

The 4th Symposium of the KOTESOL Christian Teachers SIG

Doing Justice, Loving Kindness, Walking Humbly:

Teaching English in Accordance with Micah 6:8

Handong Global University
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Contents

Epistle to the English Teachers	3
Virgina Hanslien	
Symposium Schedule	4
<i>Ghostis: Relating Hospitality, Language, and Education</i>	5
Nick Lantinga	
Reflections on Teaching in the DPRK	6
Soo Ha Sue Yim	
A Theology of Beauty in the Classroom	9
Elaine Schnabel	
Stepping Out: Treating our Students Like our Neighbors	10
Aaron Seney	
Teaching Students Biblical Critical Thought in Health & Economic Justice	12
Bryan Bissell	
Justice, Mercy, and the Grading Curve	16
Heidi Vande Voort Nam	
Using Christian in History to Teach Justice, Mercy, and Humility	19
Mark Buzby	
Teaching and Speaking: A Teacher and Student Discuss “Walking Together”	21
Gayle Allen Henrotte	
Sangseok Joseph Lee	
About the Speakers	23
Calls for Proposals	25

Epistle to the English Teachers

Virginia Hanslien

To all those called into English language teaching who belong to Jesus Christ, grace to you and peace from God our Father and the Lord Jesus Christ.

First, I thank my God for each and every one of you and the work that you do. I pray that God will strengthen you, fill you with the Holy Spirit, and give you wisdom inside and outside the classroom.

I pray that Christ's example as a teacher will inspire you to be excellent in class. Christ, our Lord, knew the scriptures and taught them well. If you are teaching other Christians, use scripture and prepare your lesson plans well. If you are planting seeds for the gospel, grammar and vocabulary are an important part of the lesson, but they do not have to be the focus.

I also pray that you will follow Christ's example of engagement. He was deliberately provocative. He expressed many things that were not understood immediately. He made people question what they knew and pushed them to think differently. As you teach, expect that your students will engage you, question you, and challenge you.

As they engage you, you and the students are changing. You are becoming more Christ-like and your students will have paradigm shifts in their thinking. God is working in you and through you.

You are representing our Lord and Savior. He was the epitome of justice, love, mercy, and humbleness. Treat your students fairly, love them, and remember what it was like to be a student. It will keep you humble, compassionate and merciful in the classroom.

Also, take a moment before class to pray. Ask our Lord, how do you see my students? This is important when they challenge you with unfinished homework, and half-hearted attempts at English. With vision, you will be able to treat your students with kindness and respect, listening to them carefully, and welcoming their questions.

Importantly, wherever you are, remember that you are part of a community of believers, a global community of Christian English language teachers. When you feel alienated, remember that the Israelites also felt alienated from God during the Exodus. But they were not. God was working to bring them into the promised land.

Lastly, do it all in love. Christ's life on this earth, death, and resurrection needs to be reflected in you through the leading of the Holy Spirit.

May the grace and peace of our Lord Jesus be with you as you teach.

(Inspired by the CELT 2012 Conference in Hong Kong)

Symposium Schedule

time	Global Language Center First Floor Lobby
9:30-10:00 AM	Registration

	Room 304
10:00-10:20 AM	Welcome and opening prayer
10:20-11:40 AM	"Ghostis: Relating Hospitality, Language, and Education" Nick Lantinga Handong Global University
11:40-12:30 AM	"Reflections on Teaching in the DPRK" Soo Ha Sue Yim University of Bath
12:30-1:30 PM	Lunch break

	Room 304	Room 303
1:30-2:20 PM	"A Theology of Beauty in the Classroom" Elaine Schnabel Kosin University	"Stepping Out: Treating our Students Like our Neighbors" Aaron Seney Keimyung University/ Daebong English Fellowship
2:30-3:20 PM	"Teaching Critical Thought, Justice & Life Change with Biblical Health and Economic Principles" Bryan Bissell Kyungshin University	"Justice, Mercy, and the Grading Curve" Heidi Vande Voort Nam Chongshin University
3:30-4:20 PM	"Using Christians in History to Teach Justice, Mercy, and Humility" Mark Buzby Handong Global University	"Teaching and Speaking: A Student and a Professor Discuss Walking Together" Sangseok Joseph Lee & Gayle Allen Henrotte Handong Global University

	Room 304
4:30-5:00 PM	Reflection and Prayer

Ghostis: Relating Hospitality, Language, and Education

Nick Lantinga

Several years ago a starlet described a rival as a “frienemy”—as someone who was something between friend and enemy. Interestingly, a similar formulation can be traced back several thousands of years ago to the root of what we now refer to as hospitality. This participatory lecture investigates some of the linguistic paths that give rise to our understanding of hospitality. From a greater understanding of this network of cross-cutting terms, we hope that language educators can develop new classroom practices.

Reflections on Teaching in the DPRK

Soo Ha Sue Yim

North Korea is one of the few remaining closed countries in the world and little is known about its education. Understanding the North Korean educational system requires understanding its history and the influence several major socio-political transitions has had on its educational policies. The purpose of this presentation is three-fold: first, to provide an overview of the education in North Korea from 1910 to the present; second, to share about my experience teaching English in Pyongyang in the summer of 2011; and finally, to discuss practical ways Christian educators are able to make lasting positive imprints in environments where outward expressions of Christian faith are restricted.

The North Korean education has undergone several changes in the past 100 years. By the early 20th century, Korea had a progressive education system with as many as 3,000 private schools established by western missionaries. These schools followed a western model and curricula, and provided educational opportunities to both boys and girls (Savada, 1994; Pak, 2004).

In 1910, the education system changed abruptly when Korea was annexed by Japan. Japanese became the only official language and Koreans were forbidden to speak Korean (Hart, 1999). Educational opportunities were severely limited and mainly served the purpose of keeping Koreans in subordinate roles and moulding them into loyal subjects of the Japanese Emperor (Savada, 1994; Pak, 2004).

After World War II, Korea was placed under the trusteeship of the United States to the south and the Soviet Union to the north of the 38th Parallel (Savada, 1994). The decision to appoint the Soviet Union to oversee the self-government and independence of North Korea had a direct impact on its education, which saw enormous progress. Modeling the Soviet Union's education system, famous Soviet pedagogies were used (Reed, 1997) and the government revived the Korean language, embarked on a literacy campaign and reported having ended illiteracy (Reed, 1997; Lankov, 2003 cited in Pak, 2004).

During the years after liberation, tension had been rising between the North and the South. Dr. Rhee was elected as the first president of South Korea, renamed the Republic of Korea (ROK), and Kim Il Sung was elected as premier of North Korea, renamed the Democratic People's Republic of Korea (DPRK) (Baik, 1994; UNICEF, 2003 cited in Pak, 2004). In an attempt to force a united communist country, Kim Il Sung led an attack on South Korea with the backing of the Chinese and Soviet. American troops intervened and so began the start of the Korean War (Savada, 1994).

The Korean War, which was from 1950 to 1953, further separated the north and the south and brought chaos and destruction everywhere. By the time the armistice was signed in 1953, the two Koreas were in devastation. Hardly any modern buildings were left standing in North Korea (Savada, 1993). A reported 88% of physical classrooms and 72% of schools that existed before the war was destroyed in South Korea (Kang as cited in Pak, 2004) and nearly all the progress made during the Japanese liberation was lost.

After the Korean War, the status of the English language plummeted in North Korea. North

Korea viewed English as the language of their arch-enemy the "American Imperialists," who were seen to be as equally bad as the "Japanese Imperialists" (Baik, 1994; Song, 2002). The nation went through a purification of the Korean language, purging any traces of Japanese or western influences from the language. (Baik, 1994; Song, 2002).

In contrast, North Korea kept close ties with the Soviet Union (Lankov, 2000) and Russian became the only foreign language taught in North Korea (Baik, 1994; Song, 2002). In the decade following the Korea War, North Korea gained experience and strength under the strong leadership of Kim Il Sung. The country successfully broke away from and began rejecting Soviet conventions to form their own Korean-nationalistic *Juche*² identity and policies (Thomas, 1983; Baik, 1994; Pak, 2004; Lankov, 2000).

It was not until 1964 when English education first returned to North Korea. The Central Committee of the North Korean Workers' Party issued an edict to promote foreign language education (Song, 2002; Baik, 1994). According to Song (2002), English education emerged more as a means of idolizing Kim Il Sung and promoting the North Korean Communist ideology than as the global lingua franca. In the 1970s and 80s, Kim Il Sung attempted to export the *Juche* ideology to third world countries and to non-aligned nations in an effort to help them "in their struggle against imperialism" (Reed, 1997:171). To do so, English was needed.

The North Korean government has taken clear initiatives to improve its population's knowledge of English. Since 2000, Kim Jong Il, Kim Il Sung's son and successor, allowed foreign teachers into the country to teach English (British Council, 2008; Trinity Western Magazine, 2008). I had the great privilege of being one of these teachers in July 2011.

I will share an overview of my personal experience of teaching in North Korea, together with the challenges leading up to the trip, joys and struggles during my stay and my reflections afterwards. A slideshow accompanied with stories of different experiences with the students, in and out the classroom, times spent with fellow colleagues and local North Koreans, and expeditions in and around Pyongyang will also be shown.

As Christian educators, we have the opportunity to reflect the beauty of Christ in the classroom, even in environments resistant to the Christian faith. My experience of teaching students in a closed country with radically different worldviews, illustrates how Christians can break down false understanding and mistrust of the Christian faith through actions, character, love, servant hood, and faithful obedience to God. Likewise, students in open democratic countries such as South Korea will see the heart, character and lifestyle of their Christian teachers.

¹ "*Juche* is most often translated as 'self-reliance' or 'self-identity', but the meaning is imprecise and it can also refer to national pride, national assertiveness or national identity, depending on the context." (Bung, 1981:176, as cited in Reed, 1997).

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- Reed, Gay Garland. "Globalisation and Education: The Case of North Korea." *Compare* 27.2 (1997): 167 - 178.
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A Theology of Beauty in the Classroom

Elaine Schnabel

Korean EFL students know well the value of beauty, and Western EFL teachers know too well the interest their students take in appearance. This presentation will discuss concepts of beauty—Christian and secular—held by students, how they can be discussed in a biblical way in the classroom, and the importance of word choice in English. Differences between Korean and Western values of beauty will be emphasized and both examined in light of God's intention for his creation. Some questions that will be addressed include, "What is beautiful and what makes it so?" "What is God's relationship with beauty?" "What does 'beautiful' mean and when should the word be used?"

Answers from students of varying levels (college freshman to senior) in a variety of classes (composition, conversation, literature) will provide insight into Korean youths' views of beauty. Many students, both Christians and non-Christians, have never examined their own presuppositions about beauty. Though most note the physical differences between Korean and Western beauty standards, they haven't yet noticed the implicit values that go into those standards, nor have they seriously considered a Biblical perspective on beauty and what values Christians ought to promote in a theology of beauty. The questions and in-class assignments intend to trigger a thought-process in that vein. Students' answers will provide a solid base of data from which to draw conclusions on how to better approach perceptions of beauty, both explicitly and implicitly, in their classroom. The hope is that we, as educators, can encourage a Godly perspective of beauty in our students so as to enable a God-honoring self-image and promote accurate and edifying word choice in our students.

Stepping Out: Treating our Students Like our Neighbors

Aaron Seney

How do we view our work? Is it just something to do between weekends? Is it simply what we do to earn money? This workshop will help to uncover some of the excuses that we use to prevent us from serving our students in more effective ways. Using the Parable of the Good Samaritan (Luke 10:25-37) as a model we will identify ways to view our students as our neighbors. Issues such as balancing the need for class discipline as well as extending mercy will be discussed. Suggestions will be made on how to select individual students to mentor. Though it is not easy to step out and be vulnerable, it is essential so that we can not only help our students improve their English but more importantly tangibly experience the love of Christ.

A man traveling on the dangerous road from Jerusalem to Jericho was attacked, robbed, and left for dead. Two respectable people passed by, a priest and a Levite but they did nothing to help the man. What kept them from stopping? Maybe they justified themselves by saying that they had more important things to do. Or maybe they didn't even give him a second look. Jesus tells this parable in the book of Luke 10:25-37. In it Jesus explains that this man's savior was an unlikely character according to the Jews who were listening: a Samaritan. What is impressive about the Samaritan's kindness, however, is not just that he stopped to help but the length to which he was willing to go to ensure that the man survived. He sacrificed his time, his money, and his comfort.

Fast forward several thousand years to today. As English teachers we might be removed from dangerous environments but as Christians we are still responsible to live out the second greatest commandment to "Love our neighbor as ourselves". To do this we first must come to the realization that our neighbors are anyone we come in contact with at any given moment including our students. To treat them like neighbors will require us to be vulnerable and risk loss. And yet as we do this we will be able to make an impact on more than just their English ability. There are several possible ways that we can step out and serve our students beyond the class room. First of all, we can make ourselves available. Even if we see hundreds of students in any given week a few can be selected for special mentoring and interaction per semester. Another important thing we can do is to watch our students and learn to see them as individuals rather than just members of a class. Along with this we can find ways to show mercy to students with discipline problems or difficulties in class by seeking them out and trying to learn their stories. Now this is not to presume that there are already many who are doing these things and more. But it is a challenge to see teaching English for what it is: a tremendous opportunity to impact the lives of students for now and eternity.

Discussion Questions

1. The Priest and Levite made excuses that they didn't have time or had more important things to do than help the wounded man. What are some excuses you might make? I will be ready to help when _____.
2. What are some hindrances that EFL teachers might face when seeking to have a greater influence over students?
3. How can living cross-culturally affect our attitudes in the classroom?
4. How can we balance our need to have a personal life with our need to be excellent in the classroom?
5. Can you share a personal story of an experience when you sought to develop an appropriate relationship with a student outside of class? Was the experience positive or negative?
6. How can we balance the requirements of discipline and academic excellence with the occasional student who needs mercy or a second chance?

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Teaching Students Biblical Critical Thought in Health & Economic Justice

Brian Bissell

How can I tolerate your merchants...[and] the rich among you [who] have become wealthy through extortion and violence." Micah 6:11-12
 "Poverty is death in another form." Latin proverb

ISSUES & QUESTIONS:

1. **SUCCESS & CRITICAL THOUGHT:**

What is success? How many kinds of success are there and which are important to you?

In his book "Guns, Germs and Steel" and TED presentation, Professor Jared Diamond (UCLA) says that nations mostly succeed or fail because of the environment (location, location, location) and pride: 1) the available resources and their use/misuse (forests, water, gold, etc.) 2) climate change 3) helpful surrounding nations 4) surrounding enemy nations and 5) whether a nation is open to learning solutions from other cultures.
 (see http://www.ted.com/talks/jared_diamond_on_why_societies_collapse.html)

Q: It's crucially important for students, professors & everyone to think critically about what establishments teach. Do you agree with Dr. Diamond? Do these environmental factors explain all the success of nations or are there others?

Dr. Niall Ferguson (Harvard) disagrees, citing South/North Korea and East/West Germany that have a similar environment/location, but very different levels of success. Dr. Ferguson lists 6 "killer apps" that helped nations succeed (and claims there are not less or more than these 6): competition, the scientific revolution, property rights, modern medicine, the consumer society and the work ethic. He emphasizes that success comes from following "**rules based on reason**". (see http://www.ted.com/talks/niall_ferguson_the_6_killer_apps_of_prosperity.html)

Q: Do you agree more with Dr. Diamond or Dr. Ferguson? Why? Do you think there are other "rules based on reason" that influence the success/failure of nations? What rules based on reason influence the success of individuals?

2. **BIBLE ANSWERS--RULES BASED ON REASON:** In Deut. 4:5,6 God promises that following His rules will demonstrate our wisdom to the world. God gives "**rules based on reason**" throughout the Bible relating to critical thought, finding truth, economic justice, health/health justice, success, human rights, eternity, etc.

Q: What Bible "**rules based on reason**" can be useful to help us think critically about solving

economic, health and other injustices and human rights issues? (match Bible verses & other quotes with the value they match in a vocabulary activity and then discuss, add more ideas and rank them in order of importance.) Which rules/principles need to be implemented at individual, church, academic or government levels?

3. **ECONOMIC/HEALTH INJUSTICE FACTS:** Economic injustice has intrinsic connections to many of the worst human rights injustices today. 1.5 billion live in extreme poverty causing hunger (1 person dies every 4 seconds). Economic injustice provides fertile ground for crime, terrorism, gangs, war, slavery (sex, debt, chattel and other types) and many other societal injustices. When people are desperate for their basic necessities (or if they are dead), they won't be very receptive to spiritual matters. All of these are certainly some of the reasons why God put such a huge emphasis on economics in the Bible. 2 great human rights leaders recognized the great significance of these areas:

"Poverty is the worst form of violence." Gandhi

"Of all the forms of inequality, injustice in health care is the most shocking and inhumane." Martin Luther King

Hunger doesn't just cause death, it cripples national potential and progress, even in places like America (where ~1 in 4 American kids can't access healthy food consistently and some suffer/die from malnutrition).

"Good nutrition, particularly in the first three years of life, is important in establishing a good foundation that has implications for a child's future physical and mental health, academic achievement, and economic productivity." <http://feedingamerica.org/hunger-in-america/hunger-facts/child-hunger-facts.aspx>

~1.5 million people die from hunger every year and hunger kills more than AIDS, malaria and TB combined (<http://www.wfp.org/hunger/stats>). But paradoxically, up to 3 million a year die from obesity. The costs of treating 5 largely preventable major diseases (cancer, diabetes, mental illness, heart disease, and respiratory disease) may reach \$47 trillion by 2030 (<http://www.weforum.org/news/non-communicable-diseases-cost-47-trillion-2030-new-study-released-today>), exacerbating the economic problems that already cause deprivation around the world.

4. **HOW THE BIBLE'S "RULES BASED ON REASON" SOLVED PROBLEMS PAST/PRESENT:**

Several seminal books have proven that Christianity pioneered most human rights for humanity ("How Christianity Changed the World" by Dr. Alvin Schmidt and "The Book That Made Your World" by Vishal Mangalwadi (see Google books) and we continue to be very active in this, especially in health and economics areas.

A) Christians pioneered most areas of human rights starting with areas such as advancing the sanctity of life by fighting against infanticide. Christians pioneered health care justice at both private and government levels. The first hospital was built by St. Basil. Wealthy Christians and

churches were the first to build private hospitals and Christian state leaders like Charlemagne built many public hospitals. Bible health science and Christian scientists have saved several billion lives (Florence Nightingale, Louis Pasteur, Mendel, Norman Borlaug, Lister, Jenner, Semmelweis, George W. Carver, James Grant w/UNICEF) and continue to do so (<http://www.worldlifeexpectancy.com/what-adventists-mean-to-you>).

List of human rights Christians pioneered: <http://www.truth-is-life.org/GoodLifeEvidence.html>

B) OT and NT people at times eliminated extreme poverty (ex: David/Solomon's time & Acts 2:42-27; 32-35). The Jubilee2000/ONE Bible based anti-poverty campaigns (using just 3 of 16 Bible economic principles) have cancelled billions of dollars of unfair debt and saved millions of lives and continue to fight for justice in this area.

C) The only just economic foundations according to the Bible and 1000s of geniuses (including atheists) are:

- 1) Divide/share the profits of all natural resources equitably (God's standard for Israel in Joshua 15, Eccl. 5:9, etc.) or
- 2) Ensure everyone's basic needs (minimum for Sodom/Babylon in Ez. 16:49, Dan. 4:27) if they work (2 Thess. 3:10).

5. **TEACHING IDEAS/STUDENT RESPONSES/DISCUSSION/LINKS:** Some ideas to use in classes are:

A) LEARN & TEACH: Get informed and teach EFL students topics on human rights, citing the Bible's pioneering influence as possible using normal EFL methods. Encourage students to learn about the problem in their 1st language.

<http://www.truth-is-life.org/jubileeeconomics.html>, <http://eslmission.truth-is-life.org/resources.php?id=5>,

<http://www.alienteachers.com/3/post/2012/01/human-trafficking-eslefelt-lesson-plan.html>,
www.oxfam.org, www.wfp.org/students-and-teachers, <http://ccej.or.kr/>,

<http://mdgkorea.org/home/>, <https://www.sendacow.org.uk>

***400+ films for social change: <http://www.filmsforaction.org/walloffilms/> (F.L.O.W, Capitalism: A Love Story, etc.)

B) THINK/LISTEN/PLAY: Listen often to songs that inspire people on this issue ("We Will Overcome", "If We Are the Body", "Tell Me Why"- Declan Galbraith, "We are the World", "Heal the World"). Play games: www.3rdworldfarmer.com

C) JOIN PROTESTS/CAMPAIGNS: www.one.org, <http://actioncenter.nokidhungry.org/>,
<http://www.live58.org>, groovekorea.com/article/girls-are-not-sale,
<http://www.hopeberestored.org/who-we-are.html>(Onnuri church site)

D) HELP PEOPLE BE INDEPENDENT/FREE: Give money to support poor children, education, sustainable development, job creation & more (Compassion International, ADRA, microloans

and more). Write letters for Amnesty International.

E) VOTE FOR LEADERS (national, local, EFL, etc.), WHO ADVOCATE ECONOMIC JUSTICE

F) PRAY/FOLLOW GOD: Ask God how we can act, live and teach more in accordance with His principles.

EXTRAS: <http://www.johntaylorgatto.com/>&<http://www.fallacydetective.com/>(critical thought),
<http://www.selbl.org>

Q. What other ways can we improve teaching these topics? What practical actions can students implement? How can we deal with student reactions (pro and con) to teaching very differently and including Bible content in EFL classes?

Justice, Mercy, and the Grading Curve

Heidi Vande Voort Nam

Many universities in Korea have a mandatory grading curve, which sets up some students for success and others for failure. In this context, Christian English teachers need to understand what it means to be just and merciful when they assess their students.

Justice is used in several different ways both in the Bible and in general conversation. One aspect of justice highlighted in the Bible is *fairness*. The Bible encourages fairness by teaching us not to show favoritism (Leviticus 19:15) and to use "just balances" (Leviticus 19:35). In language assessment, a fair test is characterized by *validity* (the test measures what it is supposed to measure) and *reliability* (the same performance would get the same score if evaluated again). In obedience to Leviticus 19, Christian teachers should work to make their tests reliable and valid.

Another type of justice, which receives more attention both in the Bible and in the Christian tradition, is *retribution* (Wolterstorff 2006). The wicked are punished. Cheaters are failed. Justice is served. This is the type of justice is problematic because it seems to conflict sharply with God's mercy. As teachers, we also feel this conflict when must choose between the justice of a failing grade and the mercy of a pass.

Retribution and mercy are both connected a third type of justice. Wolterstorff (2006) points out that both the retributive justice and the mercy of God presume the existence of "*primary justice*," the justice that comes when people live in right relationship with one another and with God. When this primary justice is violated, it ignites God's righteous anger. Through his mercy, God restores primary justice by drawing people back into right relationship.

The grading curve has a complicated relationship with primary justice. On the one hand, the promise of grades and the threat of failure serve to define the relationship between teachers and students. Grades increase commitment to the course and encourage both students and teachers to aim for greater achievement. On the other hand, the grading curve can harm relationships in the academic community. Christians should desire good for others; however, if teachers know that they must award some mediocre grades at the end of the course, these teachers may start to hope for a few mediocre performances to match the available grades. Likewise, if students know that their chances of success depend upon other students' relative failure, these students may not wish that their classmates do well. Furthermore, bad grades often discourage the students who need the most support. Fear of losing points for errors can also prevent students from do the linguistic experimentation necessary for learning.

Christian teachers who must work with a grading curve can show mercy by working to heal the wounds caused by the curve. Instead of awarding letter grades for all student work, teachers may explore other means of holding students accountable. Teachers can encourage weaker student by creating opportunities for them to notice their own progress. Teachers can also direct their own attention toward their students' successes by creating positive grading rubrics. If they include descriptive feedback with assessment, teachers can encourage further growth. This type of assessment can benefit the class if it informs learning and teaching. By using cooperative learning, teachers can encourage students to support one another.

Task 1: A fair test is both reliable and valid. Which test has the greatest reliability? Which one has the greatest validity?

<p style="text-align: center;">Speaking Test 1</p> <p>Fill in the blanks:</p> <p>1. Where ___ you born? (a) was (b) did (c) were (d) have</p> <p>2. Where ___ you live? (a) was (b) did (c) were (d) have</p>	<p style="text-align: center;">Speaking Test 2</p> <p>Instructions: Look at the photograph. Ask as many questions as possible about the experience. 60 seconds.</p> <table border="1" style="width: 100%; border-collapse: collapse; margin-top: 10px;"> <thead> <tr> <th style="width: 12.5%;">Score</th> <th style="width: 12.5%;">Grammar</th> <th style="width: 12.5%;">Content</th> <th style="width: 12.5%;">Fluency</th> </tr> </thead> <tbody> <tr> <td>A</td> <td>excellent</td> <td>excellent</td> <td>excellent</td> </tr> <tr> <td>B</td> <td>good</td> <td>good</td> <td>good</td> </tr> <tr> <td>C</td> <td>fair</td> <td>fair</td> <td>fair</td> </tr> <tr> <td>D</td> <td>poor</td> <td>poor</td> <td>poor</td> </tr> </tbody> </table>	Score	Grammar	Content	Fluency	A	excellent	excellent	excellent	B	good	good	good	C	fair	fair	fair	D	poor	poor	poor
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D	poor	poor	poor																		
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Task 2: Not everything needs a letter grade for accountability. Could you use any of the following methods to hold students accountable for any of the following tasks? Can you add any methods?

Methods of Holding Students Accountable	Tasks
<ul style="list-style-type: none"> - pass/fail - report results to the class - performance - display of work - self assessment - conference with the teacher - 100% from each student = class pizza party - 	<ul style="list-style-type: none"> - free reading (homework) - paragraph writing - vocabulary quiz - storytelling - small group discussion - role play - -

Task 3: Which rubric helps the teacher to notice students' achievement in a writing class?

Rubric 1		Rubric 2	
score	Grammar	score	Grammar
A	Few errors in grammar and mechanics	A	Uses some of the sentence connectors we have studied in class (e.g. "although, while") appropriately with proper punctuation
B	Several minor errors in grammar and mechanics	B	Uses common conjunctions and some conjunctive adverbs (e.g. "however") appropriately with correct punctuation.
C	Frequent errors in grammar and mechanics but meaning is generally clear	C	Uses common coordinators like "and, but, so" and subordinators like "because."
D	Serious errors in grammar and mechanics interfere with comprehension	D	Writes in short sentences.

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- Wolterstorff, N. (2004) "Teaching for Justice: On shaping how students are supposed to act." In (Stronks & Jodersma Eds.) *Educating for Shalom: Essays on Christian Higher Education*. Eerdmans.
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Using Christians in History to Teach Justice, Mercy, and Humility

Mark Buzby

There are many good examples of Christians in history and around us to show God's love, humility, mercy, and justice to teachers and students. The purpose of this workshop is to encourage teachers to use historical Christians and role models to teach English and Christian character education.

There are many ways to integrate faith and learning in our classrooms. Research into effective character education programs shows that giving students clear role models is important for character education (Berkowitz 2011). In fact, the apostle Peter in I Peter 2:21 uses the Greek word "hypogrammos" that can mean a teacher's model of an alphabet for students to copy in reference to following the example of Christ (Stott 2008). We can learn from others who have copied Christ's life.

What do William Tyndale, Corrie ten Boom, and William Wilberforce have in common? All were Christians who faced injustice with humility and God's mercy. I have used these people as writing and discussion prompts as well as lessons tied to a reading skill such as looking for facts, opinions. We look at Corrie ten Boom's experience of forgiveness toward a former prison camp guard as a lesson prompt. These kinds of Christian faith models are lacking in English education materials (Smith 2000).

Also, I lead a time for reflection on choosing examples of famous Christians and other Christian heroes for EFL lessons. How can we use these stories to show justice, mercy, and humility in Christ, and learn from them? Micah 6:8 can be simple rubric for asking questions. I show a website with EFL activities for famous people (Banville 2008).

In summary, giving students examples of Christians in history and modern Christian role models can help students grow in their faith and character development. There are many witnesses who have been examples for Christians according to Hebrews 12:1-3, and Jesus Christ is our ultimate historical example and role model. We can learn to be more like him and others in justice, mercy, and humility as we use Christian examples in EFL lessons.

Questions for Discussion:

1. How have you been integrating faith into your classes? Have you used any famous Christians or role models?
2. What famous Christians can you think of now that you might use in the future for your lessons?
3. Choose a person and story that you are familiar with. Use Micah 6:8 to ask questions about person and story. What could God be showing you through the person? What did God require of the people in the story?
4. What points related to justice, fairness, mercy, kindness, humility, and service can you find?

5. Do you consider yourself to be a historical person or role model for following Christ? Why or why not?

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<http://www.character.org/wp-content/uploads/2011/12/Understanding-Effective-Character-Education.pdf>. 3.
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Teaching and Speaking: A Teacher and Student Discuss "Walking Together"

Gayle A. Henrotte

Sangseok Joseph Lee

The weakest aspect of English teaching at the university level in Korea is speaking. Partly responsible for this is the focus on written tests, but more importantly, is the cultural pressure. The native speaker of English lives in a world very different from Korea, in an environment where expressing one's opinions at any age is important and fostered. How can cultural sensitivities be overcome so that professors of English in Korea and their students are comfortable communicating in such a language?

This presentation illustrates how we can learn to speak effectively at home. We must risk going through each step, whether or not these steps are willingly taken. This is God's way of teaching us.

The presentation is focused on the experience of a Handong University student who went abroad to learn English and was willing to humble himself. He succeeded but realized that learning to speak another language is best done at home despite admonitions to "Go abroad to practice!" Those of us learning a foreign language must not be embarrassed by so-called "mistakes," which are NOT really mistakes. This is because we sometimes do not "know" a word is NOT an error! This will be made clear in the student's experience as he, step-by-step, learns to communicate with people in the West.

The teaching of a different language to students requires incredible energy and patience. However, more than this, the sound of the language needs to be present in the classroom. It needs to be heard and spoken. Someone, as Our Lord's representative, needs to take the initiative, be humble, and demand not perfection but communication. Who takes this approach in the Korean English classroom?

What is it in Korean culture that shuts out conversation in a foreign language and demands only perfection in speaking? Our Lord does not demand that of us. Anyway, what is "perfect" speech? Impossible! Perfection is not human. We must all be willing to acknowledge that we will make mistakes, and that we need, as teachers, to take the initiative.

The weakest aspect of the teaching of English here in Korea is the continued presence of Korean in the classroom. This is natural, considering the focus on preparing students for written examinations. But look at what is happening! When Korean teachers explain the new language in their native language, what message is being given to the students? Are they to speak English only "formally" and "perfectly" or not at all?

A major difficulty for Koreans is learning extensive English vocabulary. For most words in English, there are at least ten different but similar terms, and each is used in a specific situation. Perhaps, more burdensome, are the articles (a, an, the). Gird yourselves to have trouble here, but

do not worry. Nouns will carry the message well enough. I am speaking of ordinary conversation which must be comfortable. There is no guide for such an experience other than your desire to communicate. This is a "must" in the classroom. The attitude of the teacher towards speaking "colors" the student's attitude toward the language.

This presentation will be held as a dialogue between a Korean university student, the audience, and a Handong professor, a native speaker of English.

About the Speakers

Bryan Bissell has been teaching English to all ages in Korea for ~17 years. He started 2 language institutes and now teaches English at Kyungsoong University in Busan. He researches and develops English teaching materials focusing on

- A) using effective EFL methodologies to improve linguistic ability in practical life skill topics
- B) showing students through science, history and the Bible, how God has already greatly impacted their lives in positive ways as a way to influence them to honor their Creator and make a positive impact on society. Contact info: bryan@truth-is-life.org,

Mark H. Buzby is from Minneapolis, Minnesota and has been teaching in Korea for 16 years. He studied Speech and Communication at the University of Minnesota and Theology and Christian Education at Fuller Graduate School of Theology. He currently teaches at Handong University in Pohang, S. Korea and can be reached at mhbuzby@hotmail.com.

Virginia Hanslien is co-facilitator of KOTESOL's Christian Teachers Special Interest Group (CT SIG). She is currently a full-time lecturer at Korea University's Sejong Campus. Her professional interests include motivation, intercultural communication and professional development. Virginia received her MA in Intercultural Studies from Prairie Graduate School, an association of Prairie Bible Institute, in Alberta, Canada.

Gayle Allen Henrotte graduated from Vassar College, and holds the PhD in Historical Musicology from UNC-Chapel Hill, and the PhD in Germanic Linguistics from UC-Berkeley. She was a Rotary Fellow at the University of Vienna, and held faculty positions at Mississippi College for Women, Cleveland State University, and in the ESL department for 20 years at Mt. San Antonio College in Walnut, California. In ESL teaching, she learned to listen to her students. Since joining the faculty of Handong University in 2009, Dr. Henrotte has continued learning how to listen and love. She can be found sitting in her book-filled and photograph-filled writing center for hours on end, helping students write with clarity.

Nick Lantinga After receiving a PhD in Political Philosophy from Loyola University Chicago, Nick Lantinga served as the Executive Director of the International Association for the Promotion for Christian Higher Education—an international network and training organization for those committed to Christian higher education. He now serves as an Associate Professor of International Studies at Handong Global University. He and his wife Sherri are raising their children Sam, David and Elisabeth.

Sangseok Joseph Lee is currently a fourth year student in Business and Economics at Handong University. He has done volunteer work for a year in England, as well as a year-long internship for the Small Business Association in Washington, D.C. After graduation, he hopes to establish a business.

Elaine Schnabel graduated from Calvin College in 2011 with a degree in English. She beat the odds and avoided cardboard box living arrangements by moving to Korea to teach at Kosin University. She plays soccer wantonly, writes copiously, and loves adverbs. On her vacations she both likes to travel and go home to visit her family. In the fall she will be attending Purdue University for a Master in Communication.

Aaron Seney, originally from the U.S., has been living in Daegu, South Korea since 2001. After graduating from the Moody Bible Institute with a degree in Missions, he taught at the Global Christian School of Daegu for five years. Since his marriage in 2005, he has taught at the Daegu University of Foreign Studies and the Yeungnam College of Science and Technology. He completed his Master of Divinity degree from Liberty University in 2012, and he is now working full time as the pastor of the Daebong English Fellowship at the Daebong Presbyterian Church and teaching part time at Keimyung University. ajseney@yahoo.com www.daebongenglish.org

Heidi Vande Voort Nam is co-facilitator of KOTESOL's Christian Teachers Special Interest Group. As a member of the Korea Teacher Training (KTT) division of KOTESOL, she provides teacher training for KOTESOL chapters and outside organizations upon request. Heidi lives in Seoul, where she teaches in the Department of English Education at Chongshin University. She holds an MA TESL/TEFL from the University of Birmingham. Heidi may be contacted at heidinam@gmail.com.

Soo Ha Sue Yim was the Coordinator of the English Program at Samsung Art and Design Institute, but is taking the year off to rest and complete her thesis for an MA TESOL. She is an Oral and Written Examiner for several of the University of Cambridge ESOL Examinations and holds an MA EMD and DELTA. Her interest is in language testing and the North Korean education system.

Calls for Proposals

The KOTESOL 2013 International Conference is a forum for educators to share their ideas, innovations, experience, and research findings in English language teaching (ELT). This year, the Conference will be exploring the actual and the desired roles of classroom practice in informing ELT and SLA theory. This is reflected in the Conference theme:

Exploring the Road Less Traveled: From Practice to Theory

We are planning a conference that will have people returning to their workplace with practical applications, useful experiences, and fresh ideas. We invite proposals for workshops, research reports, demonstrations, colloquia, and poster presentations. We also invite 101 Series proposals. These basic sessions each cover best practices in one ELT area.

Proposals on topics that address the Conference theme will be given preference, but academic proposals from all areas of ELT will be considered. Proposals may come from KOTESOL members and non-members alike. However, all presenters must be members of KOTESOL at the time of the Conference.

Presenters may submit multiple proposals, which will undergo blind vetting. However, no more than two proposals will be accepted from any one person, and KOTESOL National Conference 2013 presentations will not be considered. All presenters will be expected to pre-register for the conference and pay all relevant fees during the pre-registration period, including a presenter registration fee.

Closing date for the receipt of proposals: June 23, 2013

All proposals must be submitted via the web-form.:

<http://koreatesol.org/IntCon2013CallForProposals>

Notification concerning proposal acceptance will be made in late-July.

Direct any Conference Program related inquiries to the Program Committee:

kotesol.2013.program@gmail.com

Extended summaries from accepted presentations may be submitted for the Conference program guidebook. Full-length papers for publication in the KOTESOL 2013 Conference Proceedings may be submitted after the Conference. More information on these options will be sent to presenters.

The Christians in English Language Teaching (CELT) Conference is a professional venue for Christian English teachers and researchers dedicated to the development of English Language Teaching (ELT) with a Christian perspective. Since its inception, CELT has been gathering specialists from all over the world to pursue the integration of Christian faith with the vocation of English language teaching and scholarship. CELT is also an inspiring opportunity for Christian English teachers/researchers to discuss ELT related issues, enjoy fellowship, and support one another.

The theme of the CELT 2014 is *Intercultural Communication: Globalization and Localization of English Teaching*.

English, indexed with globalization, has not only been serving as a lingua franca for cross-cultural communication but also has had powerful influences on individual nations' economies, educational systems, and sociocultures. Through transculturation, a "process of hybridization whereby globally circulating ideas take on new social and cultural configurations locally" (Pennycook, 2007, p.46), English has been discursively situated in many local contexts. However, this localization of English can be perceived ambivalently by many non-western communities as well as EFL/ESL learners. Many local states are forced to embrace English to respond to the socioeconomic demands of globalization, but this process is often contested due to competing linguistic agencies and cultural issues, complicating the teaching and application of English in global and local contexts.

This conference will focus on taking a Christian perspective to identify what approaches can be used to enhance intercultural communication and create beneficial appropriation of English in local contexts. What are the pedagogies, negotiation strategies, and computer technologies that facilitate the interplay between the local and the global? How are English and multilingualism framed in specific contexts? How can Christian educators make sense of these social and pedagogical implications? How can Christian educators serve as effective mediators to help students learn English/World Englishes, gain awareness/skills/knowledge of intercultural communication, and further develop a sense of respect for language fluidity, cultural diversities, peoples' variety and the creator of all these—God?

Abstracts addressing the conference theme are particularly welcome. In addition, papers may address other areas of relevance to ELT. These include, but are not limited to, various topics that explore how Christian faith shapes their vocation as English language teachers, and how their Christian faith informs, impacts, or infuses classroom practice in diverse settings and contexts.

The Organizing Committee invites proposals for individual presentations (20 or 50 minutes presentation plus 10 minutes for discussion) as well as round table discussions/workshops/colloquiums (50 or 80 minutes presentation plus 10 minutes for discussion). All proposals should be received by August, 15, 2013.

*The important dates are:

Early submission: July 15, 2013

Proposal deadline: August 15, 2013

Conference: May 23-25, 2014

Full details of the conference can be found at the CELT website:

<http://www.celtconference.org/index.html>