

# JOURNAL of the UNION *Faculty Forum*

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JOURNAL OF THE UNION FACULTY FORUM

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## NOTE FROM THE FACULTY FORUM PRESIDENT

HAL POE

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For many years, the *Journal of the Union Faculty Forum* has provided a venue for members of the faculty of Union University to share with their colleagues and students some of their scholarship and creative work. Each discipline has its own methodology for understanding the world around us, and the variety of contributions to *JUFF* demonstrates that range of formats and foci. This journal provides tangible witness to the breadth of the Union curriculum and how highly we prize the interchange of ideas within the Union faculty. A university like Union, which values a strong core, encourages conversations across disciplines that stimulate creative thinking and insight into our disciplines and how they relate to the larger body of knowledge. *JUFF* also provides a glimpse into how some members of the faculty use “the other side of the brain” with their poetry, short stories, and essays that take them beyond the rational dimension that is so often stressed in academic life.

The Faculty Forum is the informal means by which the faculty can express its concerns and make recommendations about the broad issues of the University. It provides a means whereby the faculty can participate actively in the planning and implementation of the educational policies of the University. The officers of the Faculty Forum communicate directly with Union’s president and provost on matters of concern to the faculty. Additionally, this organization fosters the professional growth of the faculty and contributes to the overall advancement of the University. In this last area, *JUFF* is a primary means.

Yours for a continually thriving Union community,

*Hal Poe*

Faculty Forum President





## A WORD FROM THE EDITORS

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We, the students of the Professional Editing, Proofreading, and Publishing class, are proud to present the 2019-20 *JUFF*. We have traversed flooded Union sidewalks, endured bleary-eyed late nights, and memorized every format known to man in order to bring you this much-esteemed work. We would like to thank the half-full Diet Coke bottle that has witnessed every edit and moment of confusion. We would also like to thank Dr. Richardson's Advanced Grammar class for being our saving grace. But most of all, we would like to thank Dr. Bailey for teaching and facilitating this class and the Union faculty members for their hard work on these articles. Please enjoy these works of scholarship from the Union faculty; we hope you enjoy reading them as much as we did.

## A WORD FROM THE EDITOR-IN-CHIEF

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As your Editor-in-Chief, I am thrilled to present the 39th volume of the *Journal of the Union Faculty Forum*. Truly, the credit belongs to an impressive team that worked so diligently to bring you this year's *JUFF*. Both faculty and students collaborated on the publication from start to finish. My Professional Editing, Proofreading, and Publishing class had the privilege of collaborating with Professor Melinda Posey's Typography class on the journal's design. Together, we are proud to present this quality publication that is both aesthetically pleasing and rich in content. Further, a special thank you goes to the faculty members who contributed to this issue.

*Christine Bailey*  
Professor, Department of English  
Director of Composition Support





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## GENERAL SUBMISSION GUIDELINES

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A new volume of the *Journal of the Union Faculty Forum* is published during each fall semester. The editors invite submissions of poetry, fiction, creative nonfiction, artwork, and scholarly articles in various academic disciplines. Submissions should be in a MS Word format with a 12-point font. The journal accepts MLA, APA, and Turabian documentation formats. Acceptance is determined by the quality of the work. You may submit your work for Vol. 40 (Fall 2020 issue) by emailing your contribution to [cbailey@uu.edu](mailto:cbailey@uu.edu).





## ESPRIT DE *CORE*: UNION'S CORE VALUES ON A SATELLITE CAMPUS

BY CARLA S. CUSHMAN, STEPHANIE L. STEELE,  
AND ERIC D. MARVIN

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Since 2008, Union University has offered classes in Hendersonville, Tennessee. Initially, coursework was taught at First Baptist Church in Hendersonville under the programmatic structure of a Master of Christian Studies. Over 10 years later, more than 1,000 students have graduated from Union's satellite campus in Hendersonville. Subsequent to Union's initial courses, programs in Education, Nursing, and Adult and Professional Studies have been available at Union's Middle Tennessee campus, and the campus has grown not merely in alumni but also in physical presence. In May 2012, Union was relocated to a new 24,000-square-foot campus on Indian Lake Boulevard (Handley, 2018).

For many, the above paragraph may summarize the extent of what is known of Union's Hendersonville campus. For those who serve Union from this location, however, the richness and fullness of Union University is much more than the mere embodiment of being a "satellite" or "extension" of another. To such faculty and staff, Union University Hendersonville is their primary place of employment, the home of their professional passion, and perhaps even their comprehensive perspective of what it means to serve in Christian higher education. To that end, Union University upholds

a set of core values that “shape its identity as an institution” (Union University, 2018, p. A-3) and apply across all campuses. The core values of being excellence-driven, Christ-centered, people-focused, and future-directed are foundational to our academic community.

### ABOUT UNION HENDERSONVILLE

Educationally, Union University's role in the community is to educate adults in various professions and fields, such as education, nursing, and organizational leadership. Within these structures, adults in the greater Nashville area can earn an initial degree, return to finish a previously started bachelor's degree, earn a teacher's or administrator's license, or achieve the requirements of a Doctor of Education or Doctor of Nursing Practice degree.

Contextually, Union University's Hendersonville campus is situated among a plethora of other institutions of higher education: Austin Peay State University, Belmont University, Cumberland University, Lipscomb University, Middle Tennessee State University, Tennessee State University, Tennessee Tech University, Trevecca Nazarene University, Vanderbilt University, Welch College, and Western Kentucky University. In a sea of educational opportunity for prospective students, the role of Union in the community is especially important.

Union's position among other universities is not merely a point of competition. A recent agreement with Welch College highlights this reality. The Welch College Nursing Education Collaborative allows Welch students who complete an associate degree in nursing to be “assured a spot” (Nixon, 2019, p. 1) in Union University Hendersonville's nursing program. Such a collaborative partnership provides a win-win to both institutions of higher education as Welch students are incentivized to continue their nursing education at Union University Hendersonville.

Union University's presence in Hendersonville has not gone without notice by leaders and residents of the community. A recent publication touted that Union's campus



in Hendersonville has contributed to the “veritable explosion in educational opportunities” (Murray, 2017, p. 1) in the area. The idea that residents of the greater Hendersonville area can earn a doctorate in education or nursing without needing to travel more than a few miles has brought enhanced value to the region (Murray, 2017).

### EXCELLENCE-DRIVEN

Service on a satellite campus is not only weighed and valued from the viewpoint of faculty and students, but our stake, brand, and reputation with local community also matter. We are blessed to serve at a university with far-reaching status and recognition. Residents across Tennessee (and beyond) readily connect Union University with Jackson, Tennessee. Casual conversations from church to the local grocery store bring to mind the account of a child, grandchild, spouse, or friend who is or once was a Bulldog. Similarly, those without such a personal connection frequently recall the tornadic devastation of 2008, as the university was thrust into the national spotlight during that disaster.

Clearly, reputation matters, and it is equally important on a regional campus. Being an extension of the nearly 200-year history of Union is no small responsibility, and those of us on the Hendersonville campus recognize our place in continuing to carry forward the banner of excellence that has been established. To this end, what does the local community know of our presence and work?

A recent survey of over 300 educators from Middle Tennessee revealed that Union's presence in Hendersonville is well known. Over 90% of survey respondents were aware that Union has a campus in Hendersonville. Nearly 90% of such individuals were also aware that our Hendersonville campus offers graduate degree programs in education. Nearly three-fourths (70%) recognized that initial teacher-licensure with a master's degree can be earned from Union's Hendersonville campus. Similarly,

over 70% of those surveyed were aware that Union University Hendersonville offers instructional leadership licensure along with the Master of Education, Education Specialist, and Doctor of Education degrees. Furthermore, the reputation of our work is held in high regard. Nearly 70% of those surveyed view the graduate degree programs in education on Union University's Hendersonville campus as either "very" or "extremely" reputable (Marvin, 2019).

Although similar data are not immediately available regarding other programs on Union's satellite campuses, the aforementioned results offer a glimpse into our reputation in Middle Tennessee. The resounding positivity has not occurred by chance. The well-known tenet of real estate—location, location, location—holds true for our presence in Hendersonville. Union's position in Middle Tennessee embraces the population boom of Nashville and its surrounding areas. Recent data reveal that Nashville is the fastest-growing large metro area in the United States (Headlight Data, 2018), and Union's Hendersonville campus is located in a prominent location, surrounded by retailers, restaurants, and services.

Word-of-mouth reputation continues to serve as a primary means of communicating our presence. As previously stated, data that point to the reputation of our programs continue to serve as a catalyst for recruiting new students. The work of our faculty and staff has also historically brought attention to programs and degree offerings. Visits to area schools, new teacher orientations, chamber of commerce events, and community-based recognitions frequently include the presence of Union Hendersonville personnel. Similarly, campus leadership hosts a quarterly meeting of its advisory board, which also highlights a departmental activity or program. Adjunct faculty also assist with drawing attention to the work of our satellite campus. The work such faculty conduct in local schools brings fresh insight to graduate students and advocacy for our programs to local educators.



Ultimately, being excellence-driven is not measured by mere reputation but through respect and humility for God. Our desire to glorify Him is the motivation for excellence and, ideally, our reputation. Teaching, scholarship, and service all provide avenues for excellence to be known because of Him.

### CHRIST-CENTERED

Embracing the core value of being Christ-centered invites prospective students and employees to choose a faith-based institution for achieving their professional and personal goals. As working professionals, many adult learners feel restricted in their options to attend a higher education institution of their choice. While there may be opportunities at various public institutions, some students would rather be part of a faith-based institution, much like the traditional-aged undergraduate's choice. The opportunity of the satellite campus is not only to provide excellent academic rigor in the content but also to provide a spiritual foundation that many adult learners find refreshing.

Although many graduate students at Union University Hendersonville were intentional about their choice of a Christ-centered university, many have only come to fully experience the richness and fullness of transformation as they near commencement. The idea of becoming a servant leader—recognizing that leadership is not about title, power, or position but an opportunity to support and serve others—is a new perspective to many students. Lessons and learning on transformational teaching and leadership have provided a way to influence the worldview of many who graduate from Union. After all, the blending of coursework and faith is purposeful, ideally showcasing the full identity of faculty, both as believers and educators. The power of such transformation comes through Christ, as the embodiment and fullness of both God and Servant, heeding the challenge of Romans 12:2, which states, “Do not be conformed to this world, but be transformed

by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect" (English Standard Version).

### PEOPLE-FOCUSED (FACULTY)

The core value of being people-focused reflects our shared commitment to valuing each other as individuals who are uniquely created by God and as respected colleagues whose contributions to the university are recognized as meaningful and important. With that in mind, working on a satellite campus may, at times, be compared to being "independent contractors united by a common parking lot" (Schmoker, 2006, p. 23)—a phrase Bob Eaker, faculty emeritus at MTSU, used to describe the way some traditional K-12 schools function. While working independently may evoke feelings of being more productive and efficient for some employees, such isolation may lead others to feel disconnected or even lonely. Therefore, it is essential to provide opportunities for satellite employees to bring the shared parking lot inside. One way this is accomplished is through scheduled professional and social functions. Such convenings serve to remind satellite employees that we belong to a larger team that is working for the same end result—prepared graduates who serve and lead in their communities as they reflect Christ's love and light.

Being people-focused also means we are committed to encouraging each other's success. Union Hendersonville's compact environment emulates a family atmosphere where encouragement for others is manifested through prayer, corporate worship, shared meals and celebrations, and support during challenging times. When one succeeds, we all succeed. When one stumbles or falls, we lean in with hands extended. Foundational to the core value of being people-focused is the spirit in which faculty give and receive support and encouragement.

### PEOPLE-FOCUSED (STUDENTS)

The cohort model has been a key element to build a people-focused community within the satellite campus. For the graduate student, attending classes in the midst of an already full life provides numerous challenges. While the student may be academically capable, often the motivation to persevere in the midst of career, personal, and family responsibilities can be overwhelming. Students have made commitments among their cohort members to stay focused, productive, and motivated through the graduate degree program. Many cohorts have also pledged to all graduate together. This type of community celebrates that, while the degree itself is an individual accomplishment, the process by which the degree is obtained is enhanced by the experience with other members of the cohort. Being people-focused is rooted in being committed to each person's success, and the students within our satellite campus have come to expect that type of community. The growth of the graduate programs in Hendersonville can largely be attributed to word-of-mouth marketing, where graduates or current students speak to their experience. And while research supports that faculty value having smaller cohorts at a satellite campus (Harper, Owens, Funge, & Sullivan, 2017), the students also benefit by connecting with their peers on a journey only members within the cohort itself can fully understand.

Students also experience our core value of being people-focused through their relationships with faculty and staff. Having dedicated faculty and staff on site to assist students through the application and registration process all the way to graduation is a key factor in the value of the satellite campus. Students feel seen and heard, and that personal attention is often a focal point by which students describe their Union Hendersonville experience. This develops a sense of loyalty and belonging. Students take pride in being a part of the Hendersonville campus community, as they wear clothing with specifically the Union University



Hendersonville name. When students feel strong support from both faculty and the cohort, it can increase their likelihood to persist to graduation (Cohen & Greenberg, 2011).

Adult learners, both undergraduate and graduate, may approach their higher education pursuits with more urgency than traditional undergraduate students. Having a satellite campus that is designed to support their goals in light of their life situation makes the entire program a more positive experience. The satellite campus can then be intentional about how classes are scheduled, structured, and facilitated to best meet the needs of adult learners. This approach is also a visible demonstration of how Union Hendersonville faculty and staff value each student and care about an individual's success.

### FUTURE-DIRECTED

One quick read through The Best Colleges' 2019 online ranking of the top 10 satellite campuses in the U.S. reveals that each of these notables shares a common denominator (The Best Colleges, 2019). Each top-ranked satellite campus is a hedgehog—each has crystallized the one program, initiative, philosophy, or product that sets them apart from everyone else. According to Collins (2019), the best organizations examine three essential questions that reside at the heart of the Hedgehog Concept: “What are you deeply passionate about? What can you be best in the world at? What drives your economic engine?” (para.1). Answers to these three essential questions are then used to propel the organization from good to great.

If the Hendersonville campus is to demonstrate belief in and ownership of the core value of being future-directed, it must become hedgehog-like in its approach to growth and change. We must continually examine the key strengths that have enabled us to establish more than 10 years of root growth and then leverage those strengths to propel us forward into the next 10 years. The strength of our campus is grounded in personal relationships

within the community, and the move toward more online degree programs extends the opportunity for this satellite campus to remain a prominent education leader in the area. The faculty in many of the online graduate programs are still present on the Hendersonville campus, so there are avenues for a local student to feel connected to the faculty, even with an online delivery format. There is also an opportunity to connect local students to graduate students in other parts of the state and nation. As research supports the importance of relationships to persistence (Cohen & Greenberg, 2011), the Hendersonville satellite campus can leverage its relationship-building strengths to connect all students, even online, to the Union community.





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# “PLEASE WRITE YOUR TEXT IN GOOD ENGLISH”: EXPOSING HIDDEN INEQUALITIES BEHIND JOURNAL LANGUAGE REQUIREMENTS

BY AARON L. BEASLEY

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This study takes on the topic of multilingual scholars’<sup>1</sup> participation in mainstream academic publishing. Research in this area has been flourishing for nearly thirty years, with a large number of empirical studies showing the difficulties, inequalities, and even biases that multilingual scholars face when disseminating their work (Gibbs, 1995; Braine, 2005; Canagarajah, 1996; Flowerdew, 2008). Specifically, this study takes on academic publishing companies. Speaking to the exclusionary edifices that scholarly publishing construct, Uzunur (2008) hits the nail on the head with the following:

In some respects, gaining access to the world of scholarly publishing is like joining a club. A scholar’s admission to the club certainly depends on the merit of his/her academic writings. However, sometimes biases due to issues of race, national origin, institutional affiliation, and class can and do become a determining factor in one’s entry into the club. (p. 257)

Uzunur’s 2008 literature review gives an overview of this area of research, and she found that one of the biggest obstacles to international publication is English proficiency. If a scholar does

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<sup>1</sup> Throughout this paper, I will use the term “multilingual scholars” to refer to academics from outside of Kachru’s (1985) Inner Circle who use English as an additional language to publish their work.

not meet the language requirements of a journal, then s/he will not publish, thus decreasing scholarly productivity. This, in turn, not only impacts that scholar's academic career, but it also deprives the scholarly community of that knowledge. Language proficiency issues are visible markers to potential reviewers that a manuscript was written by a multilingual scholar. This reality, in turn, leads to potential biases against multilingual scholars' work. Of the available studies suggesting reviewer or editorial bias (Belcher, 2007; Cho, 2004; Li, 2006), none of them explicitly state the biases. This study attempts to define, at least, one aspect of that bias: journal language requirements. Most journals, in their "Information for Authors" section, define particular English language requirements. Therefore, by employing critical discourse analysis, this study examines sections of the journal language requirements for three publishing companies (see appendix A) with the aim of exposing how such requirements act to perpetuate inequalities against multilingual scholars.

## METHODOLOGY

### THEORETICAL FRAMEWORK

My theoretical framework is made up of three parts. The first is drawn from some of Canagarajah's work in the 1990s, specifically his 1996 piece "Nondiscursive Requirements in Academic Publishing, Material Resources of Periphery Scholars, and the Politics of Knowledge Construction." In this piece, he takes a critical stance analyzing the multiple injustices that face multilingual scholars in the publishing world. The second part of my framework is drawn from Monica Heller's (2010) work on the commodification of language, which explains how one of the effects of globalization is an evolving view of language as an object that can be counted, fixed, and given a certain amount of prestige or value. The last part of my framework comes from my methodology itself: critical discourse analysis (CDA), which looks at the inherent power structures behind language use, so I think it makes for a fitting tool for this study.



## DATA

To make this study feasible, I had to narrow my data selection considerably. It would be too large an undertaking to analyze every peer reviewed academic journal. Therefore, for this study, I looked at a variety of journals coming out of just three journal publishing companies: Elsevier, Cambridge, and Oxford. However, being that these companies all publish hundreds of journals across many disciplines, I further narrowed my focus to journals that are useful to students in the fields of composition and applied linguistics—generally covering fields of English language teaching, technology and literacy, and second language writing. The language requirements of Cambridge and Oxford are consistent across their different publications; however, Elsevier's requirements, though largely similar across publications, are determined by the specific journal editor. Thus, Elsevier's language requirements tend to be slightly different across journals.

## ANALYSIS

For my method of analysis, I used CDA. Starting from a basic sociological principle that language is never neutral, CDA views language as having an “active interpretative and constructive function, in that the linguistic means speakers choose actually contribute to shaping the entities they are referring to” (Anthonissen, 2013, p. 31). One of CDA's goals, according to Anthonissen (2013), is “to disclose how language functions not only in shaping societal patterns, but also in shaping the mindset that underpins and enables individuals and groups to affirm particular social practices” (p. 35-36). However, CDA moves beyond these shaping principles by analyzing texts in order to expose the power structures that lie behind them, which is the direction this study takes. This study analyzes how language requirements help to reinforce a broader mindset about the importance and exclusivity of English.

CDA is a unique form of analysis in that it does not come with a standardized set of instructions. That is, there are several different approaches to CDA, and it generally depends on the user as to which approach to adopt. The three most common voices in CDA are, arguably, Wodak, van Dijk, and Fairclough. Each of these voices promotes a particular slant to their approach to CDA: Wodak's socio-historical, van Dijk's socio-cognitive, and Fairclough's sociocultural. This study will primarily draw from Fairclough's (2003) approach to CDA.

## FINDINGS

This section will outline my findings by showing how the journal language requirements expose inequalities against multilingual scholars. Seeing that the number of possible elements to analyze is many, I chose to limit my selection to three primary facets of these language requirements. Each finding will include a critical discourse analysis of the requirement, followed by an interpretation through the above stated theoretical framework.

### 1. GRAMMATICAL MOOD

The first finding relates to what Fairclough (2003) calls "grammatical mood," which is a term used to describe the different sentence types available to a writer. Each sentence type carries with it a certain mood, which influences the discursive interpretation of texts. Fairclough (2003) distinguishes three main grammatical moods: declarative, interrogative, and imperative. In declarative sentences (e.g. Jackson, TN is a unique town.), the subject precedes the verb in order to make a statement. In interrogative sentences (e.g. Why was there never a sequel to *Space Jam*?), the verb precedes the subject in order to ask a question. Finally, in imperative sentences (e.g. Shut the front door.), the subject is often an implied "you" in order to give an overt order or request. However, these grammatical moods also carry with them overt power structures that we are able to uncover.

The first finding examines the following phrase found in many of the language requirements in Elsevier's journals: *Please write your text in good English*. This phrase, although framed as a polite request, is an imperative to its readers. Barring the vague, undefined adjective "good" from the discussion (although it certainly deserves its own analysis), we can draw several implications from this statement. First, this phrase has an assumed power structure behind it. The author of this phrase, who is unknown to the reader, is assuming a power authority over those who are reading the phrase. The population who read this section of the "Information for Authors" is primarily multilingual scholars. Thus, so far, we see a power authority giving an order to a group of people, basically saying to these multilingual scholars—"you are subject to these rules." This action serves to both create and reinforce a social hierarchy where these editors are the makers of rules and these scholars are subject to them.

*INTERPRETATION.*

One of the first questions in my mind after analyzing this segment was, "what gave this institution the authority to make such rules?" Unfortunately, Canagarajah (1996) shows how publishing practices of center countries have contributed to the "intellectual hegemony of developed nations" (p. 437). The reality is that center countries enjoy a multitude of amenities that peripheral countries simply do not, and politico-economic influence is certainly one of those amenities. The luxury of having economic resources and a strong infrastructure, not to mention the newest technology, gives publishing companies located in the center the advantage over peripheral institutions. This successful system that is in place serves to validate publishing companies' authority in this societal domain. As Canagarajah puts it, these publishing companies "have thus attained a position in which they can function as 'norm enforcing' institutions (as Swales put it) that certify the academic

respectability of research work all over the world” (p. 442). In other words, the authority that publishing companies show, as seen in their language requirements, stems from the undeniable success and domination of this particular societal institution.

## 2. EXCLUSION

The second finding relates to what Fairclough (2003) calls “exclusion” (p. 136). The notion of exclusion is camped within a “representational view” (p. 136) of text that takes into consideration what is included and excluded within texts. That is, the decision of what to include and exclude in a text conveys what is truly important to the author (person, institution, or social practice). These decisions come with overt power dynamics that can be revealed. Take, for instance, this part of Elsevier’s language requirement: *American or British usage is accepted, but not a mixture of these*. This phrase communicates that the finished product, or the manuscripts that are submitted, should have two usage options. In talking about how language can be used to promote certain products, Fairclough (2003) notes:

One might say that the production process is represented as part of the focus on building up an image of the product as a quality product. The quality of the materials and the care and discrimination which goes into their selection and processing are explicit or implicit in the vocabulary, and expressions of distinction are given prominence through being located in the initial position in clauses. (p. 137)

If we view the journal article as the finished product and view the materials that make up the journal article as either American or British usage, then we can imply that any other forms of English are not accepted and do not make up an acceptable finished product. Therefore, this practice can exclude those who wish to write in other world Englishes, whereby reinforcing a social hierarchy that US and British English are considered as having elite status and any other form of English as being unacceptable.

*INTERPRETATION.*

By limiting the accepted usage pattern to either American or British English, publishing companies create an exclusionary binary that serves to validate some scholars and disregard others. Multilingual scholars are often influenced by the communication patterns of their first language, even if that first language is a world variety of English. For instance, Canagarajah (1996) notes how multilingual scholars often “display differences in structure from the preferred rhetoric and thought patterns of Anglo-American academic culture,” and those differences are “usually treated by Western scholars as ample evidence of their discursive/academic incompetence” (p. 436). This is yet another example of how journal language requirements only reinforce the already prevalent stigma against multilingual scholars.

3. RELATIONS OF EQUIVALENCE

The third finding relates to what Fairclough (2003) refers to as “relations of equivalence” (p. 125), which he defines as “semantic relations of addition or elaboration” (p. 104). These are stylistic choices that authors make, knowingly or unknowingly, that evoke a separate discourse. We can see how journal language requirements evoke relations of equivalence in their offering of language editing services. Take, for instance, the following quotes from Cambridge and Oxford’s language requirements. Cambridge’s says:

We list a number of third-party services specialising in language editing and/or translation, and suggest that authors contact as appropriate: Please note that the use of any of these services is voluntary, and at the author’s own expense. Use of these services does not guarantee that the manuscript will be accepted for publication, nor does it restrict the author to submitting to a Cambridge published journal.



Oxford's statement is as follows:

OUP offers pre-submission language editing through Oxford Language Editing, a service for researchers all over the world. Language editing, particularly if English is not your first language, can be used to ensure that the academic content of your paper is fully understood by the journal editors and reviewers.

The language used in these statements employ the discourse of language editing services to evoke a separate discourse of language as commodity. We can analyze these statements as equating English to something that can/needs to be fixed—just like sending a car to the shop, one can send a paper to these services and they will fix everything that is wrong with it. This is an example of how English has moved from being a personal, cultural phenomenon to just another commodity.

*INTERPRETATION.*

Monica Heller's work exploring globalization's effects on the commodification of language continues to be influential in sociolinguistics and anthropology. In her 2010 article, she traces the effects that late capitalism has had on language. Speaking about this commodification, Heller (2010) defines it as the following:

[It is the] extent to which forms of exchange (standardized language for jobs, for example) that used to be treated discursively as matters of breeding, taste, intellectual competence, good schooling, or rational thought are now treated as directly exchangeable for material goods, and especially, for money. (p. 102)

This commodification has led language to be treated as something that can be produced, fixed, and otherwise “managed through taylorist techniques invented for industrialization” (Heller, 2010, p. 102). This taylorist mindset is exactly the discourse that language requirements are evoking when they

mention the use of language editing services. The message this sends multilingual scholars is that there is a pristine product that journal editors are looking for, but if English is not one's first language, then these services will help polish your product to make it acceptable.

## IMPLICATIONS

To conclude, I would like to offer some final thoughts on why this study is important for both current realities and future possibilities. First, I would like to emphasize the fact that this study did not take a historical perspective to the issue of inequalities in language requirements. The findings portrayed here paint a picture of the current environment for multilingual scholars, and that should cause academics, particularly journal editors, to find ways to remedy this situation. It is staggering to stand back and think of the knowledge that is produced around the world each year, but isn't it unfair that for that knowledge to be widely dispersed and acknowledged, it must be in a particular form of English?

Second, if the findings of this study represent a current reality in academic publishing, then what can be done to stop the perpetuation of the "inequalities of the status quo?" (Flowerdew, 2007, p. 23). As one option, I propose the adoption of Flowerdew's (2007) critical-pragmatic approach. This approach recognizes both the systemic challenges that multilingual scholars face in international publication; however, it also recognizes the practical need for such multilingual scholars to publish internationally. Flowerdew, who joins in solidarity with Hanauer and Englander (2013), took this approach:

We believe that the situation is unjust, that the second language writer and his or her first language English writing peers, editors, reviewers, funding agencies, national and international...institutions need to be aware of this situation that accommodations need to be

made and that multilingual publishing options enhanced. But we also believe that [multilingual scholars or the academy] as a whole cannot wait for systemic changes in the current practice of linguistics discrimination. (p. 12)

The problem that arises in addressing the inequalities in academic publishing is that systemic change takes time, but multilingual scholars do not have time to give. Therefore, journal publishing companies need to get more creative with how they assist multilingual scholars, not from an authoritative power position, but from one that sees the true value of the potential knowledge that could be available if multilingual scholars were given the same opportunities as native English-speaking scholars.





## APPENDIX A

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### **Elsevier**

#### ***Second Language Writing***

Please write your text in good English (American or British usage is accepted, but not a mixture of these). Authors who feel their English language manuscript may require editing to eliminate possible grammatical or spelling errors and to conform to correct scientific English may wish to use the English Language Editing service available from Elsevier's WebShop (<http://webshop.elsevier.com/languageediting/>) or visit our customer support site (<http://support.elsevier.com>) for more information.

### **Cambridge Journals**

#### ***Language Teaching***

Please arrange for satisfactory proof-reading of your draft manuscript if your first language is not English. Manuscripts are sent back to the author(s) where serious language deficiencies remain in the text. We list a number of third-party services specialising in language editing and/or translation, and suggest that authors contact as appropriate: <http://journals.cambridge.org/action/stream?pageId=8728&level=2&menu=Authors&pageId=3608>. Please note that the use of any of these services is voluntary, and at the author's own expense. Use of these services does not guarantee that the manuscript will be accepted for publication, nor does it restrict the author to submitting to a Cambridge published journal.

### **Oxford Journals**

#### ***ELT Journal***

OUP offers pre-submission language editing through Oxford Language Editing, a service for researchers all over the world. Language editing, particularly if English is not your first language, can be used to ensure that the academic content of your paper is fully understood by the journal editors and reviewers. Visit <http://www.oxford-languageediting.com> to find out more about the freelance editors available and the different services offered. Please note that edited manuscripts will still need to undergo peer-review by the journal.



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## SUPPLICATION

BY PATRICIA L. HAMILTON

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1

Scrape me, Lord:  
Fracture the ice that encases me,  
blinds me. Chip it, chunk it,  
wedge your blade into cracks;  
follow fissures, probe rivulets  
with your sharp edge;  
press and lever and pry  
until the crust calves.  
Fling away the slabs.  
Squeegee drips and drops;  
wipe away smudges and smears  
until I am clean, clear.

2

Blast me, Lord:  
Abrade me with your power-spray.  
I am encrusted with algae-green moss  
and soot-black accretions  
of dirt and grit, infinitesimally slow  
to build up, yet recalcitrant  
except you train your torrent on me.  
Strip away my grime.  
Sweep your relentless stream  
across my dull surface  
until I am drenched, dripping,  
buffeted to a sheen, clean.

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## THE ORIGIN AND INFLUENCE OF HELLENISM

BY PAUL JACKSON

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Enjoyed any good dramas at the *theater* lately? Cheered on your hometown football team at the high school or college *stadium*? Improved your cardiovascular condition or muscular strength at a *gymnasium*? Exercised your freedom to vote in a *democratic* society? Employed *geometric* calculations to build a house? Calculated the *perimeter* of the rooms in that house to know how many gallons of paint to buy? Wondered how doctors and *pharmacologists* communicate with surgical precision even though you don't understand their terminology or can't read the prescriptions? Enjoyed reading your *Bible* lately?

### "GREAT" ROOTS

If you answered "yes" to any one of the preceding questions, you can thank the Greeks. As John Drane, a notable theologian, has aptly noted,

There is no such thing as a civilization that comes from nowhere. We are all heirs to the past. In the world of the first Christians, the outward forms of government were those of the Roman Empire. But its cultural roots were embedded in a different world altogether. The way

people spoke and thought, their aspirations and achievements, and their hopes and fears all went back to pre-Roman times. For the world of the Roman Empire had its real origins some 350 years before the time of Jesus, with one of the first rulers to establish a world empire: Alexander the Great.<sup>1</sup>

This lingering influence is known as Hellenism. Hellenism relates to the postclassical Greek history and dominative culture spanning the three centuries from Alexander the Great to the triumph of Rome over the remaining Greek kingdoms in the Battle of Actium (336-31BC).<sup>2</sup> In short, Hellenism can be understood as the Greek way of thinking and living.

So, if Hellenism still exerts such a heavy footprint on us today, imagine its dominance and importance in the first century! Leading up to the time in which the New Testament unfolded, Alexander conquered a new territory and founded Greek cities as the nucleus of governance and Greek culture. Wisely acting to gain the allegiance of a conquered people, he allowed them to retain some of what was normative to them. He even instructed his chief officers to marry local women as a sign of his kind-hearted accommodation.<sup>3</sup> After Alexander's untimely death in 323 BC, however, four generals carved up his vast empire. Crucial for New Testament concerns are two of those generals—Ptolemy and Seleucus. Ptolemy took control of the area south of Palestine extending to Alexandria, Egypt, while Seleucus annexed northern Palestine and Syria. They

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1 *Introducing the New Testament*, (Minneapolis: Fortress Press, 1986), 17.

2 *Eerdman's Dictionary of the Bible*, David Noel Freedman, ed. (Grand Rapids: Eerdman's Publishing Company, 2000), s.v., "Hellenism."

3 James S. Jeffers, *The Greco-Roman World of the New Testament Era: Exploring the Backgrounds of Early Christianity*, (Downer's Grove, IL: IVP Press, 1999), 294.

and their descendants battled over ownership of Palestine for many years.

### MIXED FRUIT

The academically inclined Ptolemies proved to serve a nobler purpose for God's people than did the Seleucids. Alexandria evolved into one of the top three centers of scholarship and learning, alongside Rome and Tarsus. Although many Jews likened its production to Aaron's creation of the golden calf in the Exodus story, Ptolemy II Philadelphus strongly sensed the need for a readable translation of the Old Testament as most Jews scattered throughout the Mediterranean world no longer read or spoke Hebrew.<sup>4</sup> This Greek translation of the Old Testament is known as the Septuagint.<sup>5</sup> As a result, cultural need, religious scholarship, and political clout all choreographed by God's sovereignty provided a suitable context for its appearance. The Septuagint is vastly important for New Testament studies as its authors quoted it when interacting with the Old Testament.<sup>6</sup> Furthermore, God chose Greek as one of the three languages in which the entire Bible would be written; the other two were Hebrew and Aramaic.

Conversely, there also appeared on the scene during this "time between the testaments" one of the most brutal enforcers of Greek culture the Jews ever had to endure—Antiochus IV Epiphanes. Dubbed a madman, Antiochus failed to maintain the vision of Alexander, the founding father. In order to thoroughly horrify the Jews, he had a

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<sup>4</sup> Exodus 32.

<sup>5</sup> The name Septuagint comes from the Latin term *septuaginta*, and the Roman numerals LXX are used to refer to the rounded-off number of the 72 translators. The Greek speaking Jews would label the finished product the "Pentateuch," Greek for "five scrolls."

<sup>6</sup> Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint*, (Grand Rapids: Baker Academic, 2000), 189.

gymnasium constructed near the Temple where young boys competed in the nude.<sup>7</sup> After being humiliated by a Roman envoy in Egypt, he returned to Jerusalem where he commenced to crucifying thousands of Jews including women and children, burning numerous copies of the law, and ultimately desecrating the Temple by sacrificing a pig and other unclean animals to Zeus on the altar and instituting the practice of sacred prostitution in its precincts. Then, messiah-like Judas Maccabeus, who was a Jewish priest and a son of the priest Mattathias, spearheaded an effective Jewish counterattack against this brand of Hellenization. He eventually cleansed Jerusalem and the Temple of both a genocidal maniac and of impure, abominable practices. This event occurred on December 25th, 164 BC and is known as Hanukkah, still celebrated by Jews today.

Even though many of God's people suffered at the hands of some ignoble characters such as Antiochus, the influx of Greek culture paved the way for two extremely effective yet counter movements. First, the Romans found it easy to gain quick and solid unity among the people they conquered because of the pervading Greek culture existing when they arrived.<sup>8</sup> Such is the case when the Roman general Pompey arrived in Israel in 63 BC. While Rome ruled, Greek remained the "street language" of the people.<sup>9</sup> Secondly, the birth and subsequent spread of Christianity throughout the Roman Empire was aided by the existence of many Greek-speaking people in and around the Mediterranean world. The twenty-seven documents in the New Testament were written in this "street language Greek."

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<sup>7</sup> The Greek term, γυμνάσιον (gumnasio), means "to exercise in the nude." Modern day gymnasiums have made modest improvements here by including policies covering exercise apparel.

<sup>8</sup> Any person lacking this cultural distinctive was thought of as barbaric.

<sup>9</sup> *lingua franca*

### APOSTOLIC ASSESSMENT

When it came time for Paul to communicate the Gospel in written form to the church in Rome during the winter of AD 57, he provided clear evidence that the terms for Gentile and Greek were different but only from a non-Christian perspective. Gentile is a broader term referring to any person who is not a Jew; a Greek is someone who is either from Greece or who speaks the language Greek. Nevertheless, a Greek was also considered a non-Jew. So, did Paul intend to make a distinction between a Greek and a Gentile in Rom. 1:8-17? No, he was merely acknowledging what the Greeks thought about anyone who was a non-Greek, namely, that they were all barbarians! The latter is derogatory and demonstrates the supposed inferiority of all non-Greeks in the minds of the Greeks. Paul in no way accepted this viewpoint, but by paralleling Greeks and barbarians with the wise and the foolish, Paul showed he could make a derogatory statement of his own: all who do not share my insight are fools!<sup>10</sup> While Paul used a key language component of Greek culture to communicate the Gospel, he certainly humbled the Greeks by including them in the worldwide indictment of Romans 3:23: “For all have sinned and fall short of the glory of God.”<sup>11</sup>

While we can thank the Greeks for many useful and enjoyable things in life today, we must nevertheless be reminded that they stood arm in arm with the rest of the Gentiles who heartily practiced the twenty-one sins listed in Romans 1:26-32. Whether it is this kind of Gentile unrighteousness or the Jewish self-righteousness that Paul goes on to describe in Romans 2, all are guilty before God. The good news of the Gospel, however, is that while every person lacks the presence of God at one time or another during

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<sup>10</sup> James D. G. Dunn, Romans 1-8, *Word Biblical Commentary* (Dallas: Word Books, 1988), 33.

<sup>11</sup> Quotation is from the *Holman Christian Standard Bible*.

life, each person is equally invited to partake of his gracious invitation to be a member of the only culture that truly matters—the culture of the Kingdom of God.<sup>12</sup> Anything less would be truly barbaric.

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12 This is also Paul's point in the Corinthian correspondence. If God were either weak or foolish, he would still be infinitely more wise and powerful than the best the Greeks or the Gentiles could ever offer. See 1 Cor. 1:18-31 and 2 Cor. 4:7-18.





## A NEW FAVORITE PHRASE

BY BETH MADISON

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While on my first visit to England, I learned a new favorite phrase: “No worries—we’ll get you sorted,” which means, “Don’t worry—I know the answers and how to fix this.” Needless to say, I heard this many times while in England when attempting to navigate from point A to point B. And every time I heard it, I took a deep breath of relief.

Sorted wasn’t a new word to me by any means, but I’d never seen it used in the context to bring a tangible help to someone in need. Yet now as I think on the meaning of “to sort,” I realize that the act of sorting is to put something into its place and, thus, to bring structure. In turn, this can diminish stress by giving a place of belonging.

To a biologist, there is a deep joy in sorting. The joy of finding just the proper box to place a plant, animal, soil, etc. is both satisfying and energizing in the act of seeing the component and then identifying its designated place in the ecosystem. Every component has purpose, value, and contribution to the ecosystem. Thus, to a biologist, every organism has a place and

needs to be in its place for the ecosystem's completeness. As Benjamin Franklin might attest, "A place for everything and everything in its place." When every organism is sorted, the inherent beauty of the interrelationships of the ecosystem can be fully seen, appreciated, and explored.

I was sorted into my proper place many times and in many ways while in England because people were so kind to stop and help me in various ways. As I ponder the deeper spiritual and intellectual times of being reexamined in mind and heart as well as the further changes that need to occur in both, I am very grateful for everyone who chose to care enough to sort me out. For someone to acknowledge me as worthy of attention and sort me into my proper place is a gift, even if he might not have been aware he was doing it. To take the effort and time to help someone find her place is recognition of her worth in contrast to an expected apathy and/or rejection of her value and need for help. Especially in our culture of all-consuming busyness, this is a rare and beautiful act. The act of sorting may not require more than a couple of minutes of eye contact, words, and thought from the sorter, but to the one being sorted, it's the gift of a straight path through confusion to hope.

Hope is what most of us are missing, needing, or seeking in our attempts to get from point A to point B in our lives. We don't know how to navigate the confusion on our own. Yet the path to hope for someone may be as simple as taking the time to help sort her out with the truth spoken in love (Ephesians 4:15). Both facets of truth and love are essential for conveying hope, especially if one or the other is hard to give. As Christians, we are commanded to love others as ourselves while trusting the Truth to set us free and sort us onto the way to Life (John 13:34-35 and 8:31-32). And in so doing, both the

sorters and the sorted gain hope for the journey and potential for friendship on a far deeper level and length than the passing acquaintanceship. In sorting, the whole is truly greater than the sum of its parts, just like a healthy ecosystem.

We become friends in the act of sorting since we share the common goal of hope through the sharing of direction, be it the words of that one moment or a physical presence in years to follow. And this kind of hope does not disappear nor disappoint (Romans 5:5). C.S. Lewis captures this idea well by saying, "What draws people to be friends is that they see the same truth. They share it." When friends share the Truth, they show hope to future friends with even the smallest acts of sorting by laying down their lives for others (John 15:13), in recognition of the One Who laid down His Life for all of us as our hope of glory (Romans 5:2).

A small act of sorting may not seem like much to the one who is stopping to help another in need, but each and every act done for another in love is a task done unto Christ. Thus, every act of sorting is a display of grace and an opportunity for worship of the Christ who is with us, for us, in us. He is the One who has brought us to Him forever.





## RUTT

BY LEE BENSON

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I can still remember the day when I knew there was a God. The day had a distinct smell of Old Spice, stale beer, and Prince Albert tobacco. It was a cold winter day in 1963, and my dad had stopped by Brown's country store to pick up a bottle of milk for Mom. I sat in our old Rambler station wagon, looking out the window at the snow-covered mountains in the Crab Orchard chain. Nothing could make me happier. It was Christmas; I was with my dad, and store-bought milk meant only one thing: Mom was baking. Christmas always meant that my brothers, sister, and I were going to be well fed and full of good things my dad's church members always brought in abundance during the Christmas season. Mom said it eased their conscience for allowing the pastor's family to go without all year long, but Dad always said it was like they were giving gifts to the Christ child when giving to the preacher. None of this mattered to my two brothers or me; all that mattered to us was that our refrigerator would, for a time, be full of food for the eating.

My dreamy mind, filled with the thoughts of a full belly, slowly came back to the present as I saw Dad come out of the store, carrying the bottle of milk and a wrapped package that could

only mean one thing, a store-made sandwich. We never had a store-made sandwich. A store-made sandwich meant thick, real bologna, white bread, mayonnaise, and a pickle from the large glass jar that sat atop the white, porcelain meat counter. But more than anything else, a store-made sandwich meant a dime, a whole dime, and Dad had never in my short life spent a dime without talking to Mom first.

Instead of heading to the car, my dad walked around the corner of the store to an old man squatting down against the brick building. He wore an old wool cap, and greasy, black hair stuck out from under it. His face was wrinkled. It was a scraggly, whiskered, unkempt face, sad and lonely like the old dogs that hung around the trash barrel behind the church where Punch, the custodian, burned the trash. The man was thin and just sort of hung on the wall with a half-smoked rolled cigarette stuck to his moist lip. My dad knelt down beside him and began to talk. For a moment the man didn't even look up, like he didn't even know Dad was talking to him, but slowly he raised his head and looked at Dad. I never asked my dad what he said to him, and even to this day, 51 years later, I still wonder. But whatever my dad said, within a moment the man slowly rose with my dad's help and began to walk toward our car.

"Jump in the back, son. Mr. Rutt's gonna ride up front," my dad said as he opened my door. Get in the back! Why? I always rode up front with my dad when I was with him. Why would this old drunk get to ride up front? I had seen a drunk, Freddie the Freeloader, on *The Red Skelton Show* at my Mamaw and Papaw's house. I slid out of the car and into the back as my dad helped the old drunk in. My dad came around, got in his side, and started the car.

"I thought you might be hungry," my dad said as he handed him the sandwich. As simple as that, just like he was handing the offering plates to the deacons that came down every Sunday morning, he gave a whole store-made sandwich to a drunk.

Dad pulled back onto the gravel road filled with gray-snow slush from limedust. The car now stank with odors I would eventually recognize as old beer mixed with vomit and dirty humans. The odor was bad, but like any new smell that a boy had never experienced, I was sniffing it pretty strong looking for information. Why was my dad giving this man a ride? Where was he taking him? And why in the world did he give him a whole store-bought sandwich?

We drove down the old country road that counted for the main street and turned on the gravel road where we lived. Up the hill on the side of the mountain, the road dead-ended at our driveway. I jumped out racing to tell Mom when Dad called for me to wait. He walked around our car, opened the door for Mr. Rutt, and helped him out. The man still held the sandwich in both hands like it was some treasure, which it was, but he didn't make any effort to unwrap it. This too struck me as strange because a sandwich, store-bought or not, was made to gobble up. Dad slowly walked Mr. Rutt to our front porch lined with snow, helped him up the steps, and let him walk in first. He hesitated as if he had never been in a home. Years later, I wondered if he was just struck by the heat coming from our living room, wondering if he was in the right place. My mom came forward, smiling as if it were a deacon that had just walked in the house. It was like she and Dad had some secret code that called for extra kindness like when I had misbehaved but hadn't really meant to. The spanking came, sure, but never to the hurting point. They were given only as a reminder that we are to live well.

Mom took Mr. Rutt's coat and asked him to "please sit down." He did but seemed scared like he was going to get something dirty. Mom said she would get some coffee on, and Dad sat down with me standing behind his chair using his shoulder to lean on. They talked, Dad mostly, not inquiring into his sins, which I would have gone right into. It was clear to me this man needed saving before the Good Lord took him, which in my

mind and in his state seemed to me would be any moment. No, Dad just talked about rabbit hunting, the snow, and common things that he would talk to anyone about.

The conversation had just settled in when Mom walked in with a tray laid out like it was Christmas. There was a big glass of milk, not in one of the jelly glasses we used, but in one of Mom's pretty blue glasses that sat on top of the hutch. She had also gotten out one of the special plates that she kept in the back of the top cabinet. Those plates came from Dad's mom, and we only used them when she and Papaw came and then only at Easter or Christmas. She had a napkin folded nicely to the side of the tray with a silver knife and a cup of steaming coffee. She set the tray down beside the man and gently reached to take the sandwich from him. She unwrapped it, placed it neatly on the plate, and cut it in half diagonally, like she did for me when I was especially good. Then she slid the tray around his bony knees and soiled britches. She took the coffee cup and handed it to my dad.

"Thanks dear," he said to Mom and told Mr. Rutt, "Eat up, Mr. Rutt. It's not much, but it'll do." Mr. Rutt picked up one neat triangle and took a slow bite. I knew that look. It was the look I would get when Dad would bring home a little brown bag of white sugar and Mom would make snow cream. It was the same look I would get when my dad preached about the pearly gates of heaven and all the wonders that await us there.

I had seen enough. There was snow outside, and I was going to go play. I knew there was a God because my parents were always acting in ways that made me think He was watching, and so I would leave Him to it. Mom and Dad were just being Mom and Dad.

A few months later, spring was coming. I knew this because my playtime outside had been increasing daily as it seemed



Mom cared less and less about me wearing my cap and more and more about me going outside. I loved the outside; a man is free outside. Inside there is always something to clean, like my room, or something to do, like wash the Sunday dishes. My dad had made a rule that on Sundays one of my brothers, my sister, or I had to do the dishes. What a torture. Sunday dinner meant lots of dirty dishes, the kind of dirty that meant for torturous eternities leaning over the sink, scrubbing gravy and rabbit off pots and pans and endless plates. If Mom and Dad had stopped with just a child or two, there would have been fewer dishes, but that was no consolation when it was my turn, seeing as how I was the third child. Washing dishes was at least better than not being around at all.

I was outside enjoying one of my favorite pastimes, digging in the dirt, always wondering how deep I could go and if I could dig to China, which was the rumor picked up in first grade. I always thought of what a hero I would be, parading around the world as the first person to dig to China. Being first always meant being a hero. I looked up, and here came Mr. Rutt shuffling down our long gravel driveway. I ran to meet him. He had become a regular in our lives and one of my best friends. He always seemed to favor me, and that in and of itself made him special.

"Hey, Mr. Rutt!" I exclaimed as I slipped my hand into his. It was bony and rough and always cold, unlike my dad's, whose hands were huge and warm. "How ya doing?" I asked as we walked toward our home.

"Still ah fightin' dem demons!" he said. It was a common answer to my questioning and always made me shudder inside. I had only heard of demons in Sunday School. They were scary and did the work of Satan, and no one wanted to run into them, day or night, much less get into a fight with them.

I had seen a fight one morning outside of school behind where the buses parked. It was a gravel parking lot up against a dirt

hill, and a group of older boys and girls were standing around as two boys circled around each other using words I knew were wrong. I was kind of scared myself because we were all waiting for something terrible to happen, but we didn't know exactly what it was. All of a sudden one of the boys swung wildly at the other, hitting him in the side of the head. Then they were just a mass of tangled arms as each tried to throw the other to the ground. It didn't last long, but it was bad as both boys were bleeding and cursing while several of the other boys pulled them apart. One girl, whom I had seen talking to my sister once or twice in the hallway, was really mad and cussing at the boy who threw the first punch. She was smoking, which was itself against the rules, so I knew cussing really wasn't new to her.

Anyway, when Mr. Rutt said he was "ah fightin' demons," this was what I always pictured—he and some mean-looking winged guy fighting and bleeding and cussing. I always thought if I was to happen upon them, I would have to try and tug them apart, and that wasn't something I wanted to see, much less get involved in. I would have to ask Dad what the "Christian" thing would be if a young boy came upon a demon fight?

"Is your daddy home, son?" Mr. Rutt asked. I said yes, he was studying, which meant we shouldn't bother him, but I don't guess Mr. Rutt knew that because he just kept walking right up on the porch and knocked.

Later, as I was playing down the hill beside the old weeping willow, I looked up and saw Mr. Rutt walking away with a sack under his arm. He was walking tall now, as if he knew a perfectly good secret, and I knew why. He always shuffled to our home, but after talking to Dad, he would leave walking purposefully, like he had a mission. That's because my dad had always treated him like he was somebody. Dad treated me that way. That was how Mr. Rutt was walking, like a somebody. The sack had an old shirt or maybe a pair of mended britches that my mom had wrapped up for him and also some scraps of food if we had

any. She always tried to tuck in a biscuit and, if he was lucky, a piece of sausage between it to tide him through the day. I knew from talking to Dad that drinking would be what got Mr. Rutt through the night. I never quite knew what Dad meant by that. I sometimes needed Mom to come in and tell me a story at night to get me through, so I figured it was kind of like that. One thing for sure was Mr. Rutt came to our home regularly, and I liked that because I liked the people my dad liked.

I stood up and hollered, waving, "Bye, Mr. Rutt!" He turned, smiled, and waved back. If he was demon fighting today, I was sure he would win; he was somebody.





## SCIENCE IS A HUMANITY

BY DAVID WARD

---

There is no shortage of discussion in the academic literature as to the relationship between the sciences and the humanities. One can find articles by those seeking harmony between the two and insist that they have a symbiotic relationship. Others see a definite divide between these two academic areas. In this essay I would like to cast my vote. Let me be clear: science and the humanities are the same. There! My vote is cast.

Humans seem to enjoy classifying and dividing things up into bits and then labeling them. This has happened in academia. It has become accepted that the humanities and the sciences are different in fundamental ways. University students see a difference!

My students often say things regarding science such as: “Oh! That uses mathematics—I can’t do that! I am majoring in *blank*.” And in the *blank* they insert (in no particular order but alphabetical) art, biblical studies, business, economics, languages,

music, sociology, and on it goes. I've been listening to these sorts of statements for over 30 years now.<sup>1</sup>

I am a physics professor. I love mathematics and science—I suspect this goes without saying. There are few things more glorious than a graph of velocity versus time or a crisp derivation of the binomial probability distribution wherein one counts the microstates of a two-state system. Lovely! I even have a stock joke that I use when the time is right: “There are two kinds of people in the world—those that know physics, and the barbarians.”<sup>2</sup>

In physical science lab, I often encounter students who feel that graphing data is one of the most mind-numbing, torturous exercises in which one can participate. I can get them to smile at the beginning of lab if I say, “Sadly, no graphs needed in this lab exercise. I'm sorry!”

After all, science involves data, observations...and math, and graphs...and charts...and tables. Dreadful things! There is no poetry and beauty in science—or so many of my students seem to believe. I try, in my own small way, to change this attitude. On occasion I succeed (I think).

Permit me to tell a small story.

At the first college that hired me, I replaced a physics professor who had come there from Yale University—I'll call him Dr. Yale. I never had the privilege of meeting him, but I'd heard about him. One day, the biology department chair told me that Dr. Yale had come by the biology department as he was heading to physical science class. Dr. Yale was shaking so severely that the coffee in his cup was about to slosh out. Heading into physical science class was a stressful event for him! He'd said, “My goal today is to raise them from hostility to apathy!”

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<sup>1</sup> I am getting a bit on the old side

<sup>2</sup> Yes—I stole that phrase from an ancient culture and adapted it for my own purposes!

Thankfully, my students here at Union are, simply, lovely. They are attentive, kind, and the vast majority of them endeavor to do their best. They show respect for both me and my academic field. But, sadly, the majority of them do see this artificial barrier between the sciences and the humanities. They view science as distinct from the humanities. There is no barrier—it is a human construction. I do my best to show them this fact.

What can be more human than wondering about the world we live in? What can be more human than investigating that world we live in? What can be more human than asking questions? What can be more human than gazing with awe at the night sky and striving to probe it?

Allow me to go further... What can be more human than inventing a quantitative language to describe nature?<sup>3</sup> It is deeply human to construct models and concepts that have some explanatory power with regards to natural phenomena. I could continue, but you see the point I am trying to make. Science and mathematics are human constructions; they are products of the human imagination. Science and mathematics enrich us, they expand our minds, and they open up deeper mystery.

Science is a profoundly human endeavor.



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<sup>3</sup> Yes—I view mathematics as invented...though calculus is indeed a subject of extreme beauty, God does not do calculus, or even physics for that matter.



# GOODBYE, LE GRAND K

BY JIMMY H. DAVIS

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When shopping at the local grocery, how do you know that a pound of steak is really a pound? Before answering this question, some background information needs to be provided.

**Mass and Weight.** Although mass and weight are used interchangeably, they are two different concepts. Mass is the amount of matter a material contains, while weight measures the gravitational pull upon that amount of matter. Thus, an object would have the same mass on the Earth and the Moon, but the object would weigh only one-sixth as much on the Moon as the Earth.

**Systems of Measurement.** There are two systems in use. One is the British Imperial System, which is only used in the United States, Liberia, and Myanmar (*1*). In this system, mass and weight are reported in pounds, length in feet, and temperature in degrees Fahrenheit.<sup>1</sup> The second system is called the metric system or the International System of Units (abbreviated SI from the French *Système Internationale d'Unités*), which was adopted at the 11th

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<sup>1</sup> Technically, the pound unit is a force and the Imperial unit of mass is the slug which is equal to 32.2 pounds. In everyday speech, the pound is used for both weight and mass.

General Conference on Weights and Measurements in 1960. In the SI system, mass is reported in kilograms (kg), length in meters (m), and temperature in kelvin (K).<sup>2</sup>

**The Pound of Steak.** In the grocery store, the produce is weighed on a scale that was calibrated against a known mass, which had ultimately been calibrated against the National Prototype mass. The National Prototype is currently stored sixty feet underground in the National Institute of Standards and Technology (NIST) Advanced Measurement Laboratory in Gaithersburg, Maryland. The mass of the National Prototype is calibrated against the ultimate standard, a platinum-iridium cylinder nicknamed Le Grand K, at the Bureau of Weights and Measurements near Paris, France (2). In fact, until this year, all weights/mass measured on the earth were referenced to Le Grand K. How did such a system develop?

**Origin of Le Grand K.** The story begins with the French Revolution in the late 1700s, when the monarchy was replaced by a republic. The republicans discovered that there were at least 250,000 different units of measurement being used in France, which made trade very challenging (3). One of the goals of the republicans was to reform society along rational lines. They designed a new system of measurement whose units were based on properties of nature rather than the anatomy<sup>3</sup> (4) and whims of royalty. The unit of length, the meter, was defined to be 1/299,792,459 of the distance from the equator to the North Pole along the Paris meridian. The unit of mass, the kilogram, was defined as the mass of 1000 cubic centimeters of water at 4 degrees Celsius. They devised a decimalized system of measurement where a common set of decimal-based prefix

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<sup>2</sup> In everyday usage, temperature is reported in degrees Celsius (°C), where one degree Celsius equals 273.15 K.

<sup>3</sup> For example, the yard was said to be equal to the length of the arm of English King Henry 1 (1068 – 1135).



names have the effect of multiplication or division of the metric unit.<sup>4</sup> Prefixes are used to convert to quantities that are larger or smaller than the original measurement. Since 1 kilometer equals 1000 meters, the original measurement with the prefix kilo has been multiplied by 1000 to calculate the new quantity. Likewise, 1 meter equals 1000 millimeters; the measurement with the prefix milli has been divided into 1000 parts to calculate the new quantity.<sup>5</sup> Table 2 lists current metric prefixes.

The French Republic adopted this system of measurement in 1795 and placed two platinum standards representing the meter and kilogram in the Archives de la République in Paris (5). Although people continued to use their own system for decades, gradually the international community, especially the scientists, promoted using the metric system.<sup>6</sup> In 1875, 17 countries, including the United States, signed the Treaty of the Metre in Paris. This treaty established the International Bureau of Weights and Measures (abbreviated BIPM from the French Bureau International des Poids et Mesures). The task of the BIPM was to “establish fundamental standards and scales for the measurement of the principal physical quantities and maintain the international prototypes” (6). The Treaty of the Metre established a universal system based on the meter, kilogram, and second, with the second being defined as  $1/86,400$  of the average time for the Earth to complete one rotation on its axis. In 1889 in London, two metal artifacts were cast—a meter stick and a platinum-iridium golf ball-sized cylinder called the International Prototype Kilogram (IPK), which is affectionally referred to as Le Grand K (7). These

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<sup>4</sup> In contrast, the Imperial System has “random” relationships between units, for example, 12 inches equals one foot and 3 feet equals one yard.

<sup>5</sup> The French spelling for this word is “metre,” while the American spelling is meter.

<sup>6</sup> The German mathematician and physicist, Carl Friedrich Gauss (1777 – 1855), proposed the adoption of the metric system as the system of units for the physical sciences.

artifacts were housed by BIPM in Sevrès, France. Member nations were given 40 precise replicas (national prototypes)<sup>7</sup> (8). Additionally, the Treaty of the Metre established the General Conference on Weights and Measurements (referred to as CGPM from the French *Conférence Générale des Poids et Mesures*) to study and propose changes to the current units as well as proposed new units. As previously mentioned, in 1960,

Table 1. SI Base Units

Base Quantity		SI Base Unit	
Name	Symbol	Name	Symbol
length	l, x, r, etc.	meter	m
mass	m	kilogram	kg
time, duration	t	second	s
electric current	I, i	ampere	A
thermodynamic temperature	T	kelvin	K
amount of substance	n	mole	mol
luminous intensity	I <sub>v</sub>	candela	cd

Table 2. SI Prefixes

Factor	Name	Symbol	Factor	Name	Symbol
10 <sup>1</sup>	deca	da	10 <sup>-1</sup>	deci	d
10 <sup>2</sup>	hecto	h	10 <sup>-2</sup>	centi	c
10 <sup>3</sup>	kilo	k	10 <sup>-3</sup>	milli	m
10 <sup>6</sup>	mega	M	10 <sup>-6</sup>	micro	μ
10 <sup>9</sup>	giga	G	10 <sup>-9</sup>	nano	n
10 <sup>12</sup>	tera	T	10 <sup>-12</sup>	pico	p
10 <sup>15</sup>	peta	P	10 <sup>-15</sup>	femto	f
10 <sup>18</sup>	exa	E	10 <sup>-18</sup>	atto	a
10 <sup>21</sup>	zetta	Z	10 <sup>-21</sup>	zepto	z
10 <sup>24</sup>	yotta	Y	10 <sup>-24</sup>	yocto	y

<sup>7</sup> Today, there are 80 replicas.

the 11th CGMP established the SI system, which has seven base quantities: length, mass, time, electric current, thermodynamic temperature, amount of substance, and luminous intensity (9). Table 1 lists these base quantities along with their units (10).

The 11th CGPM also adopted a series of prefix names to serve as the decimal multiples of the SI units (Table 2) (11). “Among the [SI] base units of the International System, the kilogram is the only one whose name and symbol, for historical reasons, include a prefix. Names and symbols for decimal multiples and submultiples of the unit of mass are formed by attaching prefix names to the unit name, ‘gram,’ and prefix symbols to the unit symbol ‘g’” (12).

**The Passing of Le Grand K.** Once Le Grand K was forged, it was sealed under three bell jars. On three occasions, roughly every 40 years, Le Grand K has been removed for cleaning and calibration (13). Over this time frame, these measurements have indicated that the mass of Le Grand K and the national prototypes have fluctuated by 0.050 mg or 50  $\mu\text{g}$ .<sup>8</sup> The 21st CGPM recognized the need for the long-term stability of all SI units, especially the unit of mass that was based on a physical artifact (Le Grand K) (14).<sup>9</sup> Any uncertainty in the long-term stability would affect other derived units which depend on the kilogram: the molar mass, density, and energy. This conference requested that national laboratories continue their efforts to link the unit of mass to a fundamental or atomic constant, which would result in the redefinition of the kilogram.

The governing committee required that the new process “be confirmed by at least three experiments... with a relative uncertainty of no more than 50 ppb” (15).

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<sup>8</sup> The International Bureau of Weights and Measurements

<sup>9</sup> By this time, all the other base units were based upon fundamental or atomic constants rather than physical artifacts.

These conditions were met, and on November 16, 2018, representatives from 50 countries voted at the 16th meeting of the CGPM to adopt a redefinition of the kilogram with the new system taking effect on May 20, 2019 (16).<sup>10</sup> The kilogram will now be defined in terms of a fundamental constant, Planck's constant. Why Planck's constant? The physics behind the relationship between mass and Planck's constant relate to two of the most celebrated equations in physics. One equation is from Einstein, which stated that  $E = mc^2$ , where  $E$  is energy,  $m$  is mass, and  $c$  is the speed of light. The other equation is from Max Planck, which stated that  $E = h\nu$ , where  $E$  is energy,  $h$  is Planck's constant, and  $\nu$  is the frequency (the symbol  $\nu$  is the Greek letter nu). Combining the two equations, one obtains a relationship that the mass is proportional to Planck's constant. Thus, if one can obtain a very precise determination of Planck's constant, one obtains a very precise determination of the mass (17). The CGPM approved using a Kibble balance<sup>11</sup> to consistently and precisely determine the value of Planck's constant:

The Kibble balance...offsets the weight of a test mass against the force produced when an electrical current runs through a coil of wire suspended in a magnetic field. Two different Kibble balances, one at NIST and a second at the National Research Council Canada, made the measurement that defines Planck's constant (18).

**Final Thoughts.** The standard unit of mass, the kilogram, is no longer defined in terms of a mass of platinum and iridium but

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<sup>10</sup> May 20 is World Metrology Day, the anniversary of the signing of the Treaty of the Metre in 1875.

<sup>11</sup> The Kibble balance was invented by the British physicist Bryan Kibble (1938-2016) in 1975. This balance employs an electromagnet. Simple electromagnets are used in scrap-yards to lift and move old cars. For an electromagnet, the amount of pull required to lift an object is related to the amount of electric current going through its coils. Thus, one can relate the weight of an object to the amount of electric current. The Kibble balance is a much more sophisticated instrument. A description of how a Kibble balance works can be found at <https://www.nist.gov/si-redefinition/kilogram-kibble-balance> (retrieved on October 10, 2019).

in terms of a fundamental constant of nature. The change offers several improvements. Mass measurements at the extreme scale can now be done at very high precision; this should aid the pharmaceutical industry (19). Companies are no longer tied to the NIST or other institutions for calibration of masses; they can now have Kibble balances on their factory floor (20). The kilogram standard is now available throughout the universe or as Stephan Schlamminger, a physicist at NIST, stated, “Now a kilogram will have the same mass whether you are on Earth, on Mars or in the Andromeda galaxy” (21).

What has not changed? The name of the base unit is still the same. Ordinary laboratory measurement using calibrated balances remains. “...for all practical purposes, the kilogram (or gram) in the teaching lab can be operationally defined by secondary standards or instruments calibrated to the officially defined kilogram” (22). Although Le Grand K served the scientific community well for over a century, it was indeed time to move beyond the physical artifact to a constant of nature. Goodbye, old friend.

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## ENGAGED LEARNING

BY THOMAS R. ROSEBROUGH

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Engaged learning is an educational term that communicates to teachers. To be engaged in our learning means we are absorbed in the wonder of it. Time is suspended. This speaks to the role of emotion as well as to the intellect and experience in a more active learner. In today's reality in schools, engagement is fleeting because of shorter student attention spans, uber-stress from home as well as the classroom, over-regulated curriculum, lack of teaching autonomy, and teacher-angst from evaluations affected by variables they cannot control. Nonetheless, teachers are in the arena where hopes can be realized. How can we engage learners?

Test-prep teaching is commonplace in our schools. It does not engage. The reason why is, basically, it puts the cart before the horse in the process of teaching. Here is a fundamental principle of pedagogy: What we teach should guide our assessments. And, the feedback from assessments should then impact our classroom teaching for students' learning needs. Instead, just the opposite is occurring because of the pressure on teachers to teach to the looming year-end test. Articulate critics like David Berliner identify the problems with high-

stakes testing (2011) and standardized accountability (2018) for teachers. He says, in short, that we have caused “curriculum narrowing” that restricts engagement in learning, and we are rewarding, punishing, and firing teachers with hopelessly flawed methods that lack validity and reliability.

Ironically, the U.S. does not give as many standardized tests in K-12 schools compared to most industrialized nations. The disconnecting problem is that our teachers are forced to teach to the tests we have. The gold standard in pedagogy is engagement. There are four parts of the pedagogical process of engaging students. To engage our students, we must (1) Inspire, (2) Question, (3) Relate, and (4) Evaluate. All of these are criteria for engaging the whole child, the whole learner. Inspiration from enthusiastic teachers should precede whatever relevant information is shared. Good questioning should strategically undergird subject matter and problem solving. Teacher-relaters foster intrinsic motivation in students (Ormrod, 2012). And, evaluation has a “you” (evalUate) in it because it is meant to include feedback that will improve the teaching of learners.

To meet these criteria, teachers must have a degree of autonomy. Teacher autonomy is related to engagement and higher achievement in schools (Ormrod, 2012). This makes sense because teachers are happier when they can fulfill their purpose or call in being creative, disciplined, and relational teachers. School leaders can assist here. Teachers need their encouragement every week to fulfill their sense of autonomy. School leaders can tell them they are teaching kids a subject, not a subject to kids. Those words are hardly mere semantics!

We have endured more than a decade of education dominated by standardization with all its implications. Suffice it to say that educational accountability measures



starting in 2001 with NCLB, then Race to the Top, and now ESSA (Every Student Succeeding Act in 2016) have produced dismal results in educational achievement. In fourth and eighth grades, 60-67% of our students are still not proficient in reading and mathematics average scores (NAEP, April, 10, 2017 Report). The headline is that “national test scores reveal a decade of educational stagnation” in the U.S. (Barshay, 2018, p. 1). What can teachers do to build an engaging classroom?

We begin by reflecting upon pedagogy itself. Pedagogy is the art and science of teaching and learning. In 2011, Ralph Leverett and I introduced the “Transformational Pedagogy Model” (see Figure 1.1). We sought to build a comprehensive and holistic paradigm that would first center on learners; secondly focus on the academic, social, and spiritual goals of teaching; and finally delineate in synergy three roles of teachers: scholar, practitioner, and relater. The School of Education at Union currently uses this model in its preparation of educators.

“Transformational teaching” is a term, a concept, a process that describes great teaching. “Those who teach affect eternity,” wrote historian Henry Adams. A teacher’s purpose must go beyond informing to transforming. Theologian Dallas Willard said, “Eternity is now ongoing. I am leading a life that will last forever.” Why not teach to that? To engage is to connect to the intellectual, the emotional, and even to the spiritual aspects of our beings. We are not just sharing knowledge; we are shaping souls in the best tradition of liberal arts education.



Transformational teaching can be considered a part of the lexicon of terms in Whole Child education. It seems to communicate and clarify holistic teaching very well for teachers. It stands in real contrast to the pandemic informational teaching of our era. As a model, the Transformational Pedagogy Model (TPM) focuses on many of the Whole Child facets (Griffith & Slade, 2018): social and emotional learning support, active engagement, relationship building, and academic and cognitive growth.

Our hopes for engaging students are embedded in the concept and power of holism in teaching and learning. To teach well, we must know our students and how they learn, we must know ourselves and why we teach, and we must know the craft of teaching and its pedagogies. This means that to engage students, we must do it all: inspiring with our love of subject, challenging with our questions, supporting as a relational teacher, and evaluating with feedback pertinent to learners' growth. Nothing but all is sufficient.





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## BIOGRAPHIES

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### AARON L. BEASLEY

Aaron L. Beasley is a Union University graduate twice over, earning his B.A. in 2010 and his M.A. in 2013. He completed his Ph.D. in English Composition & Applied Linguistics from Indiana University of Pennsylvania in 2019. His scholarly interests lie within the fields of writing center studies and applied linguistics. His publications have appeared in such journals as the *International Journal of Applied Linguistics* and *TESOL Quarterly*, and he regularly presents at conferences such as the International Writing Center Association and the Conference on College Composition and Communication.

### LEE BENSON

Lee Benson is the chair of the Department of Art and Professor of Art; he earned a Bachelor of Fine Arts and Master of Fine Arts in Sculpture from the University of Tennessee. He says the art he creates must glorify God without having to be explained, and it should be made simple enough to understand but complex enough to be labeled art. Benson, who has been with Union for 22 years, is a sculptor and co-heads Benson Sculpture LLC with his wife. Together, they produce large-scale public works. He writes a daily blog called “Art and Faith” in which he discusses the intersection between visual arts and the Bible.

## CARLA S. CUSHMAN

Carla S. Cushman serves as the Director of Master's Degree Programs and Associate Professor of Educational Leadership on the Hendersonville campus. She is a career educator with more than 35 years of experience, including service in the roles of teacher, assistant principal, principal, professional development coordinator, instructional coaching facilitator, and state-level director of teacher and leader development. Cushman is the co-author of *How to Build an Instructional Coaching Program for Maximum Capacity* (Corwin, 2012). Cushman enjoys spending time with family and friends and listening to her husband play bluegrass music.

## JIMMY H. DAVIS

Jimmy H. Davis is the Hammons Chair of Pre-Medical Studies and University Professor of Chemistry at Union University. He received his B.S. in chemistry from Union University and Ph.D. in physical inorganic chemistry from the University of Illinois at Urbana-Champaign. He serves as a Fellow of the American Scientific Affiliation. His scholarly interests include green chemistry of seven-coordinated transition metal complexes as well as questions at the intersection of science and faith. He is the co-author, with Hal Poe, of four science-faith books, with the most recent being *God and the Cosmos: Divine Activity in Space, Time and History* (IVP Academic, 2012).

## PATRICIA L. HAMILTON

Patricia L. Hamilton, who received her Ph.D. from the University of Georgia, is in her nineteenth year at Union University. She has published critical articles on eighteenth-century British literature and is the author of a poetry collection, *The Distance to Nightfall* (2014). She won the 2015 and 2017 Rash Award in Poetry from *Broad River Review* and has received three Pushcart Prize nominations.

## PAUL JACKSON

Paul Jackson has served at Union University since 1993 and has contributed several dozen articles to *The Biblical Illustrator* since coming to Union. In 2017, he published *Devotions on the Greek New Testament II* (Zondervan); his new project, *Zondervan Compact Greek Lexicon*, is forthcoming (December 2020). Paul has served in 20 different interim pastor positions in Tennessee and Missouri and has preached and led Bible studies in numerous churches in Tennessee, Kentucky, Missouri, and Mississippi. He is heavily involved in missions work and has led missions/teaching trips to Orenburg, Russia; Maputo, Mozambique; and recently to Istanbul, Pakistan.

## BETH MADISON

Beth Madison has served the Union University School of Adult and Professional Studies for 16 years. She has taught at the college level for 23 years at five different universities. At Union, she teaches Biology 100, Physical Science, the Honors Creation course, and adult studies science courses. Her favorite activities include reading, walking in the woods or on the beach, cooking, and spending time with family.

## ERIC D. MARVIN

Eric D. Marvin is Assistant Dean and Professor of Graduate Studies in Education at Union University-Hendersonville. A native of California, Marvin has taught full time for almost 15 years in Christian higher education, and he has served on both the Germantown and Hendersonville campuses of Union. He holds a Doctor of Education degree in Instructional Design and Technology, and he has presented at numerous international, national, regional, and state conferences. He and his wife, Susan, reside in Nashville and have two daughters, Elizabeth and Grace.

## THOMAS R. ROSEBROUGH

Thomas R. Rosebrough serves as University Professor of Education and was the long-time Executive Dean of the College of Education and Human Studies at Union University. He holds his Ph.D. from Ohio State University in Early and Middle Childhood Education. He has taught at all levels, from elementary school through college, from undergraduate through doctoral education. He is lead author of *Transformational Teaching in the Information Age* (2011, ASCD). He has published book chapters and articles in numerous journals nationally and internationally and has presented keynotes throughout the United States. During his leadership tenure of 21 years at Union, the School of Education was nationally recognized as a Model of Excellence for Moral/Ethical Dimensions in a Learning Community.

## STEPHANIE L. STEELE

Stephanie L. Steele is Assistant Professor of Education (Research) at the Hendersonville campus of Union University. She specializes in statistical methods in education research and teaches the statistics series for all doctoral students in the School of Education. Receiving her Ph.D. in education policy from Vanderbilt University, she has presented her work nationally at the annual conference of the American Educational Research Association. Steele is also a health and fitness consultant and enjoys spending time with her husband and four children.

## DAVID WARD

David Ward was born in Spruce Pine, NC, but raised in Tampa, FL, where he obtained a bachelor of science in physics from the University of South Florida (USF) in 1978. He then taught for one year at a Christian school in Tampa, followed by a year working at an engineering testing lab. Ultimately, he returned to USF and earned a master's degree in plasma physics. He earned a Ph.D. in computational statistical physics in 1986 from North Carolina State University. He then served for eleven years as an assistant professor of physics at Florida Southern College in Lakeland, Florida. He then moved to Union where he has now spent 22 years. Ward has been married to his wife, Ginny, for 41 years, and they have two children, Katherine and David.

