

## THE CLASSICAL EDUCATION QUARTERLY - A NEW KIND OF EDUCATIONAL JOURNAL

**I**t's the middle of June and by now most educational programs for the 2007-08 academic year have drawn to a close. Perhaps it might be good to ask the question: *Was it a good year?* The summer months are a good time to take stock on your educational endeavors as you get ready for another year. We of the CCLE and the CEQ hope that you will consider coming to our *Eighth Annual Conference on Classical and Lutheran Education*, August 5-7, at Patrick Henry College (further details in this issue). Come and check out what classical education is all about and how it may improve your educational program tremendously. We believe that the classical approach to education is the superior approach to a Lutheran education that will do the best at raising up a virtuous educated Christian . . . need I say, even a well-educated, virtuous Lutheran?

Our June 2008 issue of the CEQ presents a case by Erika Mildred for a balanced approach to teaching English. She makes the case that the elements of language skills (trivium), composition, and literature should not be played off against one another but presented in a balanced integrated manner. Dr. James Tallmon offers an informative review of probably the most important work to come out recently that makes the case for the classical approach to Christian education: *Wisdom and Eloquence* by John Littlejohn and Charles Evans. but firmly rebuffed by the majority of the Founding Fathers. Rev. Stephen Kieser, the current chairman of the Consortium for Classical and Lutheran Education, presents a compelling case against the modern tendency toward specialization, especially in academics and learning. He argues that when Lutheran schools simply follow the trends of public education, including the drive to specialization; there are no teachers responsible or even capable of doing the important work of integrating knowledge from the various disciplines for student understanding. I hope you will enjoy and profit from these fine articles. S. A. HEIN, EDITOR-IN-CHIEF

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## **THE IMPORTANCE OF BALANCE: HORIZONTAL INTEGRATION IN ENGLISH COURSES**

BY ERIKA MILDRED

### Introduction

Those who teach within English departments today, whether on the elementary, secondary, or post-secondary level, know the important and sometimes cumbersome set of responsibilities that fall upon them as they prepare children to be effective readers, writers, thinkers, and communicators. Western Civilization courses expose our children to a myriad of great works throughout the course of history, but obviously there are far more significant works to cover than class time can offer, and the remaining pieces of literary greatness are often thrust to the English teacher. In addition to literature, English classes at all levels consist, or at least should consist, of studies of the English language at the grammatical and logical levels, usage of the English language through written composition, and rhetorical expression of the English language through oral argumentation and creative demonstration.

Most if not all teachers of English have felt the pressure of properly dividing the time and focus of a modern student's study within the English classroom. Understandably, some well-intentioned instructors have focused primarily on one aspect of the total English curriculum to the neglect of one or more of the other components. We often see this neglect most vividly in the study of grammar. Rationalizing this imperative study away, teachers may think that students will learn grammatical rules for great writing simply by reading great literature or that students find grammatical studies so tedious and mundane that meaningful application becomes futile. Modern grammar studies with a classical approach, such as *The Shurley Method* grammar series, have helped greatly to elevate the study of grammar back into a proper level of significance within the English classroom, but in reality, this just fixes a symptom.

*Horizontal integration requires a teacher to intentionally connect literature, grammar, composition, and discourse to one another and to help students of English to do the same.*

At the crux of the cause is the need for a change of mind set among English teachers. The truth of the matter is that our students *must* study grammar, literature, writing, speaking, and critical thinking within the walls of the English classroom. They *must* know how to express themselves effectively at all levels of the *Trivium*. They *must* learn from the great communicators of the past and through cultivation develop their own creative voice. And, in addition to these necessities, they *must* learn to develop these communicative requisites through various technological media in addition to the more traditional avenues of pen and paper. Needless to say, an effective English course will perfectly blend the writings and musings of the great thinkers of the past with the cultivating of great writers, speakers, and thinkers of new generations. Few if any would argue that these expectations are not mandatory. The question then is one of pragmatics and can be encompassed by a single word: how? The answer is horizontal integration within the English classroom.

Horizontal integration requires a teacher to intentionally connect literature, grammar, composition, and discourse to one another and to help students of English to do the same. Following are several methods

to achieve horizontal integration.

### **Comprehensive Grammatical Instruction**

Grammar is the language of language; one cannot begin to talk about how we communicate without knowing and understanding the rules upon which that communication is built. No one can truly appreciate Chaucer, Shakespeare, Mark Twain, Robert Frost without understanding what rules they were purposely, defiantly, proudly breaking for a specific effect. Further, we cannot expect our students to reach future rhetorical greatness without first having grammatical mastery. We must be prescriptive in our instruction, and we must incorporate grammar into every part of our English curriculum. Studying grammar for its own sake is good, but it is not enough. We must also encourage our students to look at the grammar of the pieces of literature they are reading or to listen for the effect of grammar in the orations they are studying. We must have them perform revisions on every written composition, and we must correct their grammatical errors in such a way that they recognize and learn from their mistakes. In this way, we lay a strong foundation upon which more complex, profound communication is built.

### **Rhetorical Devices**

One of the easiest and most effective ways to horizontally integrate in the English classroom is to teach students several dozen rhetorical devices. Starting at the grammar level with the memorization of the names and definitions of devices along with examples from composition and forensics and moving to the dialectic and rhetoric stages by having students use these devices in their own writing, English teachers can provide students with an arsenal of superior words and phrases for both written and oral communication. Moreover, after studying these devices and how they work most effectively, students can analyze literature and speeches, learning from the masters and developing an aesthetic, rhetorical appreciation for their works.

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A wide spectrum of rhetorical devices should be taught including balance (such as parallelism, chiasmus, and antithesis), restatement (such as epanalepsis, epistrophe, and anaphora), drama (such as anacoluthon, apophasis, and rhetorical question), emphasis (such as hyperbole, litotes, and polysyndeton), syntax (such as zeugma, anastrophe, and appositives), figurative language (such as epithet, simile, catechresis, and apostrophe), sound and word play (such as alliteration, onomatopoeia, and irony), and clarity and transition (such as exemplum, amplification, and metabasis). These devices have been used by great communicators for centuries, and having a knowledge and mastery of these will not only equip your students to become better writers but also will provide a connective bridge between the various topics of study found in English curricula.

### **Modeling**

While reading the greatest thinkers throughout Western history should be centered on discovering what is true, noble, and beautiful, students of English can also use these same pieces of literary achievement as essays, short stories, and poetry from which to copy the various styles and techniques. Modeling can work equally well with the orations of Cicero, Abraham Lincoln, Winston Churchill, and others. Modeling is not a new concept in education; it belongs in every Classical school, as it has been used as a learning tool in the schools of Socrates and Aristotle. In order to copy a style, one must first study and analyze it. Again, knowing the rules of grammar and ample rhetorical devices will allow students to recognize the brilliant communicative elements that have allowed these pieces of literature and oratory to withstand the test of time. Students will also discover that modeling is not only something their English teacher encourages them to do; it is also something that other literary greats, such as Chaucer and Shakespeare, have done for centuries before. After all, it has been said that imitation is the most sincere form of flattery.

### **Literary Analysis**

Finally, writing and speaking about literature is a key component for horizontal integration in English classes. Teachers can have students do in-depth character analyses, cause and effect papers, line-by-line interpretations of poetry, research papers, oral argumentation, and the like, all aimed at connecting the written and spoken word and literature together. As students write and speak about what they read,

they begin to recognize the on-going "Great Conversation" of Western Civilization. More importantly, they begin to *participate* in the conversation. Thus, they can see their written and oral communicative works as extending beyond the assignment itself.

### **Conclusion**

In the modern English classroom, teachers, especially those in a classical setting, must design a comprehensive curriculum using strategies and techniques that provide horizontal integration. The integration must be intentional and thorough, and when students are at a cognitively appropriate level, the students must be made aware of the integration. After all, at the end of formal schooling, each student indeed is a single being, not truncated and parsed into communicative components, but presented to the world as a singular whole and judged based on the totality of the communicative effectiveness.

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#### **... ABOUT CCLE**

**THE PURPOSE OF THE CONSORTIUM FOR CLASSICAL & LUTHERAN EDUCATION** IS TO PROMOTE, ESTABLISH, AND EQUIP INDIVIDUALS AND SCHOOLS COMMITTED TO CONFESSIONAL LUTHERAN DOCTRINE AND A CLASSICAL APPROACH TO EDUCATION.

**THE CONSORTIUM** AND EVERY MEMBER ACCEPTS WITHOUT RESERVATION THE CANONICAL BOOKS OF THE OLD AND NEW TESTAMENTS AS THE INSPIRED AND INERRANT WORD OF GOD AND ALL THE SYMBOLICAL BOOKS OF THE EVANGELICAL LUTHERAN CHURCH AS A TRUE EXPOSITION OF GOD'S WORD.

**WISDOM AND ELOQUENCE: A  
CHRISTIAN PARADIGM FOR  
CLASSICAL LEARNING. (2006)  
ROBERT LITTLEJOHN AND CHARLES  
T. EVANS. CROSSWAY BOOKS,  
WHEATON, IL. 224 PGS. A  
REVIEW**

**BY DR. JAMES TALLMON**

When Provost Gene Edward Veith decided to have the entire Patrick Henry College (PHC) community focus on a single book for an entire semester, he chose Littlejohn and Evans' *Wisdom and Eloquence*. The bases for his choice are telling: First, Dr. Veith hoped to spur discussion amongst both faculty and students regarding what constitutes liberal arts education. He discovered his first year at Patrick Henry that there was a lack of coherence regarding what constitutes a classical, liberal arts education. Second, and more specifically, Dr. Veith used the discussion as an opportunity to garner student feedback regarding the *ethos* of our school. The *ethos* of a school is its culture, or the climate of the community. Littlejohn and Evans define *ethos* as *the inarticulate expression of what the community values* (54). Here is a multi-faceted, subtle and nuanced dynamic that yielded a number of very fruitful discussions about what is important to us, not so much for PR value, or "branding," but in terms of what we really value as a Christian learning community.

*The upshot is, Littlejohn and Evans perceive Sayers' approach as reductionism, and argue for an expanded understanding of the role of the trivium in liberal arts learning.*

So, we discussed *Wisdom and Eloquence*, in faculty/staff-led small groups, a chapter at a time. At

the end of the semester Charles Evans came to campus and gave a lecture. What follows is not so much a book review, as a report on some of the most fruitful threads from the discussions that engaged our community during Fall semester 2007. I suspect that many classical schools would benefit from their own staff or student leadership engaging in the kind of dialogue we experienced at Patrick Henry College. Further, classical home educators should find helpful many of the contributions Littlejohn and Evans make regarding the myriad curricular and pedagogical choices homeschoolers face. From the abstract (the purpose of education, worldview) to the practical (curriculum, planning, alignment), *Wisdom and Eloquence* provides a wealth of guidance. It is by no means a "how to" manual, but rather a treasure trove of lines of inquiry to engage the thoughtful educator. The fact that *Wisdom and Eloquence* was not written from a specifically Lutheran perspective will provide opportunities for thoughtful Lutheran educators to explore critical distinctions. There are certainly places where the authors' eloquence could have benefitted from Lutheran wisdom. They would include the definition and purpose of a classical liberal arts education, the *ethos* of a school, and matters curricular.

Littlejohn and Evans begin with a general reflection on the nature of liberal arts learning. Of the purpose of Christian education, it is always twofold:

*We want our students to grow spiritually, intellectually, and socially, and we want them to foster similar growth in society. Or as St. Augustine of Hippo would have put it, we seek to lead the citizens of earth toward citizenship in heaven, while instilling in them the desire to introduce the values of the heavenly kingdom into the kingdom they presently inhabit. In short, we aim to shape individuals who are both heavenly minded and capable of doing great earthly good (18).*

Littlejohn and Evans cover initial reflections on the nature of Christian classical liberal arts in a fashion that could easily fuel an entire faculty development colloquium. Like virtually all works on the classical liberal arts in recent years, the authors turn to Dorothy L. Sayers' "The Lost Tools of Learning" to launch their reflection on what

constitutes the classical liberal arts. Unlike others, Littlejohn and Evans critique Sayers' notion that the *trivium* (grammar, dialectic, and rhetoric) are tied to cognitive development (see their argument, pp. 38ff.). The upshot is, Littlejohn and Evans perceive Sayers' approach as reductionist, and argue for an expanded understanding of the role of the *trivium* in liberal arts learning. In my PHC study group we had a very fruitful discussion regarding both the legitimacy of Littlejohn and Evans' expanded view of the trivium, and the virtues and shortcomings of Sayers' view. (This discussion was particularly animated because Veith's own published work is precisely the sort of application of Sayers with which Littlejohn and Evans take exception! This contention was underscored--in good fun--when Evans visited campus.)

*. . . a school committed to the liberal arts for its students ought to be able to expect a high level of quality and responsibility from its students without running them into the ground.*

The students got particularly involved when we began discussing Littlejohn and Evans on *ethos*. We talked about the kind of place PHC has been, how it should be, and why. Anyone familiar with continuous improvement theory understands the importance of consistency of purpose in terms of cultural climate. Everyone, from leadership on down, needs to understand and have input regarding the *ethos* of the institution. All must be on the same page in order to bring order and harmony to the operation. PHC lacked consistency of purpose, because, beyond rudimentary issues, we lacked not only a coherent vision across the culture, but even fundamental agreement regarding basic, defining concepts. (It was, in fact, this sense of ambiguity in our culture that prompted Veith to choose *Wisdom and Eloquence* for our study group discussions. I need to add that such ambiguity is natural, given that the institution is so new.) The value of holding such discussions in a parochial school setting is evident, but I believe a home school would likewise benefit from discussing *ethos* - parent/teacher to child/student. These are preliminary, general considerations. Littlejohn and Evans suggest a number of fruitful lines of inquiry regarding matters curricular as well.

*Because of the varieties of personalities, perspectives, and activities within any school, a well-devised curriculum, like a skeleton, must be both rigid and flexible at the appropriate points* (71). Discussion of this point led to some useful insights regarding the

need for increased flexibility within our own curriculum. Patrick Henry College has a robust common core, and, while we appreciate and value it; faculty, administration, and students felt a need for a little more flexibility. This is an on-going dialectic that seeks to hold in constructive tension the need for sensitivity to our students' voice, on the one hand, and the imperative to protect the integrity of our distinctive curriculum on the other. This is a very healthy dialogue because it keeps us focused on the essence of our mission and helps us both rigid and flexible at the appropriate points! The above being an exception, many of the insights in Littlejohn and Evans have little bearing on higher education. Those who intend to home school, however, found much to commend there in every way! One such line of discussion that will no doubt interest the reader a great deal is the notion of the "12-K curriculum" (see pp. 74ff).

A second exception has to do with academic rigor (see pp. 83-84). I personally find compelling this element in Littlejohn and Evans because, as a former director of honors education, as a new faculty at a rigorous institution, and as a father, I have seen educators whose idea of rigor can only be classified as brutal. Littlejohn and Evans posit that every institution should hold an ongoing dialogue about rigor, for the sake of the students, because: *Whatever the trade-offs or compromises, a school committed to the liberal arts for its students ought to be able to expect a high level of quality and responsibility from its students without running them into the ground* (84). I concur, and I also value the way Littlejohn and Evans distinguish between quantity and quality of work, along with their suggestions regarding active learning as opposed to busywork. Too many in higher education have a perverse sense of academic rigor (no doubt influenced by the brutality they experienced in graduate school) and, in primary through higher education, many educators confuse rigor, advancing quantity over quality.

In Chapter Seven, "The Mathematical Arts and True Sciences," Littlejohn and Evans make a particularly trenchant observation regarding another general pedagogical consideration: The key to approaching topics that are controversial is - to borrow an analogy from science - inoculation, not quarantine. We do not want to insulate our students from the ideas that pervade the university and the broader culture, but rather expose them to these ideas and let them exercise their dialectic skills upon them while they are still under our tutelage. If we have done our job properly, our graduates will

have the wisdom to distinguish truth from error. Moreover, they will have the eloquence to articulate the distinction to their professors, fellow students, and the general public (125). This section spurred some superb discussions about "life lived in a bubble" versus "being salt and light." Many a PHC student has had to contend with this tension because our mission is *to influence our culture for Christ and for Liberty*. (This was, by the way, an excellent opportunity to infuse into that discussion Luther's doctrine of the Two Kingdoms.)

*The Lutheran understanding of the distinction between Law and Gospel helps students approach biblical studies in a manner that is less likely to contribute to pietism and self-righteousness.*

A Lutheran perspective would have also enhanced the conclusion of Chapter Seven, regarding the place of the Bible in a classical school curriculum. The authors are to be commended for pointing out how the focus on biblical studies may be misdirected. However, had they understood the distinction between Law and Gospel, and Lutheran catechesis, they might have been able to provide examples of how one might successfully avoid, *falling into the ditch* of promoting pietism. They might also have approached theological education in a more age-appropriate fashion. The Lutheran understanding of the distinction between Law and gospel helps students approach biblical studies in a manner that is less likely to contribute to pietism and self-righteousness. Moreover, when it comes to the need to introduce young students to orthodoxy in a manner consistent with classical learning, solid confessional Lutheran catechesis offers an unequivocally successful paradigm!

*Wisdom and Eloquence* makes some good points about rhetorical education for young students. Of course, an elaborated response to Littlejohn and Evans is beyond the scope of this review. Since little of what the authors write about rhetorical education pertains to either higher education or the cultivation of advanced rhetorical skills, I would urge the interested reader to come to CCLE VIII to participate in a sectional in which we will consider Littlejohn and Evans on rhetorical education. The case will be made about

why Sayers was right and which will also demonstrate how best to approach the cultivation of the rhetorical arts. It is important to here to note that the lack of relevance to post-secondary education can be satisfactorily negotiated by means of E.D. Hirsch's introduction to the *Core Knowledge Series*. I commend Hirsch's introductory essay as a discussion starter for a faculty colloquium or a homeschoolers' "brain trust."

*Their work will help those who doubt their abilities; enabling them to realize that yes, we can teach in a classical school.*

Chapter Nine, "Teachers in the Liberal Arts Tradition," answers the question: What kind of teacher is best qualified to teach in a Christian school committed to the liberal arts? A few years back I hosted a faculty development speaker who spoke to honors educators on the "imposter phenomenon." Many (most?) educators who work with bright kids operate in fear that they will be "found out;" that they are not really worthy of teaching bright students in an environment with elevated expectations. Hence, they feel like imposters. Littlejohn and Evans present a humane, balanced, and thorough discussion of the "ins and outs" of classical liberal arts education. Their work will help those who doubt their abilities; enabling them to realize that *yes, we can* teach in a classical school. BUT, as *Wisdom and Eloquence* further underscores, one must first understand the difference between a classical and a progressive approach. Hence, the final line of inquiry one must consider in order to optimize the utility of this book for purposes of discussion is *four ways in which progressive pedagogy usurps a liberal arts approach* (pp. 150ff).

The most important point in this important section of the book is that - in light of the fact that teaching in a classical liberal arts fashion demands our utmost - *schools must accept the responsibility to educate and reeducate their faculties* (156). Amen. An all-faculty, or even institution-wide, discussion of *Wisdom and Eloquence* is, in this author's view, a wise place to start fulfilling that responsibility.

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**SPECIALIZATION**

**BY PR. STEPHEN KIESER**

Recently, a parishioner described to me a federally funded program known as Highly Qualified Teachers (HQT). The stated purpose of the program is to bolster student academic performance by improving teacher and principal quality.<sup>i</sup>

For my parishioner, a public school teacher for nearly twenty years, HQT means that she will have to get special certification in Talent and Gifted education (TAG) by 2010 if she wishes to remain a teacher in that specialty. Never mind, that she has been involved in TAG for most of her career and even worked to establish the program in her school district. New

certification requirements will require her to be “specially trained” in each area that she wishes to teach. (Yes, I know, Talented and Gifted Programs suggest another problem altogether.) Such a program will possibly eliminate the concept of a self-contained elementary school teacher (meaning... a single teacher with a single classroom all day long).

Such a program makes many school districts squirm, especially small districts in rural Iowa. But money talks. In 2007 the Federal government deposited \$2,887,438,950 into the collective bank accounts of 57 recipients representing every state in America.<sup>ii</sup> Even if you don’t like it, the pay might be worth the hassle.

Private schools operated by congregations in the Lutheran Church – Missouri are not exempt. While church-schools do not receive HQT dollars (at least to my knowledge), you can bet that many of these schools are eyeing the program. Lutheran schools, in general, have become enamored with public school education. While many Lutheran educators will criticize the public schools for the absence of Christianity in the curriculum, they are quick to jump on every other bandwagon offered by government education. The examples are many, but are most noticeably seen in Lutheran school participation in non-public state accreditation requirements and teacher certification programs. Most Lutheran schools have fallen in line with such processes due to state regulations, parental pressure, its usefulness for obtaining grant monies, National Lutheran School Association (NLSA) accreditation<sup>iii</sup>, and the impact of teacher training programs from both private and state affiliated colleges and universities. Practically every teacher in a Lutheran school holds a government-issued teaching certificate AND most (if not all?) Lutheran school holds a government-issued accreditation or “recognition” certificate (this includes NLSA national and state-specific accreditations). Many do so voluntarily.

Specialization is in and as long as big money is attached to it, it is here to stay. Specialization has had at least two noticeable appearances in contemporary Lutheran schools: 1) the offering of many disconnected subjects during the school day and 2) teacher training with a focus on areas of specialty.

The NLSA standards-based accreditation process lists 10 subjects that are understood as basic to Lutheran education: Religion, Mathematics, Science, Reading, Language Arts, Social Studies, Art, Music, Physical Education, and Technology Education.<sup>iv</sup> Since

it becomes nearly impossible for one teacher to have an endorsement in each of 10 subject areas, in some schools students are team taught. Several teachers with a specific area of "qualification" (read, endorsed by the state via certification) present to the same class of students their area of expertise. So, a single class has a different teacher for each subject, or, at the very least, more than one teacher throughout the day. Supposedly, "unit themes" tie the material together into one "cohesive" experience. But this is rarely the case. Instead, students become lost in a disconnected, barrage of information and a confusing mash of teacher-specific standards. All accountability for learning becomes intangible. After all, "everybody's business is really nobody's business."

A quick review of "programs" or "degree" offerings at some of synod's colleges and universities is also quite telling. Concordia Chicago's College of Education lists 13 different programs in its online undergraduate catalog. Concordia Ann Arbor lists 19 majors or minors related to Education alone. Ann Arbor's teacher education program offers the regular subjects everyone expects (Mathematics, Physics, Early Elementary Education, etc.) but there are also some "innovative" titles such as Integrated Science, and Social Studies/History Secondary Education, (as compared to) Social Studies/Psychology Secondary Education.<sup>v</sup> Concordia Seward lists 24 "Elementary School Subject Concentrations" that may be selected from to complete the Elementary Education Degree. Seward's Social Science concentration is divided into four sub-categories with "Multi-cultural Studies Emphasis" being one of them.

Specialization and its effects have been lamented by others:

*But alas, how deeply and painfully we are ensnared in categories and questions of what a thing is; in how many foolish metaphysical questions we involve ourselves! When will we become wise and see how much precious time we waste on vain questions, while we neglect the greater ones? We are always acting this way, so that what Seneca has said is very true of us: "We do not know what we should do because we have learned unimportant things. Indeed we do not know what is*

*salutary because we have learned only the things that destroy us.*<sup>vi</sup>  
- Martin Luther

*Is not the great defect of our education today... that although we succeed (?) in teaching our pupils 'subjects,' we fail lamentably on the whole in teaching them how to think: they learn everything, except the art of learning.*<sup>vii</sup>  
- Dorothy Sayers

*Your man has been accustomed, ever since he was a boy, to have a dozen incompatible philosophies dancing about together inside his head.*<sup>ix</sup>  
- C.S. Lewis's Screwtape to Wormwood

*Most destructive of the unified idea of Greek-ness has been the increasing academic avoidance of anything general, broad, and all-inclusive... We in the university have developed the very tenets of specialization. We have developed the strange notion that if we can find a single exception to a sound generalization, then the entire thesis itself must therefore be rejected. Deeply suspicious of grand theories, we were schooled to be quibblers and clerk, to live in fear of having our work tainted with the humiliating label of "popularization," of one scholar finding one exception to a sensible principle of history or literature.*<sup>x</sup>  
- Victor Hanson and John Heath

E. Christian Kopff in his excellent book, *The Devil Knows Latin: Why America Needs the Classical Tradition* (ISI Books: 1999) has offered some noteworthy "optatives and imperatives" to the specialization crisis.

1. Simplify the elementary school curriculum to concentrate on language and mathematics. Kopff suggests limiting the 1<sup>st</sup> through 5<sup>th</sup> grades curriculum to three areas: Language

Arts (English and Latin), Math, and History/Geography. Grades 6 through 8 would study Language Arts (English and Latin), Math, History/Geography, and a Modern Language.<sup>xi</sup>

2. Take teacher certification away from the schools of education. In its place, Kopff suggests that teachers be trained by becoming an understudy of a Master Teacher: "Observation of a master, countless practice sessions, regular criticism, and much guidance constitute the traditional route to acquiring new skills."<sup>xii</sup>

Hanson and Heath have proffered a vision for the cleansing of specialization at the undergraduate level that eliminates countless teacher education "programs." They write: "The key to a successful undergraduate education is a thoughtful and comprehensive system of required courses that avoids specialization per se."<sup>xiii</sup> Such an undergraduate education would de-emphasize the major field of concentration and in its place would come "The new Classics – its traditional multi-disciplinary approach (history, literature, philosophy, religion, political science, art)."<sup>xiv</sup> All vocational offerings would be eliminated. "Anchormen and –women can either learn diction and news reading at trade school, or attend the university for an education with the idea that subsequent reporting and speaking skills will be easily acquired adornments around a core understanding of history and culture – the real stuff of the evening news."<sup>xv</sup>

The suggestions of Kopff, Hanson, and Heath may seem radical given the current sedateness regarding education in America. A few are trying. Many have failed. And yet, a dampening in any degree of American educational specialization would signal the first fruits of the demise of American educational mediocrity. *Screwtape* is not counting on it...

*Keep pressing home on him the ordinariness of things. Above all, do not attempt to use science (I mean the real sciences) as a defense against Christianity. They will positively encourage him to think about realities he can't touch and see. There have been sad cases among the modern physicists. If he must dabble in science, keep him on economics and sociology; don't let him get away from that "real life". But the best of all is to let him read no science but to give him a grand idea that he knows it all and that everything he happens to have picked up in casual talk and reading is "the results of modern investigation."*

*Do you remember you are there to fuddle him. From the way some of you young fiends talk, anyone would suppose it was our job to teach! Your affectionate uncle,  
- Screwtape<sup>xvi</sup>*

## End Notes

i. "The purpose of the program is to increase academic achievement by improving teacher and principal quality. This program is carried out by: increasing the number of highly qualified teachers in classrooms; increasing the number of highly qualified principals and assistant principals in schools; and increasing the effectiveness of teachers and principals by holding LEAs and schools accountable for improvements in student academic achievement."

ii. <http://www.ed.gov/programs/teacherqual/index.html>

[http://wdcrobcolp01.ed.gov/CFAPPS/grantaward/search\\_program.cfm?cfda\\_subpr=84.367A&admin\\_fy=2007](http://wdcrobcolp01.ed.gov/CFAPPS/grantaward/search_program.cfm?cfda_subpr=84.367A&admin_fy=2007)

iii. NLSA has adopted the language of HQT in its list of 11 standards, "A QUALIFIED AND COMPETENT STAFF SERVES THE SCHOOL." Notice the similarity to the purpose statement of HQT.  
<http://www.lcms.org/graphics/assets/media/DCS/standards.pdf>

iv. [http://www.lcms.org/graphics/assets/media/DCS/standards\\_based.pdf](http://www.lcms.org/graphics/assets/media/DCS/standards_based.pdf)

v. [http://www.cuaa.edu/ADM\\_UGAcademic%20Programs.htm#ADM\\_UGMajorsMinors](http://www.cuaa.edu/ADM_UGAcademic%20Programs.htm#ADM_UGMajorsMinors)

vi. <http://www.cune.edu/academics/9432/>

vii. AE 25:360

viii. "The Lost Tools of Learning."  
<http://www.gbt.org/text/sayers.html>

ix. *The Screwtape Letters* (Macmillan: New York) 1943, pg.11.

x. *Who Killed Homer? The Demise of Classical Education and the Recovery of Greek Wisdom.* (Encounter Book: New York) 2001, pgs. 23-24.

xi. "A glance at the schedule of a good elementary school shows that the school week is chopped up into too many subjects presented too superficially. These defects are present even in such fine curricula as those worked out by E. D. Hirsch, Jr., and his associates. The truth is that teachers are overworked and students are under-prepared in a wide spectrum of areas. We need to limit the number of subjects taught and increase what is learned. Students will be prepared to explore different areas in college, instead of taking what are in effect remedial courses." *The Devil Knows Latin*, pgs. 289-90.

xii. *The Devil Knows Latin*, pg. 289 ff.

xiii. *Who Killed Homer?*, pg. 212.

xiv. *Ibid*, pg. 212.

xv. Ibid, pg. 213.

xvi. *The Screwtape Letters*, pg. 14.

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