Integrating Foreign Language Learning into the History Classroom

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AT SIMON FRASER UNIVERSITY (SFU), in a 2015 seminar on the history of Buddhism, one of the assigned sources was entirely in literary Chinese. In a 2016 seminar on the history of Afghanistan, the final quiz was entirely in Dari—one of that country's two official languages. Although none of the students had a background in either language, those in the first seminar were able to intelligently discuss the Chinese source, and a third of the students in the second seminar scored over 90% on the quiz.

With financial and methodological support from SFU's Institute for the Study of Teaching and Learning in the Disciplines, we created and implemented modules involving foreign-language instruction—in literary Chinese, Dari, and Latin—in three upper-division history courses. Luke Clossey taught the courses, and Vlad Vintila advised on the implementation and tracked student response and project success. This article describes the theoretical, pedagogical, and methodological background of the project, its execution, and its results. It concludes with recommendations for other teachers interested in running similar experiments.
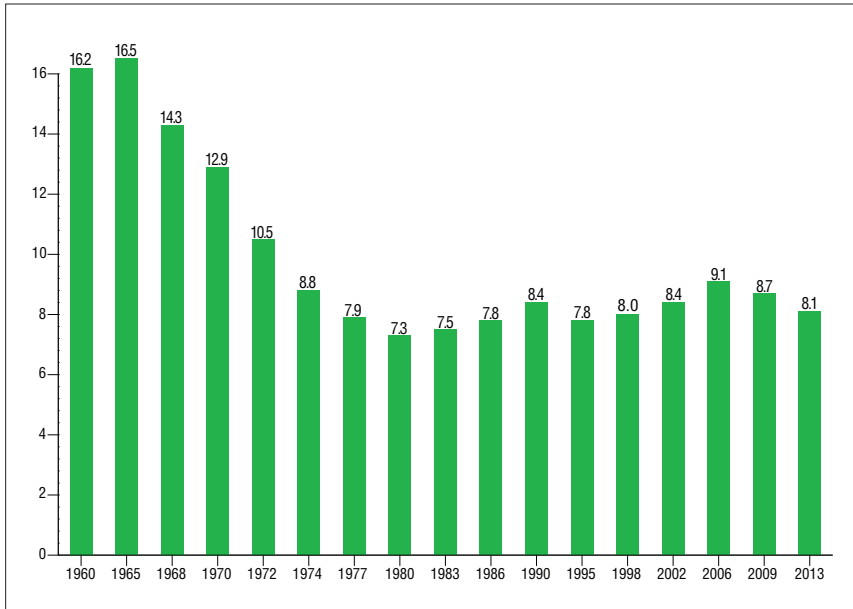
Figure 1: Modern Language Course Enrollments per 100 Students Enrolled in Colleges and Universities. From David Goldberg, Dennis Looney, and Natalia Lusin, *Enrollments in Languages Other Than English in United States Institutions of Higher Education, Fall 2013* (New York: Modern Language Association of America, 2015), p. 26. Reproduced with the kind permission of the Modern Language Association.

1. Trends in Post-Secondary Language Instruction

Language as a gateway into academic research is by no means a new proposition, and, in the form of translation at any rate, it has consistently played a part in scholarly pursuits. In the Western tradition, there is a connection between the two going back to at least the Renaissance, a moment that witnessed the twined rise of "modern" history and emergent philology. In recent years, however, while research of primary sources continues to rely on language proficiency as a supporting skill, the place of language in formal education (secondary, and especially tertiary) has been increasingly eroded.

For many years, the Modern Language Association has surveyed non-English language instruction at colleges and universities in the

United States. Two trends stand out. The first is understandable, and perhaps a corrective to a long-standing focus on Europe: of the more commonly taught languages, we see a shift in enrollments from European to Asian languages. Between 1974 and 2013, a decrease in enrollments at four-year institutions is seen in French (by 22%), Russian (33%), German (41%), and ancient Greek (47%), while enrollments have increased in Chinese (by 518%), Japanese (631%), Arabic (1,542%), and Korean (15,116%).[1] The other trend is alarming: although total enrollments in language courses have more than doubled over the last fifty years, they have not kept up with the far greater increase in students at the post-secondary level. In fact, language study relative to the total number of students experienced a precipitous fall in the late 1960s and 1970s, and it has never recovered (see **Figure 1**).[2] The average college or university student today, or at most times since the mid-1970s, takes half as many language courses as his or her predecessors did in the early 1960s.[3] The dramatic increase in the study of Asian languages was far from sufficient to reverse this overall decline.

Against the background of these trends, there have been some intriguing initiatives, such as Content and Language Integrated Learning (CLIL).[4] In contrast to the traditional situation in which language is taught for its own sake, divorced from any particular subject matter, CLIL "encompass[es] any activity in which a foreign language is used as a tool in the learning of a non-language subject in which both language and the subject have a joint curricular role."[5] Behind this approach is the expectation that language and content can mutually reinforce one another, fueling student motivation in the process, and thereby contributing to superior (more varied and broader) learning outcomes. CLIL is a more natural process than learning language for its own sake.[6] It can be less intimidating as well, since students' use of language is pragmatic: it is "merely" a tool for learning something else.[7]

The seminal idea behind CLIL finds its origins largely located in Canada. In the 1960s, Anglophone parents, unhappy about the weak French competency they received in school, wanted something better for their children and actively campaigned for French immersion programs. A few experiments had already been conducted in or near Toronto and Montreal in the late 1950s and early 1960s, before the iconic program at St. Lambert, a Montreal

suburb, in 1965.[8] Such developments were soon followed by similar European initiatives in the wake of European Union directives supporting multiculturalism and multilingualism.

In all of these cases, it is worth noting, the language component of CLIL projects was typically used at the secondary level of education (high schools), with primary education being more directed at improving competence in students' native language.[9] CLIL looks to popular and prestigious languages, and, outside of Canada, the United Kingdom, and Ireland, this almost always means English.[10] Usually the teachers—rarely native speakers of the target language—are better trained in the content.[11] Most of the CLIL subject-matter content is taught in the students' normal language of instruction, with the target language material as a supplement; the target language becomes a form of educational enrichment.[12]

2. Our Project

Unlike CLIL, then, which targets users at the primary and secondary levels of instruction, language integrated pedagogy at the tertiary level is a novel proposition. The authors know of no other projects similar to the one under discussion, though they would be pleased to have any brought to their attention. Also unusual, in the context, is the focus on non-Western languages, such as Chinese and Dari. The choice of these languages for the present project comes partly as a reaction against cultural Eurocentrism, and partly as a reflection of a different set of instructional goals that include a "post-graduate" type of approach to scholarship. The project at hand attempted to reclaim the previously mentioned link between research scholarship—historical scholarship in this case—and language. To wit, all three courses taught as part of the project were upper-division seminars or lecture-tutorial combinations, with an explicit aim of encouraging original student research focusing on primary materials.

Consequently the language integration had as its primary goals:

i) students achieving a basic cultural competence (familiarity with cultural conventions as signified by and at the linguistic level);

ii) students achieving rudimentary yet essential linguistic skills (learning a different writing system or the organizational patterns of a given language, such as conjugations and declensions);

iii)   students attempting, on a small scale and with much peer and instructor support, work on primary texts in the foreign language.

In order to achieve these goals, different methodologies were employed in the three courses involved. These differences were partially dictated by specific characteristics of the chosen languages (a non-Latin alphabet in the case of Dari, and a logogram-based writing system in the case of Chinese, for example), and partially by an attempt to sample more than a single approach. These approaches will be discussed in detail in the following section.

Following the completion of each of the three modules, small focus groups averaging three students were organized to elicit feedback primarily on (1) the viability of language integrated instruction and its appeal for students and instructors; and (2) the methodology of implementation.

3. Applied Language Integrated Instruction at the Tertiary Level

The present project was devised at a time when one of the three courses using language integration sampled was already underway. This was HIST 472W: Problems in World History, taught in the Fall 2015 term at SFU as "Buddhism in India, China, and Beyond." This offering, developed prior to the onset of the project under discussion, was prompted by an interest (then un-formalized) in language integration on the part of the instructor, and generally by his enthusiasm for innovative pedagogy that imparts immediately applicable and transferable skills as part of the instructional process. With positive feedback from the Buddhism seminar, we set up an additional two courses for Summer 2016, while in the interim, the authors further acquainted themselves with CLIL philosophy, history, and methodology. The result was a course that used Dari (HIST 472W: Problems in World History: Afghanistan) and one that used Latin (HIST 388: Christianity and Globalization) for the language integrated component of class instruction.

It should be noted that the instructor has some background knowledge, but is not specifically expert in any of these languages. He had two years of university-level Latin, three semesters of literary Chinese, and several years of modern Mandarin. He regularly uses Latin and Chinese in his research. He had briefly studied modern

Arabic formally, and at greater length Quranic Arabic informally, and his knowledge of the Arabic-based Persian alphabet used in Dari was largely extrapolated from these.

In addition, as already pointed out, two of the languages selected for integrated instruction both come with their own set of pedagogical challenges in that they do not belong to the group of languages traditionally taught in the Western liberal arts curriculum. That, too, has been changing in recent times with the rise and subsequent fall in the numbers of students of Arabic (presumably as recent history has directed Western students' attention towards the Islamic world) and the more sustained increase in the study of Chinese. Both use non-Western alphabets, and stem from diverging cultural matrices not immediately familiar to Western learners.

Latin, conversely, is *the* traditional language and the literal basis of much of Western culture; it is not, however, a language associated with language study in a modern collegiate setting except for those (relatively few) in classical studies or graduate school, where reading knowledge of the classical languages is potentially needed for research purposes. It is, therefore, not significantly more accessible than Dari or Chinese for the novice undergraduate.

Particularly relating to Latin, but equally applicable to the other selected languages and to language instruction in general, is the question of instruction in grammar prior to the collegiate level. Primary- and secondary-school instruction in the fundamentals of morphology and syntax has become rare in most North American schools, which makes all language instruction that is not based on a grammar-free immersion communicative model difficult.[13]

3.1 Implementation: Chinese in HIST 427W: Problems in World History: Buddhism in India, China, and Beyond (Simon Fraser University, Fall 2015)

For each week of this course, in addition to the primary and secondary sources relevant to the seminar topic, one lesson from John Kieschnick's *A Primer in Chinese Buddhist Writings* was assigned.[14] This free online resource assumes no background in the language, but through inspired design has students translating Chinese sentences from Buddhist texts from the get-go.

We began each weekly seminar, at 8:30 a.m., puzzling out Chinese sentences from the assigned lesson. Taking the first sentence, the instructor would read aloud each word in Mandarin pronunciation, pausing to let the class repeat in chorus, before moving to the next word. One student would then attempt to translate the sentence into English, usually and most successfully giving a translation that had been worked out at home. The instructor would then ask the other students for places where their translations diverged, and as a class worked out the most accurate meaning. Then, after we said the next sentence aloud, the student sitting next to the previous translator would take a turn. Although every student had to at least attempt a translation, the option to immediately pass the responsibility to the next student was always available. The atmosphere was relaxed. The instructor advised, and genuinely believed, that initial translation errors were positively welcome, as they provided opportunities for the class to improve the students' command of the language by collectively correcting the mistakes. Once all questions were answered, the students took an open-book quiz in which they translated Chinese sentences they had not seen before (**Appendix A**). After the quiz, the instructor would give hints about the next week's grammar or vocabulary, and write on the board a character the class was to learn to recognize on sight. They thus accumulated an active vocabulary of some dozen characters—one for each week. The total was kept low to keep the focus on history rather than language acquisition, and these characters were carefully chosen based on their grammatical importance and frequency in the *Heart Sutra* (般若波羅蜜多心經), a short canonical text widely popular in China. After working through the ten lessons, we continued to follow the textbook by spending the last two weeks of the course reading excerpts from the *Scripture of the Great Origin* (Daben jing 大本經). We also spent a week on the *Heart Sutra*, with the original and an English translation, both assigned readings, alongside secondary scholarship.

3.2 *Implementation: Dari in HIST 472W: Problems in World History: Afghanistan (Simon Fraser University, Summer 2016)*

The goal for the Afghanistan seminar was to learn to read the Persian alphabet used for writing Dari, the variety of Persian spoken

by some eight million Afghans, which is that country's *lingua franca*. We worked steadily through Nazanin Mirsadeghi's textbook, *How to Write in Persian*, and most weeks had a quiz in which students were asked to identify the letters in Dari words. Much of the language work required rote memorization by the students, but we supplemented their learning with two presentations on the wider linguistic culture of Dari. A. R. Rezamand, a doctoral candidate in the department, provided a crash-course in useful phrases and formulas, and Massoud Karimaei, the president of the Iranian Calligraphers Association of North America, contributed a presentation on Persian calligraphic script. An optional final quiz had students identify the centuries during which key figures in Afghan history were active, and locate certain key places on a map of Afghanistan. The entire quiz was written in Dari (**Appendix B**). As an added bonus, similarities in alphabets, all derived from Arabic, meant that mastery of the Dari alphabet gave students considerable ability to decipher the writing systems of a half-dozen major languages used by hundreds of millions of people.

3.3   Implementation: Latin in HIST 388: Christianity and Globalization (Simon Fraser University, Summer 2016)

The strategy for the Latin module was to learn just enough grammar and vocabulary to make a single, short text—the Lord's Prayer—intelligible in the Latin original (**Appendix C**). At the end of most lectures in the first half of the course, students learned ten minutes' worth of Latin, which was integrated with a necessary review of basic English grammar. The Latin assignment on the first class exam a month into the course required students to translate a sentence from Latin into English and vice versa. Although none of the vocabulary tested was new, this proved to be a challenging exercise for many students. The next examination included questions culled from the first one, but, nonetheless, there was no improvement in the percentage of correct answers, which suggests students were not learning from mistakes on the earlier assessment. Prompted in part by this circumstance, at mid-semester, the assessment of the language component was revisited in the direction of take-home examinations to supplement in-class quizzes. These home assignments required the use of online resources and encouraged collaborative work among students.

4. Analysis of Questionnaire and Focus Group Results

Traditionally with CLIL programs, language learning results have been more studied, because they are easier to measure than content-learning results. Since these were formally courses in history, not language, our interests were primarily in how the modules affected content learning. This can be difficult to detect—these courses were mostly new, and therefore had no previous iterations against which we could compare results, so we relied heavily on students' and the instructor's perception of learning.

Based on class questionnaires and focus group responses, students generally agree that language integrated pedagogy is a good idea and a worthwhile pursuit. Conversely, most disagreement regarded the methodology (e.g., design, implementation) of the language component in the curriculum; this disagreement corresponds to different, typically personal interests, and other such variable circumstances, and remains at constant levels for all surveyed groups.

4.1 Analysis of Questionnaire Answers

At the end of each of the three modules, students were requested to fill out a brief questionnaire relating to their experience with the language component of the completed course. In addition, volunteers (three for Chinese, four for Dari, and two for Latin) were organized into focus groups that were presented with more detailed versions of the questions on the questionnaire. Since the Mandarin group started out as an unplanned pilot project, the questionnaire was only administered to the three students that agreed to participate in the focus group as a preamble to the same For Dari and Latin groups, all students were invited to complete the questionnaires (See **Appendix D** for questionnaires and student responses).

Overall, the answers indicate that there were few "strong" opinions (18% of votes), while most questions had a balance of agreement and disagreement. Specifically, 61% of respondents would agree that the language module, even when it did not improve the understanding of the history content, did not distract from it, and 59% believed that it "gave [them] a feeling of connection with the history subject." Few students (16%) believed that the linguistic reflection occasioned by the module improved their ability to write

in English (although the Latin students were a bit more optimistic on that score, while the Dari students were more pessimistic). There were no clear patterns in responses to other questions, beyond a balance of agreement and disagreement.

Of the three groups, the Chinese students were, in general, more enthusiastic, citing improved confidence, improved understanding of history content, and greater likelihood of enrolling in a future history course with a language module. However, this was also the smallest group of respondents, comprised only of the three focus group volunteers, which might have skewed the results.

4.2 Analysis of Focus Group Questions

1. What were the most positive aspects of learning Chinese/Latin/ Dari in this course?

Overall, students acknowledged and appreciated the innovative aspect of the language integrated modules. One saluted it as "a different perspective on how to do history." Students mainly responded positively to exposure to a new grammatical system. Their answers emphasized the fact that grammatical instruction, which is sorely lacking at most levels of formal education, is not just helpful in these modules, but is an often overlooked requisite in the context of university-level instruction.

Along the same lines, students appreciated the linguistic flexibility of even rudimentary knowledge of a different language, which they deemed helpful whether achieved prior to the modules or as a result of language integrated instruction. Similarly, students in the Chinese group expressed renewed appreciation for the challenges of translation work as a result of their own efforts to render original-language texts into English. The focus on non-Western languages was singled out as a positive in the Chinese and Dari groups. Finally, less decisively but with some consistency, "connectedness to the subject matter" was noted as a positive.

2. What were the most problematic aspects of learning Chinese/ Latin/Dari in this course?

This question yielded an array of grievances that are context-specific and therefore have limited bearing on the project as a whole. Mostly, the encountered difficulties were related to the methodology

employed in each module, such as the challenges of non-Western alphabets, or the fact that the approach employed was different from that used in language classes previously experienced by respondents in university settings.

Perhaps the most useful summary of responses is that, while the language component was deemed "a good idea," not enough language expertise was achieved to make substantial use of it. At the negative pole, the module was deemed too limited and therefore provided an insufficient contribution to the course content, while at the more forgiving end, the language component was labeled "almost a distraction," albeit an enjoyable one, that felt something like a "bonus."

3. In what ways (if any) did learning Chinese/Latin/Dari influence your understanding of the history content of the course?

The previously registered complaint about the narrow scope of the language module resurfaced here as a reason for the likewise limited impact it had on student engagement with the historical content. That said, a few students in the Chinese and Dari groups claimed a new awareness of Western-centrism in their courses, and a consequent move on their part toward broader areas of inquiry. Individual students stated that, due to the exposure to the language and culture via the modules, they were more likely to choose future courses on these topics, with one calling the experience both "eye-opening" and a motivation to further pursue study of the language and culture.

4. Do you see any non-historical advantages for learning Chinese/Latin/Dari (personal or professional)?

Answers to this question emphasized two points. First, students noted the renewed interest in language study, and a more general appreciation of multilingualism. As such, the language component was deemed both motivating and illuminating of the challenges of translation work. Second, students appreciated the possibility of personal and professional relationship building through the study of language, in the form of access to linguistic-cultural communities. This was especially true for students from Chinese and Arabic backgrounds in the respective groups, for whom the language component fostered the development or deepening of both personal and professional relationships within their respective communities.

5. Overall, was the Chinese/Latin/Dari module a good use of your time?

Students uniformly answered in the affirmative, most with some qualifications relating to organization and methodology. On a positive note, at least one student in the Dari group strongly felt that the module provided a novel, integrative perspective on the course material, and expressed emphatic appreciation for the value of any amount of cultural immersion as a conduit to the study of history as an organic part of a cultural-linguistic continuum.

6. Do you see ways to implement the language component more effectively?

Answers to this question were dominated by queries and suggestions specific to each language and module. One idea that arose in two of the focus groups was to expose students to this type of integration earlier in the curriculum, starting at the lower division, so as to motivate them in time for pursuit of related studies during their undergraduate careers—essentially, language integration built into the levels within the curriculum. The idea of a language certificate through language integrated classes—a Historical Latin Certificate, for example—was put forth, though there is awareness of the numerous logistical challenges that implementation of such a project would pose to entire departments or even faculties. A project more ambitious than the present one, difficult but potentially transformative, might then investigate the ways in which language integrated pedagogy could be applied systematically across levels in the curriculum. Without such a systematic approach, it is hard to get any significant growth, prompting the question of whether language integration at the tertiary level is a worthwhile project.

7. Any other comments you would like to share?

Aside from positive but general comments on the innovative nature of the modules ("a good introduction"), graded evaluation of the language component was the one aspect that students were somewhat more vocal about. Ranging widely, suggestions included having the component have more weight, less weight, or even no weight in the overall course grade. Also suggested were "projects" customized to student interests in translation, geography, or other fields.

5. Integrated Assessment: Conclusions and Looking Forward

The general enthusiasm, shared by both the students and instructors, for the concept of language integrated learning suggests we should continue to pursue it and work toward developing other such projects. The disagreement among students as to best practices, and the differences we see in outcomes across classes, suggest those instructors developing language integration modules are well advised to be reflective and pragmatic, experimenting with and creatively adapting some of the tactics presented here to their own classroom subjects and goals.

Among the three modules sampled, the grammatical background required by the Latin language component proved more difficult than anticipated. If repeated in the future, a Latin module would focus less on grammar and translation, and more on vocabulary and its etymology.

Despite classical Chinese being, on first sight, the most intimidating language, the resources available and the nature of the language allowed students to hit the ground running. In the future, the history of Buddhism course would likely place even more emphasis on learning Chinese.

Finally, engagement with the language component in the Dari group was most uneven among the three. A third of the students were keenly enthusiastic and, taking the time to study, learned the alphabet well. Another third seem to have ignored the component, doing badly on those quizzes they did not skip. The rest struggled at first, but gained greater competence over the course of the semester. The unevenness of responses suggests that such an alphabet-focused language component might serve best as an extra credit enrichment component to a standard course. Such an arrangement would accommodate enthusiasts, encourage the lukewarm, and circumvent the disinclined.

How necessary is language-specific background for the instructor willing to experiment with this sort of pedagogy? An instructor new to Chinese could work through the textbook a week ahead of the students. Clossey's background knowledge gave him the ability to pronounce the characters correctly and to give some nuance to his explanations of problems that arose. An instructor intent on approximating the modern pronunciation could learn this in a week

with online tools, although this is a millennium away from how Chinese sounded when these texts were written. Long experience with textual nuance cannot be immediately replicated, but a guide like Edwin G. Pulleyblank's *Outline of Classical Chinese Grammar* could serve instructors as a useful supplement.

Given the complex morphology of Latin—expressed in the intimidating charts of noun and verb endings—a grammar-heavy pedagogy could not be replicated by an instructor new to the language. This language component was the most difficult for students. A less traditional pedagogy might be developed that relies less on grammatical rules and more on using online tools (such as Wiktionary) to approximate meaning, perhaps yielding better results, and an instructor without linguistic training might be able to develop an instructional approach that circumvents this sort of grammatical issue.

Although Clossey had some background with Arabic, teaching the Persian alphabet for the Dari component was a straightforward process that drew little from that background beyond confidence. A focus on a non-Latin writing system is likely the best route for an instructor without linguistic background to integrate language into a course. Simplest would be the alphabetic writing systems, Cyrillic, Hangul, Greek, Armenian, and Georgian. Two of these may be particularly attractive: a quarter of a billion people use Cyrillic today, and Greek has not only the smallest number of letters (twenty-four), but also a deep classical tradition and a wide application to science and mathematics. An abjad—a system that assigns primary symbols only to consonants while normally leaving vowels invisible—is similar enough in principle to our Latin alphabet to facilitate learning, while different enough to encourage reflection on language diversity. Arabic and Hebrew are the best known abjads, and two-thirds of a billion people use some variation of the former today. Learning an abugida—a system that combines consonants and vowels into unique symbols in complex ways—is probably too great an investment for instructors or students in a non-language course. Moreover, although almost as many people read the Devangari abugida as read Arabic, these tend not to have the same geographic range or "national" status as the other writing systems.

Looking back at the courses after going through this assessment process, we see two principal advantages to language integration—

one technical and one subtle. The technical advantage was that students learned a specific linguistic skill to the extent that explicitly demonstrable gain can be registered. In a normal history course, through classroom presentations, a student might become more proficient in oral communications, but marginally and imperceptibly. In contrast, students left Problems in World History: Afghanistan with the ability to read an alphabet wholly alien to them a semester earlier. What was once an image is now text. That kind of measurable learning can be gratifying, and motivating, to students and instructors alike.

   In parallel, the second, subtle advantage to language integration involves what many of us consider the purpose of historical study. Overall, students identified the chief benefit of these language modules as the development of a feeling of connection to the historical subject. Regardless of content or language learning, this moves close to a goal that many teachers and students of history share—namely, making connections to the past. In the Afghanistan course, one student explained that the students relied more on British sources than on native sources in translation because they knew British history better. We are not quite sure that they do know British history that well, and suspect that in fact the student was referring specifically to a greater comfort with British history, full of place and personal names relatively familiar to the typical Canadian undergraduate. That level of comfort is achieved as much through language familiarity as through historical familiarity. The student who can recognize the word "القرآن" is less thrown by variants in transliteration like "Quran" and "Koran" and "Qur'an," and is one step closer to entering the history of the Islamic world; this student now sees that confusion was not inherent in the "exotic Orient," but was only in our translation of that linguistic world into our own. Learners of foreign languages are sometimes motivated by the "cool factor" of cultural-linguistic integration. To enter a linguistic world skillfully enough to be invisible, unbetrayed by one's native accent, can be an inspiring goal, and such work is often respected by people of that culture, who appreciate the effort that went into it. Students and teachers of history integrated with language work towards an analogous goal, to achieve a kind of "near immersion" with a historical subject.[15]

Notes

1.   David Goldberg, Dennis Looney, and Natalia Lusin, *Enrollments in Languages Other Than English in United States Institutions of Higher Education, Fall 2013* (New York: Modern Language Association of America, 2015), 37.

2.   Ibid., 26.

3.   Ibid., 31.

4.   In addition to the other works cited in these notes, recent representative studies of CLIL pedagogy include Aintzane Doiz, David Lasagabaster, and Juan Manuel Sierra, "CLIL and Motivation: The Effect of Individual and Contextual Variables," *The Language Learning Journal* 42, no. 2 (2014): 209-224, and Peeter Mehisto, María Jesús Frigols, and David Marsh, *Uncovering CLIL: Content and Language Integrated Learning in Bilingual and Multilingual Education* (Oxford, United Kingdom: Macmillan Education, 2008).

5.   David Marsh, ed., *CLIL/EMILE: The European Dimension: Actions, Trends and Foresight Potential* (Jyväskylä, Finland: University of Jyväskyla, 2002), 58.

6.   Steve Darn, "Content and Language Integrated Learning (CLIL): A European Overview," The INGED Newsletter: News On-Line, no. 2 (June 2006): 3.

7.   Robert C. Gardner, *Motivation and Second-Language Acquisition: The Socio-Educational Model* (New York: Peter Lang, 2010), 199, has also pointed out that "by making the second language a tool necessary to acquire material and skills with other aspects of education, the foreignness of the other language may well be less formidable."

8.   See Wallace E. Lambert and G. Richard Tucker, *Bilingual Education of Children: The St. Lambert Experiment* (Rowley, MA: Newbury House Publishers, 1972); Alberta Department of Education. French Language Education Services, *Yes You Can Help! Information and Inspiration for Parents of French Immersion Students* (Edmonton, Canada: Government of Alberta, 1997), 10, <https://education.alberta.ca/media/563591/yesyoucanhelp.pdf>; Elizabeth Murphy, "French Immersion and French Minority-Language Education," self-published faculty resource, Memorial University of Newfoundland, <http://www.ucs.mun.ca/~emurphy/fiprograms.html>.

9.   Christiane Dalton-Puffer, "Content-and-Language Integrated Learning: From Practice to Principles?" *Annual Review of Applied Linguistics* 31 (March 2011): 182-204, at 184.

10.   Ibid., 183.

11.   Ibid.; Gerrit Jan Koopman, Jason Skeet, and Rick de Graaff, "Exploring Content Teachers' Knowledge of Language Pedagogy: A Report on a Small-Scale Research Project in a Dutch CLIL Context," *The Language Learning Journal* 42, no. 2 (2014): 123-136.

12.   Dalton-Puffer, "Content-and-Language Integrated Learning," 184.

13.   The communicative approach to language teaching is itself challengeable as a viable pedagogical model when applied to the exclusion of other modes of instruction, especially those that would provide for systematic linguistic reflection.

14.   John Kieschnick, "A Primer in Chinese Buddhist Writings," self-published faculty resource, Stanford University, <https://religiousstudies.stanford.edu/people/john-kieschnick/primer-chinese-buddhist-writings>.

15.   Kenneth Mills, "Mission and Narrative in the Early Modern Spanish World: Diego de Ocaña's Desert in Passing," in *Faithful Narratives: Historians, Religion, and the Challenge of Objectivity*, ed. Andrea Sterk and Nina Caputo (Ithaca, NY: Cornell University Press, 2014), 115.

Appendix A: Sample Quiz (Chinese)

**HIST 472W: Problems in World History
Quiz Presented in Source Language (Chinese)**

Name: _____

1) 爾時天來語乃大比丘眾聞此天語.

2) 王王.

3) 天王老人.

4) 兩婇女相娛樂.

5) 若在家者,四事供養.

6) 色不異空空不異色   [異 - *yi* - different, to differ from]

Appendix B: Sample Worksheet (Latin)

HIST 388: Christianity and Globalization
Lord's Prayer Worksheet (Latin)

This is one version of the Lord's Prayer, written in Latin with word-for-word translations in English—but I've **marked** all the Latin words you already know and removed their English equivalents.

Pater noster, qui **es in** cælis,	Father our, who [-1-] [-2-] heavens,
sanctificetur nomen tuum;	let-be-sanctified name your;
adveniat regnum tuum;	let-arrive kingdom your;
fiat voluntas tua,	let-happen will your,
sicut in cælo, **et** in **terra**.	[-3-] [-4-] heaven, [-5-] on [-6-].
Panem nostrum quotidianum **da nobis hodie**;	Bread our daily [-7-] [-8-] [-9-];
et dimitte **nobis** debita nostra,	[-10-] forgive [-11-] debts our,
sicut et nos dimittimus debitoribus nostris;	[-12-] [-13-] [-14-] forgive to-debtors our
et ne nos inducas in tentationem,	[-15-] [-16-] [-17-] let-you-lead into temptation,
sed libera nos a malo.	[-18-] [-19-] [-20-] [-21-] evil[-one].
Quia tuum **est** regnum,	[-22-] yours [-23-] kingdom,
et potestas, **et gloria**	[-24-] power, [-25-] [-26-]
in saecula.	[-27-] ages.

1. For each of the 27 words, first identify the part of speech (noun, pronoun, verb, adjective, adverb, preposition, or conjunction).

2. For each noun, pronoun, or adjective, give the case (nominate, ~~genitive~~, dative, accusative, ablative, or ~~vocative~~), number (singular or plural), and gender (masculine, feminine, or neuter).

3. For each verb, give the person (first, second, or third), the number (singular or plural), the tense (hint: they're all present!), the voice (hint: they're all active!), and the mood (indicative, subjunctive, or imperative).

4. Finally, give a translation for each word.

Appendix C: Sample Quiz (Dari)

**HIST 472W: Problems in World History
Quiz Presented in Source Language (Dari)**

Name: _____
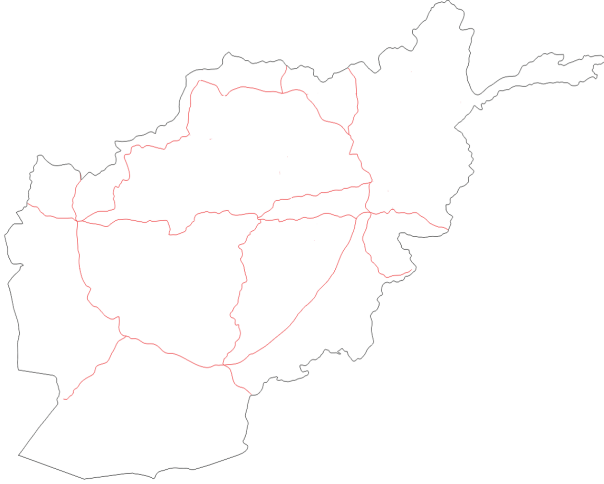
این مکانها را روی نقشه پیدا کنی

<div dir="rtl">

۱   افغانستان

۲   کابل

۳   آریا

۴   قندهار

۵   پیشاور

</div>

قرن درست اینها را بنویسید

<div dir="rtl">

اسکندر مقدونی   _____

کانیشکا   _____

طالبان   _____

خان عبدالغفار خان   _____

چنگیز خان   _____

</div>

Appendix D: Student Questionnaires

Integrated Language Instruction Questionnaire

Students were asked to indicate to what extent they agree/disagree with each statement by checking the box in the appropriate column.

Mandarin Questionnaire: 3 respondents

Learning Mandarin…	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1a. improved my understanding of history content	0	0	0	3	0
1b. detracted from learning the history content	1	1	1	0	0
2. improved my motivation for studying the related history	0	0	3	0	0
3. gave me a feeling of connection with the history subject	0	1	0	1	1
4a. improved my confidence as a student of Chinese	0	1	2	0	0
4b. improved my confidence as a history student	0	0	1	1	1
5a. improved my ability to write in English	0	2	1	0	0
5b. improved my ability to reflect on my writing process	0	0	2	0	1
The language integrated approach…					
6. made me more likely to enroll in any HIST course	0	0	2	1	0
7. made me more likely to enroll in a history language integrated course	0	0	0	3	0

Dari Questionnaire: 12 respondents

Learning Dari…	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1a. improved my understanding of history content	0	3	2	7	0
1b. detracted from learning the history content	1	6	3	2	0
2. improved my motivation for studying the related history	1	3	2	3	3
3. gave me a feeling of connection with the history subject	1	0	2	5	4
4a. improved my confidence as a student of Dari	2	1	3	6	0
4b. improved my confidence as a history student	1	3	2	5	1
5a. improved my ability to write in English	4	3	4	1	0
5b. improved my ability to reflect on my writing process	3	2	4	3	0
The language integrated approach…					
6. made me more likely to enroll in any HIST course	2	3	5	2	0
7. made me more likely to enroll in a history language integrated course	2	1	5	3	1

Latin Questionnaire: 17 respondents

Learning Latin…	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1a. improved my understanding of history content	2	3	8	4	0
1b. detracted from learning the history content*	4	6	2	3	1
2. improved my motivation for studying the related history	3	3	6	4	1
3. gave me a feeling of connection with the history subject	0	3	6	7	1
4a. improved my confidence as a student of Latin	1	1	8	6	1
4b. improved my confidence as a history student	4	1	7	5	0
5a. improved my ability to write in English	1	5	7	3	1
5b. improved my ability to reflect on my writing process	1	5	6	4	1
The language integrated approach…					
6. made me more likely to enroll in any HIST course	1	3	9	3	1
7. made me more likely to enroll in a history language integrated course	0	5	7	3	2

* Note: Question received one additional response of "n/a".

The History Teacher

by THE SOCIETY FOR HISTORY EDUCATION

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The History Teacher

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In 1940, the **Teachers' History Club** at the University of Notre Dame created the "Quarterly Bulletin of the Teachers' History Club" to improve the learning experience in the history classroom.

By 1967, the expanding collaboration of educators reorganized as the **History Teachers' Association** and decided to transform the bulletin into an academic journal—*The History Teacher*.

In 1972, the association transferred guardianship of *The History Teacher* to coordinating faculty members at the Department of History at California State University, Long Beach. In the interest of independence and self-determination, the associated teachers incorporated as a non-profit organization.

The Society for History Education, Inc. (SHE) was recognized by the State of California in 1972.

In 2012, the Society began offering full-text, open access to recent archives of *The History Teacher* at its website, thehistoryteacher.org.

In 2016, *The History Teacher* entered its **50th Volume**, and we look forward to 50 more!

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