computers, word-processors, newer electronics? Will they overhaul our whole language methodology? Will they give the student a more positive attitude toward learning a foreign language? Will the cost and time investment justify the results? Will they help produce a better prepared ministry for the church? Can we afford to ignore these potential teaching aids when many of our students come to us already acquainted with them? Can they help to make a "dead" language "alive"?

We leave the answers and a fuller discussion of these questions to another time slot on the conference agenda.

June 3, 1982

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END NOTES

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5. Ibid., p. 38.
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7. Ibid., p. 19
8. E. E. Kowalke, Centennial Story, p. 178.
9. C. Toppe. "The Role of Northwestern College in the Training of Future Candidates for A Call into the Public Ministry," Wisconsin Ev. Lutheran Synod Proceedings of the Thirty-Eighth Convention (August 1965), p. 78.
10. E. E. Kowalke. "An Evaluation of Our Present Ministerial Training Course," Wisconsin Ev. Lutheran Synod Proceedings of the Thirty-Sixth Convention (August 1961), p. 158.
11. C. Toppe. "The Role of Northwestern College in the Training of Future Candidates for a Call into the Public Ministry," p. 78-79.
12. E. E. Kowalke, Centennial Story, p. 272-274.
13. E. E. Kowalke, "An Evaluation of our Present Ministerial Training Course," p. 156-157.
14. Ibid., p. 157.
15. "Biennial Visit Report of Northwestern College 1978." submitted to the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools, p. 5.
16. "Self-Study Report of Northwestern College 1980," submitted to the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools, p. 23-24.
17. Northwestern College, Watertown, Wisconsin. Catalogue for the Year 1982-1983, p. 15.
18. "Status Study Report of Northwestern College 1975," submitted to the Commission on Institutions of Higher Education of the North Central Association of Colleges and Secondary Schools, p. 4.