Using Bible as Core Literature in TEFL: Combination of Literature and Teaching in Christian Education

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Abstract: The use of Literature incorporated in ELT is often considered inappropriate. This paper attempts to defend the use of Bible as core Literature in TEFL from Christian Education perspective. It uses interdisciplinary approach from literature, language teaching, and Christian worldview to discuss the significance of Literature is teaching English language and the defense of Bible as Literature. Arguments on the importance of Bible as core literature in TEFL will be noted, then at the end there will be discussion on the principles of assessment.

Background

Building syllabus of language teaching is not merely black and white standard on exact methods and values. Instead, differing viewpoints have become heated arguments going for centuries. Throughout the history of English language education, there are at least three major schools of thought highlighting distinguished focus of language teaching.

In 1940’s the structural school of linguistics such as Leonard Bloomfield, Edward Sapir, and Charles Hockett focused their examination only on the observable data, they believe in scientific application on human languages. In structuralism, any notion of ‘idea’ or ‘meaning’ is explanatory fiction. As a result, this school produces Skinner’s behaviorist paradigm in language teaching, in which only publicly observable responses become the core point of teaching learning process. (Brown, 2000) Classrooms were filled with teachers conditioned students to elicit verbal and written responses as imitative and repetitive procedure.

In the decade of 1960s, the influence of Noam Chomsky brought about a new wave believing in Ferdinand de Saussure’s (1916) parole-performance and langue-competence. Basically cognitive psychology criticizes Skinner’s observable response as only part of language, which is called ‘parole’, or Chomsky prefers the term ‘competence’. This school of
thought asserts that meaning, understanding, and knowing were more significant in language learning. (Brown, 2000)

Later, Jean Piaget and Lev Vygotsky are associated with another school of thought; constructivism. Constructivism argues that all learners construct their own version of reality. Thus, multiple interpretations are equally legitimate. This school of thought prompts several new emerging teaching approaches; such as communicative approach, experiential approach, cooperative learning, and genre-based syllabus; in which interactive discourses and socio-cultural variable play huge role in language learning process. (Brown, 2000)

The problem with those three schools of thought is that none of them acknowledge language as the distinctive feature of humankind. Behaviorism regards us not higher than a trained dog, cognitive-psychology appreciates us a bit higher, but not yet thorough. On the other hand, constructivism confuses us with all kinds of relativity and multiple interpretations where no absolute truth stands. Yet all those three agree that learning language is not more than equipping us as economic machinery. Most educators consider language as a tool to equip students into real work-life. Graduates mastering foreign languages earn higher acknowledgment and better financial life. The focus of language teaching has shifted into basic workshop training students as a part of economic gear. It is a big loss for humankind that we neglect the very fundamental essence of language learning.

Poythress (2009) states that language is a distinctive feature distinguishing humankind from the rest of the universe. It is not only wonderful in its making and arbitrary semantic meaning, but also reflects and reveals God to us. According to the Bible, God created heaven and earth via language, He communicated to human through spoken and written language. In fact, human is made to be alike with Him; that is to inherit language feature.

“When we use language, we rely on resources and powers that find their origin in God. In fact, as we shall see, language reflects God in His Trinitarian character. We can appreciate language more deeply, and use it more wisely, if we come to know God and understand the relation of God to the language we use.” (Poythress, 2009:9)

Thus, we come to a big question; what kind of curriculum we should have in our language education? This paper will discuss the use of Bible as literature in TEFL through several stages. Regarding the problems in realm of language education, the first part will discuss the significance of literature in English language education. Furthermore, the significance of Bible as literary text in English Literature will be presented. Then, it will further defend the usage of Bible as core literature in EFL. At last, it will explore practices of
teaching methods and assessments using Bible as primary literature in language syllabus. This paper is a progressive qualitative research, within the process of research, unexpected outcomes and surprises are welcomed.

**Using Literature in Language Teaching**

Mostly, English language education goes polarized between two poles; ‘Traditional’ and ‘Progressive’. Those who firmly believe that traditional approaches are more effective tend to conduct classes in focus of employment, vocational training, promoting single standard language with emphasis on formal writing and grammatical rules. On the other hand, a progressive approach prefers to recognize varieties and creative personalities with attention to speech and expression accommodating pluralism. However, such context is not always applicable in non-English speaking countries such as Indonesia.

“…those whose first (and perhaps only) language is English may assume that their language is the natural medium of education; also that it is culturally neutral. However, people for whom English is a second (or third or fourth) language tend to have quite distinct, because more detached, views of the subject; they inevitably experience it cross-culturally. Basically, for many, English represents access to specific knowledges and skills and tends to be identified with the technology and science as well as the economic and cultural models of the modern West. Hence the characteristics emphases of advanced courses in English for Academics Purposes (EAP) and, more explicitly, English for Special Purposes (ESP), which often feature materials relevant to Business, or Computing, or Engineering, or Law.” (Pope, 1998: 32)

Most academicians in third world countries are busy struggling to survive the market needs on skillful labors.

“In such contexts, however, the ‘Traditional’ and ‘Progressive’ polarities featured in the previous section tend to get scrambled or replaced. From one point of view, English in EFL/ESL would seem to be squarely aligned with the ‘Traditional’ side: an emphasis in employment, specialism, promotion of a single standard, concentration on writing, and so on.” (Pope, 1998: 32)

However, it does not mean that only native speakers of English could experience a dynamic language learning process.
“And yet, the fact is that in many respects EFL/ESL is the most dynamic and resourceful area of the subject: the space where much of the most innovative work in cross cultural teaching and learning goes on, and where there is usually a direct and interactive engagement with contemporary genres, discourse and varieties of speech and writing in general. Moreover, the latter often goes well beyond, though it may also include, the relatively familiar areas of poetry, prose and drama as such. Thus, along with instances of other discourses devoted to word-play (such as jokes, anecdotes, adverts and news stories), literary texts are often used in ELT to extend and enliven the learning process. In short, there is a lot about ESL/EFL that is ‘Progressive’ too.” (Pope, 1998: 32)

In the midst of controversies and debate over the definition and categorization of literature, literary works still fascinate us with the enjoyment that it offers. Raymond Ng (2009) states that literature stimulates us with much aesthetic, intellectual, and even emotional pleasure the writers often search that is to envision human experience through a creative emotive use of language. His paper talks much to encourage teachers of English language in using literary works as the foundation of English Language Teaching. Ng is not a solitary writer in this research area, Riverol (1991) suggests an example of excerpt of Lewis Carroll’s poem in Valencia’s classrooms. Premawardhena (2008) uses traditional literature integrated within the curriculum of English as Foreign Language in Sri Lanka. Together with other researchers in the field, they agree on the same point that literature enhances learners’ progress not only in cognitive domain, but also touching the affective and psychomotor domains.

As it is proposed by Bloom (1956), comprehensive education ought to strive for progress and performance not only in cognitive domain within the instructional effect, but also the development of affective and psychomotor domains in nurturant effects. Educational objectives according to Bloom can be classified into three domains; cognitive, affective, and psychomotor. Cognitive domain has six objectives; students are able not only to remember, but also to understand and explain information in their own words, apply it to solve real-life problems, break down the information, combine its elements and create new information, and also make good judgments and decisions. Bloom originally presents this taxonomy in hierarchical arrangement starting with ‘knowledge’ as the lowest level up to ‘evaluation’ as the highest level. On the other hand, affective domain stands from five objectives showing intensive emotional commitment response; students become aware to receive, motivated to
learn, become involved in, integrate the new value into his pre-existing set of belief, and act in accordance with the value character. Furthermore, psychomotor domain connects with reflex movements, basic fundamentals movements, perceptual abilities, general physical skills, complex skilled movements, and non-discussive behaviors to communicate feelings and emotions.

Teaching materials without any values in it makes it harder for learners to connect emotionally, moreover to organize and characterize or to communicate the emotional response towards the value given. Unlike school textbooks which are dull and over-synthetic, literature vividly exposes learners to a world of highly crafted alive language. William Gass said:

“Language is more powerful as an experience of things than the experience itself. Signs are more potent experiences than anything else, so when one is dealing with the things that really count, then you deal with words. They have a reality far exceeding the things they name.” (Gass, 1985)

Fellow researchers and experts have long acknowledged the great benefit of using literary works within the curricula of language teaching. For Povey (1972) literary texts familiarize learners with subtle vocabulary usage and new and complex syntax, contributes to the extension of language usage and linguistic knowledge, and promote language use or communication especially in EFL settings. McKay (1982) suggests that role relationships are predetermined and social context is taken into consideration in literature, thus the awareness of the students about language use can be developed.

Khatib et al (2012) mentions that:

“The other contributions of literature to learning are the motivational or affective and experiential factors which are provided through literature and their influence on the reading proficiency of the learners. If we conceive reading as the interaction between readers and the text, the reader should be willing and motivated to read and the literature can be considered as a tool for providing the motivation. The improvement of reading proficiency leads to achievement in academic and occupational goals. Another benefit of the literature is the encouragement of tolerance for cultural differences and promotion of creativity in the students.”

Maley (2001) proposes several reasons for the use of literature in English language learning. Literary works promote universality; all known languages have literature and the themes conveyed through them like love, death, separation, nature, etc. are common to all cultures. All over the world literature follows similar literary conventions and genres. Unlike many of other language teaching resources with trivial texts or experience, literature offers
genuine and authentic inputs. Ideas, events, and things expressed in literary works are personally relevant since they are either experienced or imagined by actual learners. Furthermore, there is a great variety of language and subject matters in literature, learners can enjoy a non-monotonous and versatile selection of literary text. Literature by nature itself is intrinsically appealing, it deals with plenty subject matters in an attractive and interesting way. One of the distinguished features of literature is the evocative meaning, in which words and sentences goes beyond what is said and how ideas can be expressed with few words. Literary allows readers to have a multiple interpretation of one single text. As a result, it creates an opportunity for a genuine exchange of ideas and triggers interaction.

Bradford (1968) believes that the large repertoire of vocabulary used in literature compared to speech is more beneficial for learners. So does the unique syntactic patterns which are only found in written English especially literature such as the use of passive voice, frequent occurrence of subordinate clauses, subordination within subordination and stylistic order inversion. Oster (1989) proposes that Literature "enlarges students' vision and fosters critical thinking". As learners interact with a piece of literature, they discuss about the events, characters, and have different interpretations; it helps students to see from varied perspective. Hadaway, Vardell, and Young (2002) mentions the social and affective factors embedded in different formats of literature such as picture books, newspapers, short stories may accommodate students with different styles and takes into account individual differences. While Lazar (1993) says that literature is ‘a tool for creating opportunities for discussion, controversy, and critical thinking’.

Across the globe, language education in different cultures has long enjoyed the advantage of using literature in classrooms. Even though it is undeniable that there had been huge dispute on defining which work should be categorized into canon or classical literature, whether there are higher literary works over minor ones. Usually it is insisted that classics or canons have stood the test of time, though this statement is still questioned on the validity and technical aspect of how long time should count. (Pope, 1998) However, acknowledging scriptures into literature should not be seen as putting sacred texts into humiliation. Instead, this view admits the irresistible influence of those scriptures into the very own cultures they shape around the world.

At the dawn of Islam birth, Arab society had already enjoyed a long rich oral tradition; most of the people were illiterate. Acknowledging Koran as the word of God brought them a new religious obligation to be able to read the written words. That was the beginning of a new format so called Islam education. When Islam is spread all over the world into regions
speaking non-Arabic languages, Arabic Language Teaching is a must for every converted Moslem. These schools basically teach students to be able to read, write, and recite verses of Koran in its original language; Arabic. Even in 20th century, when the face of Islam education renews its reach to other sciences as global schools, Koran is still the fundament of its curriculum. Around 6th century in China, the influence of Confucianism changed the face of their education system. Students were asked to learn for years memorizing and reciting Confucian literary works such as Confucius’ Analects. Confucian school curriculum emphasized basic skills like reading, writing and arithmetic, as well as music, art, poetry and skills like horseback riding and martial arts. This curriculum design focused on creating gentlemanly scholars to be good moral examples who are able to give sound advice to rulers. All these skills were taught through analyzing and understanding Confucian literature. Since using scriptures as main literature in a language education is common in world history, taking Bible into English education should not be considered as awkward brainwash.

“Both parts of the Bible have supplied myths, stories, topics, themes, and allusions that pervade Western, Eastern, and global literature and arts. They have been used as the primary texts for teaching literacy, and indeed, have often been its main object.” (Pope, 1998:182)

Bible as Literature

Despite its position as a scripture for the Jews and the Christians, the Bible is worthy to be regarded as a powerful literary text. Undeniably, Jewish and Christian faith had rooted deeply within Western culture that it is almost impossible to read any literary works without encountering Biblical pervasive contents. (Pope, 1998) The qualities of its intrinsic literature elements, the structure, the imageries, even the patterns of the Bible are undeniably the magic of literature.

Scientifically, Ruth Barr Hibbard and Horst Frenz present in their Writers of the Western World:

“The inclusion of excerpts from the Bible, a book largely written in the Hebrew and dominantly oriental in tone and coloring, in a collection devoted to literature of the Western world is easily justified. The thought and language of the Bible has woven themselves into the very texture of Western literature.” (1945:54-55)
The bible has placed itself in the center of the English literature. Many symbolic imageries, idioms, and sayings which are taken from the Bible become the base for the other canonical literary works. They are, for example, Milton’s Paradise Lost, Tony Morrison’s masterpiece Absalom, Absalom, etc.

Hibbard and Frenz also give further explanation on this:

“More common in our heritage than the Greek of Homer and the Latin of Virgil are the stories of Ruth and Joseph, the teaching of the 10 Commandments and of the Sermon on the Mount, the magical imagery and rhythm of the Psalms. From the Beowulf of the 7th century until the last play by Eugene O’Neill in the 20th century, our literature draws upon the Bible not only for inspiration but also for pattern of style, language of speech and diction.” (1954:54-55)

In short, English Literature owes so much to Bible.

**Significance of the Bible**

The use of Bible as core literature in English language teaching is not a new issue proposed, in fact, it has rooted long on our world history. Far back before English was an international language, even before it was a national language, schools for the elites in Europe teaches Latin using Bible excerpts and Biblical interpreting-texts. After colonials introduced English to the entire world, non-English speaking countries were taught English using Bible.

“In the British Empire, education of ‘natives’ in English was almost wholly under the control of missionary schools of one denomination or another. Many of these schools taught English through – and with a view to – reading the Bible, which had been widely available in English translations since the 16th century.” (Pope, 1998: 30)

Indeed, the usage of Bible as literature is not always peaceful; sometimes it was bloody in history. People of the colonials remember how their ancestors were forced brutally into slavery, and how foreign language, foreign religion, and foreign culture had stolen their ethnical identity. Countries which are originally not coming from Christian heritage tend to consider Christianity as a version of colonial heritage. This might be reluctance of most non-Europe and non-American Christians to acquire Bible as literature in their education.
However, as language educators, we do realize that it is impossible to teach discourse free from any value, there is no literary work completely neuter and not value-bound. Axiology had become one of the most difficult studies in human history. Many approaches come to de-construct the study of values for human being. Unfortunately, we have to admit that no philosophical approaches can stand free of their own idealistic axioms. With all due respect to wisdoms inherited from all over the world, we must admit that humanistic philosophy never gain the fullest capability to answer these questions. Then, it is time to step forward to theological domain to articulate the hidden truth of humanity values. Theology should not stop only talking about deity existence, but it must enact relevance and a down to earth approach viewing humanity.

Meaning of a literary text is implied from the color of the genre where it occurs. Some colors may be subtler, some other genres may be dramatic –sometimes a piece of literary work is being debated whether it is a satire or a straight-faced communication, a fiction or a non-fiction. Genre is not only identifiable from within a particular culture, God as Creator and sustainer has given us all genres within each cultures. He speaks using any genres He wishes, as all-competent speaker, each genre He uses is in accordance with its distinctive capabilities. Thus, structurally, the Bible itself is an anthology of almost all genres available in English literature. Starting from historical narrative in the Torah, love poems in Song of Songs, funeral chant in Lamentation, to the parables in the Gospels, essays and letters in the New Testament, until apocalyptic writing in the Revelation, the Bible provides us a thorough and comprehensive anthology of literary genres. Studying these genres requires us to understand multiple contexts and meanings of the text. Poythress says that:

“Genre, then, has its effects. But those effects occur within a multitude of contexts. Those who concentrate on genre alone may therefore miss something or overestimate the significance of what they are perceiving.” (2009:187)

Genres allow variation; a writer or a speaker can creatively produce certain genre for new purposes. Take for example, the parables Jesus told in the Gospel are actually in a way similar to other parables from other Jewish rabbi. These parables belong to a greater genre; parables in general. However, Jesus has a unique purpose to teach about the Kingdom of God and His ministry, these parables also teach about Messianic prophecy and how God fulfills it. Thus, these elements distinguish Jesus’ parables from any other parables before them and construct a new creative sub-genre of parables.
Poythress says that:
“Because of the commonality among human beings across cultures, outsiders who observe ordinary human writings from a particular culture can often achieve a good approximation in their assessment of a particular piece of writing. The relative success of such outside observers does depend on which genre they confront, and the obviousness with which it can be associated with broader human purposes, in distinction from purposes that may be narrowly defined in the context of some culturally specific practice.” (2009: 189)

Input in target language exposure is undeniably important for any language learning process. Either it is behavioristic stimuli as believed by Ellis in 1986, or comprehensible input proposed by Krashen in 1985, or nativist belief that input is trigger as mentioned by Brown in 2000, or even the latest communicative approach, their interpretations on input may vary, still its significance is highly recognized. (Richards, 2001) Regarding Bible’s rich linguistic textuality, providing meaningful exposure for any English language learners will prompt qualified progress. The whole books in the Bible bring about a bigger theme; the Creation, the Fall, the Redemption, and the Consummation of the entire world. As a literary text, Bible provides its reader a grand theme as a basis paradigm to perceive any narrative in all literary works. Using this CFRC perspective, learners can easily analyze the fall of Greek tragedy heroes, or the creation concept in Romantic poetry, or even the humanistic values in Post-Apocalyptic novels. The Bible itself is a grand collection of genres and subgenres. Reading and analyzing Jesus’ Parables requires skills and interpretation completely different from reading History of Kings and Chronicles of Israel, for example. Reading Jewish poetry in Song of Songs is not the same with comprehending doctrines in Paul’s Letters to Corinthians. Exposure to various genres and subgenres will equip learners with the rich sets of skills and language mastery needed in discourse analysis. As a result, Bible as the core literature in such curriculum leads towards not only the expected cognitive mastery of English language, but also enhanced affective and trained psychomotor domains of the learners.
What teachers believe about Assessment will determine the way they arrange and provide their students with assessments. Basically, our paradigm on Assessment questions the importance of having assessments and tasks in learning process. We should have wondered why we assess. What is actually the purpose of Assessment?

Wiggins boldly says that:

“The aim of assessment is primarily to educate and improve student performance, not merely to audit it.” (1998:7)

Assessment is not a way to escape teachers from having full hour of speech in class, as if since the teacher feels tires of teaching, then he gives a 50-numbers exercise for students to do while he sits down and watches. Assessment is not a tool to produce more money, as in Indonesia to compose a 70 pages worksheet (or called LKS) can offer you a million rupiahs. Assessment is also not a show off time, as if just because your given tasks can not be finished then you are a smart teacher.

When our schools practice educative assessment, assessment which is primarily to educate, but Christian education sees assessment as learner’s response toward the truth revealed unto them. Learning is human response towards God’s revelation. The responsibility of teachers and learners is held accountable in front of God’s throne. Educative assessment is worthy of attention and closely linked to real-world demands, but Christian education assess the students to respond toward God Himself for His revelation.

Wiggins beautifully propose the term ‘educative assessment’ and encourage teachers to carefully assess their students. This concept reforms world’s paradigm on assessment focused on three intellectual achievement targets. Shortly speaking, in Educative Assessment, achievement target is an integration of subject matter knowledge, technical skills, and performance competencies. Subject matter knowledge is an intellectual domain involving the content that is taught. This stuff being taught is declarative and propositional. It is taught, learned, and then even used in an authentic way. Technical skills are subject matter specific abilities. They includes several activities that require specific abilities, for example writing sonnets, solving simultaneous mathematical problems presented in English, translating Indonesian text into English, or critiquing a historical research paper. Next, performance competencies are cross disciplinary. They focus on generic abilities relevant to complex research and communication of ideas. These competencies include agenda setting, teamwork,
problem posing, skill in finding information, public speaking, exhibit building, use of audiovisuals, and so on (Wiggins, 1998).

Whenever the three competencies is integrated, what Wiggins calls ‘understanding’ is achieved. Unfortunately we have a blurred concept about what distinguish understanding. If they can simply recall their knowledge on prepositions, we take it for granted that they have understood prepositions in English grammar. Perhaps when the students are able to point the main idea of certain paragraph, then we conclude that they have understood this micro skill. In fact, the first case is a sample of knowledge and the second case is a sample of skill. Christian education does not separate understanding from knowledge comprehension or skill mastery. Instead, regarding Jesus’ instruction to love God with all mind-heart-body, Christian education sees human development in holistic approach to educate the complete existence of human being.

Many teachers wonder if we can really present such worthy, engaging, and realistic tasks in class to prompt students understanding. Wiggins deliberately says yes, but in practice teachers often fail to do it. It does not work because teachers try to look transcendent and higher than the student. In order to gain that image, teachers preserve some sense of mystery in their teaching; we typically do not clarify our goal to the students. We do not provide them the sufficient explanation on specific understandings and skills. Christian educators should always remember that teaching skill is a spiritual gift grated by God not as privilege but assigned to serve the saints for the growth of God’s people. Teachers are not higher than students; instead, teachers serve the students by the authority from God Himself. Without authority, students will be astray, but over-privilege teaching method will put students out of teaching goal. Confusion in student’s mind on our goal might mislead them into misunderstanding despite those engaging educative assessments. We must state it clearly to the students. We have to state it clearly to the students. We have to be clear about our syllabus, their scores, be straight in our feedbacks, shortly speaking; we must be transparent and open to the students.

Teacher’s openness would demystify the standards and performance tasks in student’s conceptions. They will not be scared any more to challenge the innovative assessment. Hopefully, students will not be terrified to perform his public speaking ability or present a paper in summarizing a story. They will even find it interesting and fun to be able to explore themselves. Teachers must open this opportunity by allowing students to try and fail again and again. Trial and error must be appreciated as a worthy process of understanding. We should not expect them to succeed only in 1 task; students need multiple opportunities to achieve
understanding. However, these opportunities must be accompanied by feedback is not a blame or judgment; it is a support and guidance. We must present it in a way it profits the students. Educative assessment is not something alien and scary. It is creative and innovative; we can apply it in daily life. The skills in it are not isolated. The aim, Wiggins say, is to make students understand and master the whole performances so that the skill and knowledge are purposeful and directed. (1998:15)

One of the most outstanding key-term Wiggins propose to exemplify his concept on educative assessment is ‘authentic task’. However, there are many debates and discussions among educators to define ‘authentic task’. What is the meaning of ‘authentic’ here? Is it the same with originality in a trade-marked product on a French boutique? Is it the opposite of replicate some fossil in archeology? In his Educative Assessment, Wiggins explains this term into some standards for authentic assessment. The first standard is that an assessment is authentic if it is realistic. Teachers should not instruct tasks which have no relationship with real student’s life. Instead, the tasks replicate the ways in which student’s knowledge and abilities will be really needed in is/her real world situations. The Bible is often being misinterpreted in improper way because the excerpts are being analyzed not in their original real background. Take for example, when learning Psalms, instead of asking students to paraphrase the poems into prose as doctrinal teachings, it is more proper to teach students the real use of Psalms that is to express emotions and values in songs.

“For example, many of the psalms, when considered as independent works, prominently express the thoughts and feeling of the human author, the presence of the author’s struggles is notable. When they are included in the book of Psalms, God indicates that he means them to be sung, and then the aspect of controlling or transforming readers predominates.” (Poythress, 2009:189)

Secondly, an authentic assessment requires judgment and innovation. Students are not asked to simply memorize a list of data and recite it in some demonstration. They have to carry out exploration and work within the discipline of the subject. Students will be given a set of problems and the solution needs more that a routine procedure of plugging in knowledge. The solution students have to offer is not only a ‘fill in blanks’ what they have memorize. Furthermore, in an authentic task, students are asked to do the subject. If it is an excerpt of Psalms, what else better method rather than singing it? Wolterstorff (2002) says that Christian Experience is an experience of applying Bible, an experience in allowing Bible to construct our imagination, feelings, perception, interpretation, and our behavior.
Thus, students will be able to apply understanding they had gotten in solving problems presented in an authentic task. Even, such kind of ability is a great capital for them to face challenges in their daily life. Authentic tasks are integrated challenges in which knowledge and judgment must be innovatively used to fashion a quality product or performance. As Wolterstorff said that school education must bring values and significance not only for parents and society, but for each individual learner as well. Every children is not just a bunch of mud for adults to mold as we like, we have to see them the way God sees them worthy. Education should provide meaning for these individuals, as Christian worldview regards individuality as God’s gift. Younger children have different needs from teenagers, so do teenagers have different needs from adults. (2002) Therefore, education must evoke students’ interest and persistence in different approaches for every group of learners. Teachers have to be creative in finding a way to design their assessment so that the students might not get bored. Instead the students should enjoy the assessment, and as a result their persistence is consistently struggling to finish the assessment.

**Closing Remark**

Truth comes from God not only in the entire universe He has made, but also in the written words of the Bible. When human beings observe the created world, the science, and languages, they perceive God’s truth. God caused words to be written and spoken, so that we could rejoice in His grandeur details of creation, rejoice in relationships among others, and through His words, His language, He rules our life. Even though we use words, sentences, paragraphs to achieve narrower sense in human purposes, yet meaning belong to everything God created. Language and thought are linked, the structures of language brought about our structures of thought in many ways. Non-Christians cannot escape from God’s presence in their thoughts. Abolishing God from science and education is abolishing thoughts itself. (Poythress, 2009)
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Biodata
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