

Chronicles of Hope

(Christian English Language Educators in Korea and Abroad)

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Welcome to our seventh issue of the Christian Teachers' Special Interest Group's Newsletter! We are as excited that you have taken the time to read about what is involved with good teaching.

Good teaching involves a number of inter-related themes: sound linguistics, depth of pedagogical theory, a healthy respect for accepted praxis, enthusiasm for the craft, a love for people, motivation to help others. All of these come together with God at the core of what they do.

Good teachers are passionate teachers; we like to discuss our art. We want to learn from others in similar contexts, and share what we know works. It is in the pursuit of these ideals and goals as well as a drive for practical excellence that this newsletter receives submissions from teachers in Korea and abroad.

We are blessed to have a number of profile pieces for this edition. Cheryl Woelk and Abby Long both teach for Connexus. They both use a restorative justice paradigm

in their classrooms that explain in more detail.

The next profile piece is about Jim Hwang. He has only been in Korea for a short time, but he is having an impact on students, colleagues, and anyone who meets him. Take the time to read his story and how his wife found her father after over 30 years of separation due to a family conflict.

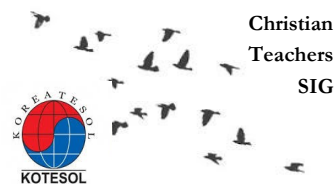
In this edition, there are two book reviews. Kitty Purgason's *Professional Guidelines for Christian English Teachers* is reviewed by Heidi Vande Voort Nam. This book presents the English classroom as a place where ideas are exchanged and it depicts the Christian faith as one set of ideas to engage in.

Jan Dormer's *Teaching English in Missions* is reviewed by Hansung Kim. The practicality of this book cannot be underestimated for those who are thinking about teaching English as missionary outreach. She has many thoughtful points.

May God bless you as read this newsletter, reflect on new ways to connect faith

and teaching, and make new connections in your classroom.

Virginia Hanslien (Editor)





“A teacher who walks in perfection of heart and has a willing mind and desire will please the Lord in all aspects of Life.”

The ABC's of Christian ELT

This piece has been written to encourage you in your call to teach English in a way that is pleasing to our Lord.

A is for **Appreciation**. Sometimes students do care enough to bring you an apple or cookie. It is a small gift of encouragement given back to you.

B is for **Busy**. In the midst of the busyness and frustration, take a moment and remember the real reason you are teaching. It isn't for praise or satisfaction. It is an offering to our Lord that pleases him.

C is **Christ**. He is at the center of all we do.

D is for **Divine Presence**. Your presence in the classroom represents Christ. Your demeanor, attitude, and appearance denote His Presence.

E is **Excellence**. Do your utmost to teach well, for this is the major testament to your work as a teacher.

F is for **Faithfulness**. Excellence and faithfulness work together to show a life committed to Christ.

G is for **Growth**. I know that you know that growth takes time and the seeds you are planting in young hearts and minds will grow and bring forth fruit, even if you might not see it yet.

H is **Heaven**. Keep looking up to heaven and praying to God when you come to situations where you just don't know what to do.

I is for **Intelligence**. Your

thoughtful, intelligent mind is encountering other minds, encouraging them to develop their intellect, to grow and to change.

J is for **Jesus**. He sees it all. He encourages it all. He is with you through it all.

K is for **Kingdom**. You are building God's kingdom in the classroom.

L is for **Lesson Planning**. God sees the long hours of effort and the shed tears of frustration over students not understanding. He knows your biggest frustrations and your deepest hurts. He doesn't overlook you. And He doesn't take you for granted.

M is for **Money**. God will give you enough to accomplish His purposes through you.

N is for **No**. Sometimes it is okay to say no to students when they are being unreasonable.

O is for **Opinions**. Give students ample time to develop opinions. If you teach in Asia, you may be the only person who asks them what they think.

P is for **Perfection**. Christian teachers walk in all the ways of God. A teacher who walks in the perfection of heart and has a willing mind and desire will please the Lord in all aspects of life.

Q is for **Quiet**. It is okay for the English language classroom to have moments of quiet. Students do not

have to be noisy to prove they are learning.

R is for **Righteousness**. To be a teacher of righteousness is a high and holy calling from the Lord. It requires time spent in the presence of God, soaking in the words of the Teacher of teachers, to be spiritually equipped and grow in knowledge of Him, to be rooted deeply in the Word of God, and bear fruits upward for His glory.

S is **Satisfaction**. Your satisfaction comes from seeing Christ in those teachable moments in class.

T is for **Thankfulness**. There are those who will be thankful even though they don't say it directly to your face. There are students in your class who will look back and be thankful for your influence. They may even be the one causing you the most trouble.

U is for **Us**. There is great community of Christian English teachers supporting each other.

V is for **Victory**. We will be victorious in our cause for Christ as we pray and work together.

W is for **Wisdom**. God gives it to those who ask for it.

X is for **Christ**. He is at the center of everything.

Y is for **You**. Your person, your work, your effort, all of you plays a part in God's work in the classroom.

Z is for **ZZZZs**. Sleep when you need it.

Profile Piece: Cheryl Woelk



“Creating a healthy community means students can be free to focus on acquiring language and interaction that a language class requires.”

1) How did you become involved in Christian English language teaching?

I have always loved learning languages for sharing stories and connecting with others. When I had the opportunity in university to do a summer travel program teaching conversational English to middle school teachers at a teacher’s college in China, I jumped at the chance and fell in love with the classroom. Since then, I’ve found every opportunity to continue sharing my love of languages through helping others to learn English.

2) How did you come to Korea?

After returning from my summer in China, I found the ESL department at my university and connected with a number of Korean students who wanted to have some extra English practice. I enjoyed these sessions immensely, began learning Korean, and even acquired a bit of a taste for Korean food. So when I had to do a formal internship for my degree and there were no opportunities to return to China, I was happy to say yes to an invitation to teach English with a peacebuilding focus through a non-profit organization in Seoul. What began as a 6-month internship has become a life-changing experience for which I’m always grateful!

3) What is restorative justice?

Restorative justice is one aspect of peacebuilding and a field in its own right as well. It’s a concept that refers to a way of thinking about justice when harm has been done and in promoting just relationships in communities. While this began mainly in the legal system in dealing with crime, it’s been expanded to educational settings as well.

The term is explained in more detail by Howard Zehr in his book *Changing Lenses* as a contrast to mainstream society’s general understanding of justice as retributive justice. In other words, if an incident occurs, retributive justice usually asks “Who’s fault is this? What punishment do they deserve?” Restorative justice asks “Who has been harmed and in what way? How can things be made right again?” As opposed to the cycles of violence and revenge that often results from retributive justice, a restorative justice perspective promotes healing for victims and oppressors and the development of healthy and safe communities.

4) How does it apply to the language classroom?

Like in any educational setting, language classrooms are places where people

interact, and conflict is a natural part of human interaction. Students and teachers bring their own unique identities, experiences, and ways of communicating and behaving to the classroom which may not be what others want or need. We often call dealing with this “classroom management,” but a restorative justice paradigm moves beyond “managing” behaviour and towards creating healthy, resilient learning communities in which students and teachers can learn to interact in ways that support each other and support each other’s learning.

5) How does it benefit the language classroom?

When students are focused on conflicts and figuring out relationships in the classroom, they can’t focus on learning and their brains are not in a learning mode. Creating a healthy learning community means that students can be free to focus on acquiring language and participating in the interaction that a language class requires. Even more so, language classes are an excellent place to work at learning positive communication skills and for talking through conflict and negotiating differences. Restorative approaches can add real and relevant content to our courses to provide students with practical language skills for real-life problem-solving.

Profile Piece: Cheryl Woelk

6) Can you describe one or two restorative practices that you think are particularly good for the language classroom?

One typical practice used in restorative justice is a Circle Process. Circles are basically a way for everyone to hear each other's voices. The students and teacher sit in a circle and have one item as a talking piece. Whoever has the talking piece and speak and others should listen. A question is asked and the talking piece is passed around the circle. Circles can be used for a variety of purposes. While one purpose could be dealing with a class conflict or problem to solve, it's helpful in the language class even for sharing stories or opinions on a topic.

Another practice related to this is holding regular class meetings. These take place in a regular time set aside weekly. Meetings can be facilitated by the teacher to begin with, but with scaffolded training in process and language students can also take turns being facilitators. Students can put their ideas for topics to add to the agenda in a box during the week and the facilitator can sort through them to choose which to address in the meeting. The meeting might be a place to deal with a problem in the class, to plan a special class day, to reflect on a local event that is affecting everyone, to do community-

building activities, or anything else the students want to talk about. It's an excellent opportunity to practice language for facilitation, following an agenda, taking meeting notes, as well as problem-solving, sharing opinions, and negotiating. Even students in high beginner or low intermediate classes can benefit from the routines practiced in the class meetings to build on their skills for English and for addressing conflict together.

7) How can restorative practices facilitate learning?

Recent research in neuroscience shows we learn in safe environments with strong social connections. Many teachers know this intuitively and work towards this in our classes as much as we can, but restorative justice provides a larger paradigm through which to create structures, policies and routines that can support a healthy community, not just in times of conflict, but before conflict emerges. We can also share this paradigm with colleagues and administrative teams to create the kind of whole school change to make our efforts sustainable.

8) Do you have any stories about restorative practices facilitating learning?

I've used restorative practices in a variety of language classroom settings. In one intensive English program at a university, we used a series of mediation and conferencing to deal with conflict in a group work setting. As a result, a group that had given up working together managed not only to complete their project, but share their experience of working through conflict with their group with the whole class.

In another setting with young learners, teachers meet together weekly to discuss the dynamics of each class and how it affects the learning progress of each student. The results of the meeting may lead to finding ways to support individual learners or to facilitate circle processes with all members of the class to sort through problems before they become critical. There are more stories in the book I wrote with Jan Dormer called *Teaching English for Reconciliation* which is coming out soon, and I'll share more from my experience with restorative justice in language teaching at our workshop *Restorative Approaches in ELT* in September.

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"... restorative justice provides a larger paradigm through which to create structures, policies, and routines that can support a healthy community, not just in times of conflict, but before conflict emerges."



“Restorative discipline is a form of restorative justice, which is a way of addressing harmful behavior in a way that goes deeper than traditional retributive members.”

Profile Piece: Abigail Long

1) How did you become involved in Christian English language teaching?

I graduated from Messiah College in Grantham, PA with a bachelors in English Literature, but have always been a little bit of a language nerd, and thoroughly enjoyed my linguistics course in undergrad. After graduation, I was looking for ways to make myself more marketable, so I took a TEFL certification course, only to fall in love with the field. As a literature major, I've always had a fascination with words and grammar, but through my TEFL course I grew to be extremely interested with language acquisition and teaching language effectively and in a way that includes the learner in the process.

2) How did you come to Korea?

I came to Korea for two reasons: one was that I was looking for a place to teach English overseas, and the other was that I had started to study Korean for fun the last semester of college and grew to love it, so I was looking for a place to also continue those studies with a chance to practice with native speakers. Korea was the most obvious choice to fulfill both of those desires. I found Connexus due to its connection to the Korean Anabaptist Center, as I come from an Anabaptist background.

3) What is restorative discipline?

Restorative discipline is a form of Restorative Justice, which is a way of addressing harmful behavior in a way that goes deeper than traditional retributive measures. Restorative Discipline is the response when harms occur, and is under the 'umbrella' so to speak, of Restorative Practice. According to the definition provided by the International Institute for Restorative Practices, “restorative practices also includes the use of informal and formal processes that precede wrongdoing, those that proactively build relationships and a sense of community to prevent conflict and wrongdoing...The social science of restorative practices offers a common thread to tie together theory, research and practice in diverse fields such as education, counseling, criminal justice, social work and organizational management.” (<http://www.iirp.edu/what-is-restorative-practices.php>)

The key goals of restorative discipline are:

- (1) To understand the harm and develop empathy for both the harmed and the harmer.
- (2) To listen and respond to the needs of the person harmed and the person who harmed.
- (3) To encourage accountability and responsibility through personal reflection within a collaborative plan-

ning process.

(4) To reintegrate the harmer (and, if necessary, the harmed) into the community as valuable, contributing members.

(5) To create caring climates to support healthy communities.

(6) To change the system when it contributes to the harm.

Here are some guiding questions for a restorative justice approach (and so restorative discipline): Who has been hurt? What are their needs? Whose obligations are they? What are the causes? Who has a “stake” in this? Lastly, what is the appropriate process to involve stakeholders in an effort to put things right? (Amstutz, Lorraine Stutzman., and Judy H. Mullet. *The Little Book of Restorative Discipline for Schools: Teaching Responsibility, Creating Caring Climates*. Intercourse, PA: Good, 2005. Print.)

(4) How can it benefit the English language classroom?

In my experience, Restorative Practice, which includes Restorative Discipline, benefits the English language classroom in many ways, but here are two that I've observed and experienced often. First, it provides a framework for teachers of how behaviors are addressed, and it is highly collaborative between students and teachers. Because the focus is on

Profile Piece: Abigail Long

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relationships rather than reward and punishment, the classroom becomes a safe place and one more conducive to learning. Secondly, Restorative Practice is heavily focused on good communication practice, and since language teaching has communication as one of its main goals, anything that helps achieve this goal is a benefit to the language classroom.

5) Can you describe some of the restorative practice activities that can be used in the classroom?

There are so many! Dialogue circles with teachers and students affected to address wrongdoing; team building games that create rapport between classmates and teachers are two that I use frequently.

6) How can restorative practices facilitate learning and/or collaboration?

Children learn better in a classroom where they have strong relationships with their classmates and their teachers and feel safe. This is something that isn't a new idea in education; restorative practice simply makes a focused effort on creating those relationships and a safe place. There is no promise of course that restorative practice

will certainly lead to the desired learning, because there are different factors that come into play as well (teaching method, learner ability, health, etc.) but it helps get rid of roadblocks in classroom relationships that affect learning. Restorative practice done thoroughly and most effectively also includes collaboration with parents and school administrators, so it becomes a school culture.

6) Do you have stories/testimonies on how restorative practices have facilitated learning and/or collaboration?

At Connexus, one class I had was very difficult and would be very sporadic in doing their homework, and as a result were making very little progress, especially in reading and writing. Their attitudes in class were also unhelpful, and I felt like I had to pull every word out of their mouths. Sometimes they were even quite rude.

After talking with my fellow teachers and the Korean staff, we decided to have a dialogue circle, so that I could express my frustration honestly to the students and they in turn could share what they were feeling, then we could try to come up with a solution together. The students heard how their behavior was really hurting my feelings because I had spent so much effort preparing the lesson. I was able to hear from the students that the homework needed to be

explained better. We came up with ways to help them be motivated to do their homework together, with the help of Korean staff. We ended up needing to do many check-in circles, but that class went from turning in around 1-2 assignments a week from each student to not missing a single assignment for an entire month.

But what made me rejoice more than anything was the change in atmosphere. Because we had expressed our real feelings to each other in a safe place, we were closer, and had more rapport. There were weeks following where they slipped in their homework again, but we were able to talk about the issue more easily because of the hard work we had done with the dialogue circle. The relationships became as important as the academic work. I should mention that this was not a "quick fix"; the dialogue circles were conducted over the space of two months. There were many times where I wondered if it was worth it, since I wasn't seeing instantaneous results. In the end though, I can say with confidence that it laid the groundwork for a great class.

Abigail Long is an English language teacher at Connexus Language Institute in Namyangju, South Korea. She is a regular contributor on the language education resource blog, Language4Peace.org and attends Grace and Peace Mennonite Church in Namyangju.

"Restorative Practice is heavily focused on good communication practice."

"Children learn better in a classroom where they have strong relationship with their classmates and their teachers and feel safe."



“Korea represented an opportunity to both serve students in my motherland and teach English, two things I long aspired to do.”

Profile Piece: Jim and Alina Hwang

1) Why did you come to Korea?

The main reason I came to Korea was to support my wife Alina in her quest to find her mother after 30+ years of separation due to family conflict. To make a long and dramatic story short (and undramatic), she found her, and they have been developing their relationship ever since. Considering the background of her story, the unlikelihood of success, and the encounter with a total stranger while getting cheesesteaks in Itaewon, one can truly appreciate the extent to which all of this is a testament to God’s grace in her life. Another reason we came to Korea was to expose our son Javen and daughter Jayna to the language and culture here while they were still very young (ages 4 and almost 2 at the time).

2) How did you become involved in Christian English language teaching? How long have you been here?

How I became involved in this line of work goes back to my answer to the previous question; sometimes people who hear my wife’s story suggest I was noble to uproot myself from life in the U.S. to support her cause, but frankly I was eager for a change as a burnt-out middle school math teacher at the time. Korea represented an opportunity to both serve students in my motherland and teach English,

two things I’d long aspired to do. I hoped to work at a university - partly to see if that was my niche, but mainly because I speculated that timewise I would likely be able to strike a better work-family balance (side-note on the topic of time-despite fewer obligations compared to K-12 teaching, I have still struggled to spend quality time with my family, leading me to agree with the notion that if you don’t have time, you don’t have priorities!). We arrived in Korea in October 2015; fast forward several weeks and countless hours of research, editing, networking, and ultimately submitting two or three dozen applications, I landed my first interview, which became my first teaching position, at Hoseo University. It may seem like hindsight bias, but for various reasons, I believe God’s grace led my family and me to where we ended up in Cheonan.

3) What is the most challenging aspect of Korean culture for you?

Two well-documented aspects of Korean culture that I find challenging (by challenging I really mean “problematic” or “wrong”): superficial judgments that place one high or low on the social hierarchy and hyper-competitiveness in schools and at work. I would guess that most foreigners can relate to these. As far as little stuff that some Korean do that I find challenging (by chal-

lenging I mean “mildly to greatly irritating”): cutting in line, spitting in the center of the sidewalk, barging into elevators before you can get out, burping/ coughing in your face, staring at you (most foreigners get it based on looking different- for me, it’s sounding different, as Koreans are bewildered to hear native English from someone ethnically Korean).

4) What aspects of Korean culture do you particularly enjoy?

I love the cleanliness of public spaces and the reasonable timeliness of public transportation. I appreciate the logic behind the way things are named or numbered, and the functionality behind how things are designed. I think Koreans generally have an admirable work ethic- meticulous and consistently professional. The bbali bbali (“hurry up”) culture may result in some of the negative behavior listed above, but it also means deliveries often arrive sooner than expected or a trip to the doctor or immigration office takes a fraction of the time I’m used to.

5) What other ministries are you a part of?

I help with the children’s ministry at Korea Nazarene University International English Church, and have done some short-term volunteering at a boarding (Continued on page 8)

Profile Piece: Jim and Alina Hwang

(Continued from page 7) school for North Korean refugees and an orphanage. In my experience, formal ministry can be difficult and even unpleasant when you're in the middle of it. However, invariably when I step back and reflect (like right now), so many thoughts come to mind. For example, I was really touched to receive a farewell gift from the North Korean refugees with handwritten notes of gratitude and a group picture, even though I had only met with them a handful of times. Additionally, the cliché rings true that when you serve others you receive as much or more blessing than what you give (Acts 20:35). To take that concept further, I am reminded not to hold to the false dichotomy that those from developed countries or who lack no material needs and never face persecution are the "haves" whereas those from underdeveloped areas who may struggle for basic necessities or take cautions because of their faith are the "have-nots" (Matthew 19:30).

6) How do you connect your faith to your teaching?

I don't know if I consciously connect my faith to my teaching; obviously, faith should pervade every aspect of our iden-

tity (spouse, parent, child, sibling, friend, neighbor, etc.) so in the most general sense I just try to be the most effective teacher possible with the intent of giving glory to God (1 Cor. 10:31).

What is effective teaching? That is a complex question, and my thoughts on it are constantly evolving. I think authenticity is up there—showing genuine interest in the students (memorizing their Korean names goes a long way), modeling pedagogical risk-taking and flexibility (innovation is often preceded by much failure, incrementally achieved via multiple iterations, or even accidental) and just letting your guard down sometimes (I shamelessly speak my broken Korean in class at times, mainly to embolden them to speak English). I think being a good storyteller who can attach anecdotes to concepts hugely benefits student comprehension and retention. The idea of reflective practice seems to be gaining traction in ELT, I believe rightfully so. Working with university students, I think deeper learning occurs when I am more of a facilitator and less of a source of information; they do, I coach. That said, no matter how student-centered one strives to make a classroom, Korean students of any age naturally look to the teacher as a role model and therefore place extra weight on his or her words and actions. To the extent that is true, I think teachers (regardless of faith) have both a responsibility as well as opportunity to influence

students. I basically have carte blanche in terms of choosing discussion topics for developing whatever English skills are the focus of a course, and I emphasize what I hope to be practical life skills, but I also inevitably include things like the meaning of life and defining happiness. Naturally, when I engage with students on these topics I have shared my faith (Romans 1:16), but on a more basic level I hope to simply spark their interest in seeking truth for themselves (Jer.29:13).

7) Do you think there is a Christian way to teach English?

In terms of objectively teaching English, I don't think there is a Christian way of teaching English that is superior to a secular one. As Christians teaching English, on the other hand, we certainly can pray for our teaching to be effective, and intercede on behalf of our students. Going back to the previous answer, I think examples of how Jesus taught His disciples run parallel to many of the aforementioned ones. He spoke in parables, for example, which can be equated to stories. He was a role model for things like servanthood, strategy, and sacrifice (washing of the disciples' feet, retreating from crowds to teach the select few disciples, the crucifixion). He provided the disciples experiences from which to learn— notably, he let them

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"I think authenticity is ... showing genuine interest in students, modeling pedagogical risk-taking and flexibility and just letting your guard down sometimes..."

Profile Piece: Cheryl Woelk

Profile Piece: Jim and
Alina Hwang

(Continued from page 4)

9) Do you have any other comments on restorative practices that English teachers would be interested in?

I think it's important to remember that restorative justice is a way of thinking about conflict and interaction, supported by a variety of practices that we can use and the ones we develop from this paradigm.

Restorative practices are not magic, and anytime we work with people we are working in adaptive systems that can have any number of outcomes that we can't even imagine. So while we may not always get what we want by using restorative practices in the language classroom, we will always follow a process that builds stronger relationships, models healthier communication, and values the voice of each person in our class.

This is working to create better educational settings, which will then have larger implications for our curriculum and programs. It's exciting to think of the possibilities!

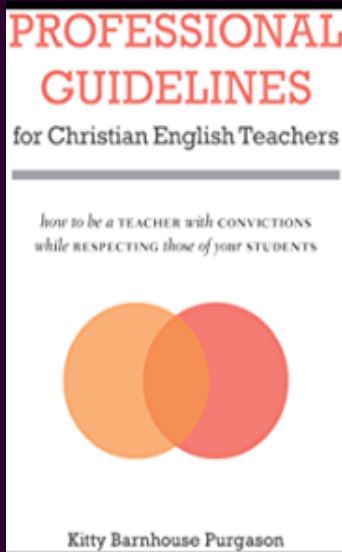
Cheryl Woelk is a language instructor and peace educator who currently serves as the head teacher at Connexus language institute and coordinates the Language for Peace project, integrating language and peace education curriculum. Cheryl is active in TESOL Interna-

tional and co-author of the book, "Teaching English for Reconciliation" (forthcoming). She holds a BA in English, a certificate in TEFL, and an MA in Education and Conflict Transformation.

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make mistakes (storm seas rise, letting Peter fall into the water as he walked, letting them interject when He was with the children). He provoked thought, answering questions with questions ("Who do you say I am?" Socrates, whose life predates Jesus' time on Earth, is credited with this method of course, but no one predates God!). The examples could go on, and they could include other greats like the chameleon-like apostle Paul (1 Cor. 9:22) or include the merits of pithy phrases such as those found in Proverbs.

"... we will always follow a process that builds stronger relationships, models healthier communication, and values the voice of each person in our class."



“Discussions of ideas do not need to directly address religion in order to have spiritual depth.”



Professional Guidelines for Christian English Teachers: Book Review

There are many ways that Christian teachers can express their faith in the classroom. Some Christian teachers are advocates for justice and peace. Some work on forming personal relationships in the classroom, or managing the class with kindness and mercy. Christian English teachers may choose to work with disadvantaged students and encourage them to develop their gifts. Kitty Purgason's book *Professional Guidelines for Christian English Teachers* focuses on expressing faith through ideas, as it suggests in the subtitle “how to be a teacher with convictions while respecting those of your students”. The book presents the English classroom primarily as a place where ideas are exchanged, and it depicts the Christian faith as a set of ideas to engage.

Since the exchange of ideas is central to the book, several chapters are devoted to bringing spiritual topics into the classroom. Purgason gives examples of how teachers might talk about their own spiritual practices without pressuring students. She suggests helping students talk about their own religious practices even if those practices are not Christian. She argues that students cannot make religious change unless they can first articulate what their beliefs are now. Of course not all students will be comfortable with expressing ideas about religion. The book emphasizes that students must have some freedom to choose

the ideas that they engage with, and the book gives examples of lessons where students have a choice to talk about concepts from a religious or non-religious perspective.

Discussions of ideas do not need to directly address religion in order to have spiritual depth. Issues of life and death and right and wrong have a spiritual dimension, and discussing these kinds of issues in class can help ignite spiritual growth. These spiritually challenging topics are presented largely through open-ended questions for the students (not the teacher) to answer.

Peacemaking is raised in the context of disagreement over ideas. Relationships between students may be injured when the students disagree, and the book provides some practical ideas for teaching the language of respectful disagreement and setting up guidelines for the respectful exchange of ideas.

The book devotes an entire chapter to developing critical thinking skills. Readers might wonder what critical thinking has to do with Christianity, but Purgason suggests that in order to adopt a new system of belief, students need to be able to evaluate their previous ideas and weigh the new ideas that they are presented with. The book outlines techniques for teaching argumentation and evaluation of sources.

Overall, this book is a welcome addition to the literature for Christian English teachers. Because of the accessibility of the language and the practicality of the teaching suggestions, I would not hesitate to recommend it to non-native speakers and to novice English teachers. Through its focus on the exchange of ideas, it addresses questions that Christian teachers often ask regarding the relationship between their faith and their work.

The Author

Heidi Vande Voort Nam (MA TESL/TEFL University of Birmingham) teaches in the Department of English Education at Chongshin University in Seoul. She is co-facilitator of the KOTESOL Christian Teachers SIG and was the Chair of CELT Seoul 2016.

Teaching English in Missions: Book Review

Jan Edwards Dormer is one of the very few qualified people who can write on the subject of *Teaching English in Missions*. She belongs to two worlds: English teaching and cross-cultural ministry. She has a first-hand experience with both.

She studied and earned an MA (Bell State University, 1986) and Ed.D. (University of Toronto, 2006) in English teaching. She was a cross-cultural worker/missionary in Asia, where she taught English. She is currently associate professor of TESOL at Messiah College. She has actively participated in the world-wide Christian TESOL community. She was one of the plenary speakers of the Seoul CELT conference in 2016.

Teaching English in Missions consists of seven chapters and seven appendixes. Each chapter is full of stories, practical suggestions, and discussion questions. In chapter one, Dormer explains why a native English teacher needs at least basic training in English teaching. In chapter two, she discloses, if teachers are not careful, how English teaching may be destructive not constructive in society, culture, education, and faith. In chapter three, she categorizes English teaching ministry into four groups using host/guest and evangelism/discipleship. Chapter four, provides lists of three required skills - professional, relational and ministerial - for English teaching missionaries. In chapter five, she explains four different types of teaching situations: programs, courses, camps and events. In chapter six, she reminds readers of three structures - curriculum, methodolo-

gy, materials - that all teaching must have. In the last chapter, she summarizes all the previous chapters with a cross-cultural ministry perspective. In appendixes, she provides samples of curriculum, syllabi, lesson plans, a checklist of English camp, a list of resources, a list of acronyms of ELT, and a list of language learning principles.

The greatest contribution of *Teaching English in Missions* is the integration of English teaching and cross-cultural ministry without compromising the value of either field. This book helps those with cross-cultural ministry interest learn about basics of teaching English. It also helps Christian English teachers understand the cross-cultural aspect of English teaching. Anyone lacking knowledge in either field may not perform one's task effectively. Teaching English itself does not bring people closer to God. Speaking English as the mother tongue does not automatically make one a great English teacher. Yet, some may take their English ability or the cross-cultural ministry for granted. Others may love English teaching over missions or vice versa and, as a result, they may feel inadequate for the work before them. This book helps people understand the field that they do not know much.

This book is short and easy to read. In fact, you can read this book over the long haul of international flight. In terms of language, this book is like the good news Bible in the area of the introductory level of TESOL literature. This book is intended for those who are new to English teaching mis-

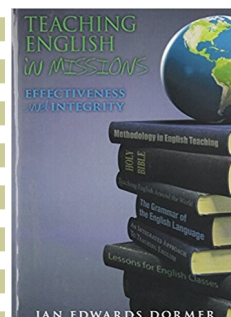
sions and those who are new to a cross-cultural English teaching context (p. xv). This book is good for those who are starting English teaching as a Christian ministry without much information about it. This book can be a good starting point of learning about teaching English for missions.

This book is practical and yet insightful. Dr. Dormer poses a question in each chapter and usually answers it with three or four points. If you are looking for something practical and insightful in Christian English teaching, *Teaching English in Missions* is it. Each chapter is succinct and straight to the point, which is only obvious to those with years of experience in this field. Those who are new to teaching English for missions will appreciate this book more later than now, if they paid attention to the content of this book.

By any means, this book is not a comprehensive handbook for English teaching for missions. This book is more like an appetizer before the main meal. Don Snow's *More Than a Native Speaker: An Introduction to Teaching English Abroad* may be a good book to read after Dormer's book. In fact, it would be wise to read a few introductory books on English teaching or take a short course on English teaching at least.

Dormer's *Teaching English in Missions* is first aid for those who are doing it or are considering doing it without proper training. This book may help readers have a foundational understanding in teaching English for missions.

(Continued on page 12)



“The greatest contribution of *Teaching English in Missions* is the integration of English teaching and cross-cultural ministry without compromising the value of either field.”





For more information about this newsletter or the CT-SIG:

Contacts:

Heidi Nam

Chongshin University

Email: heidnam@gmail.com

Phone: 010-8573-1874

Virginia Hanslien

Korea University Sejong Campus

E-mail: virginiarose818@gmail.com

Christian Teachers SIG (CT-SIG)

Purpose Statement:

The purpose of this group is to inspire Christian teachers to seek excellence in their teaching, integrity in their lifestyle, and serve others by:

- providing role models who integrate their faith with their profession.
- sharing resources for teaching and personal growth
- encouraging one another through fellowship and worship

Teaching English in Missions: Book Review

(Continued from page 11)

This book is one of the first books that Christian English teachers must read.

The Author

Hansung Kim teaches for the Department of English and Global Studies at Asian Center for Theological Studies and Mission (ACTS). He co-chaired CELT Seoul 2016.