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Chronicles of Hope

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Letter from the Editor

Welcome to the second issue of the Christian Teacher's Special Interest Group's (CT-SIG) newsletter!

At the heart of good teaching is sound linguistics, depth of pedagogical theory, and a healthy respect for accepted praxis. Enthusiasm for the craft, a love for people, and a motivation to help others also find a place at the core of good teaching; passionate teachers like to discuss their art. We want to learn from others in similar contexts, and to share what we know works. It is in the pursuit of these ideals and goals, and a striving for practical excellence that this newsletter receives submissions from teachers in Korea and abroad.

Heidi Nam, who teaches at Chongshin University has written a thought provoking article addressing the theme of teaching as calling. Last fall the theme of vocation came up at a few KOTESOL events. The Seoul Chapter invited Tom Farrell to speak on reflective practice. One of the myriad of things reflected on was teaching as calling.

Did you hear God's voice calling

you to become a teacher? Or are you like me, an accidental teacher? (For the record, it has been a very good accident.)

There are two profile pieces for this edition. Grace Hwang, who has joined our team in hosting our international conference at Yonsei University, has many interesting things to share about connecting faith to the classroom. Debi Van Duin, who recently returned to Canada, taught at Handong Global University for 5 years.

With this issue, I am proud to introduce Akli Hadid. He will be writing a regular column about Korean culture. He is finishing a Phd in Korean culture at Kyunghee University and recently accepted a position at Korea University Sejong Campus at Coordinator for the Exchange Student Program.

Rebecca Jessup, who teaches at Korea Nazarene University, has written about Malala Yousafzai. This article will give you some practical inspiration in addressing social justice in the classroom.

Our annual symposium this year will be held on Chongshin University in Seoul on June 20, 2015. Our theme is excellence taken from Philippians 4:8. "Finally brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things." (ESV)

As we make plans to host an international CELT (Christian English Language Teachers) conference for June 2016, we welcome contributions and comments. Prayerfully consider joining us in 2016.



“The first objection to thinking of teaching as calling...is that this idea can make people over eager to join the profession.”

Teaching as Calling — Heidi Nam

I like to think of myself as called to teach. I have more fun at work when I believe that I’m not just grading papers to pay the bills. In fact, I’m grading papers to serve my students, to fulfill my destiny, and to honor God. Christians aren’t alone in enjoying the notion of calling. I have talked to non-Christians who like the idea even though they don’t think that they are working for God. It’s encouraging to think that your job means more than a paycheck.

Recently, however, I’ve been finding more teachers who would rather not call their work “a calling”. At first I assumed that non-Christians would object to the idea of “calling” primarily because it doesn’t make sense if you don’t believe in a caller. This isn’t an objection I’ve been hearing much though. The objections I have been hearing center around the usefulness of the concept, and some people have cautioned that thinking of teaching as “calling” can be destructive.

I believe that Christians need to listen to the objections and ask God to direct our response. We need to understand the objections charitably; that is, we should try to understand as we would want to be understood. We also need to listen critically, and we should notice if the concept of calling is being twisted or misused. Finally, we need to listen with humility, and if our language has been harming people and dishonoring God, we must be willing to

change.

The first objection to thinking of teaching as calling, arising from the Christian community itself, is that this idea can make people over eager to join the profession. Responding to high turnover rates among Christians who have entered the teaching profession, Harnett and Kline (2005) found that many who left the profession originally became teachers because they thought of teaching as a calling even though the profession was a poor fit for their personality types. For these ex-teachers, somehow teaching had been evaluated as an especially noble profession of a greater opportunity for than other professions. Perhaps we need to need James’ advice that “not many of you should become teachers” (James 3:1), and to recognize other vocations as well.

Another objection to teacher as calling, raised at a recent meeting of the KOTESOL reflective practice SIG, is that the idea leads to over-commitment, which can result in workaholism or tolerance of unjust working conditions. A self-sacrificing teacher who stays up late writing feedback might risk burnout by short-changing sleep and exercise or neglecting family and friends. Farrell (2015) suggests that institutions might take advantage of selfless teachers by assigning grueling schedules and extra “voluntary work”. Farrell rightly points out that students ultimately will not benefit as much from exhausted teachers.

Indeed, a passage long associated with the idea of calling has a troublesome history of being quoted to excuse ghastly injustice. Colossians 2:23 tells us, “Whatever you do, work at it with all your heart, as working for the Lord and not for human masters,” and that is immediately preceded by verse 22 “slaves obey your masters.” Bearing in mind that God never promised us cozy working conditions, Christians should beware of condoning injustice.

A third objection is this; if we attribute teaching ability as calling, then teachers are born, not made, and there is no incentive to improve professional skills. Kevin Stein (2014.12.2) contrasts the idea of “calling” with “learning” and “hard work”. He writes: “...I don’t believe [English teaching] is a calling. I believe it is a job. And we can get better at it. We can learn how to relate to our students. We can learn how to be empathic. We can learn how to make people feel safe. It’s not a calling. It’s hard work.”

Stein is right in that a certain view of calling presumes that professional ability is an innate “gift”. When you view calling in this way and you experience frustration or failure, like Jonah on the boat to Tarshish, you might feel that you have missed your calling. On the other hand, once you find your professional calling and start practicing your gifts, you will flourish. Flourishing is simply a matter of (continued on next page)

Teaching as Calling

doing the job that you were cut out to do. The problem with attributing ability to inborn gifts is that this idea itself can block learning from learning new professional skills. People feel like they don't need to hone their craft because they are "gifted", or they may feel unable to acquire a new skill because they don't have "the gift". If a view of calling prevents people from serving God more fully in their profession by recognizing that they can learn from failure and hard work, then it is destructive.

All three of these views of calling could be harmful, and Christians need to be alert for the problems of over-commitment to a job and under commitment to professional development. It's also worth noting that these views of calling differ from one another. Farrell associates calling with working harder, while Stein suggests that calling is the opposite of "hard work". I'm sure that Christians have differing ideas of what "calling" means too.

Personally, I have found Harnett and Kline's explanation of calling helpful in guarding against the problems described both in their own study and in Farrell (2015). Harnett and Kline distinguish between primary calling (singular) and secondary callings (plural). All Christians have the same primary calling – to follow Christ. That calling may be realized through different secondary callings at different times and in different places. Professions fall in

the category of secondary callings. Because secondary callings are plural, I can be called as an EFL teacher and also called as a wife and mother. Since these are my callings, I am not allowed to neglect my family because of workaholicism. Secondary calling are also temporary. When my children grow up or I retire, my secondary callings will change. My primary calling will not. As long as I am following my primary calling, I do not need to feel obligated to teach as the ex-teachers in Harnett and Kline's study did.

Stein's understanding of calling has some commonalities with Christian writers on the topic. Harnett and Kline do attribute success in the teaching professions to "fit", which seems to suggest that teaching is an innate gift. On the other hand, other Christian writers (e.g. Palmer 2000) describe calling as something more complex, involving not only gifts but also experiences. The Bible does not portray following a call as an easy thing. It shows us stories of those who failed to follow (e.g. the rich young ruler) and those who suffered in following. Christians should be prepared to "work with all [their] hearts" (Colossians 3:23) and to learn to grow as they seek to follow God's call.

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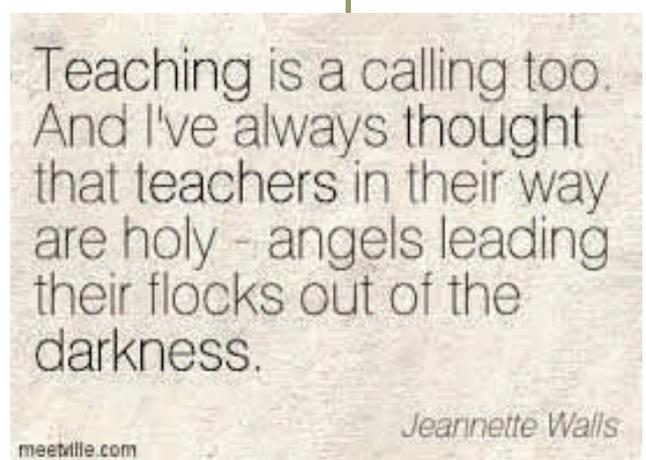
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"...if we attribute teaching ability as calling, then teachers are born, not made, and there is no incentive to improve professional skills."





“As a Christian I represent Christ and His name in every aspect of my life, so I try my best to live out my faith both professionally and personally with integrity...”

PROFILE PIECE: Grace Hwang

Grace Wang will be our venue coordinator for CELT 2016 at Yonsei University in Seoul.

Tell our readers a little bit about yourself. How did you get connected with English language teaching in Korea?

I came to Korea to be with my husband. I was actually a clinical pharmacist in Canada for 10 years before moving here with him. My Korean didn't allow me to take any of the qualifications exams to be a pharmacist in Korea, so I decided to take up English language teaching instead. I studied an MA (TEFL/TESL) from the University of Birmingham.

How long have you been here?

We moved here in 1997. We were here for about three years before my husband was offered a post with the United Nations in Bangkok. We were in Bangkok for five years and returned to Korea in 2005. Currently, I teach at Yonsei University in Seoul.

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

I am quite fortunate to have a Korean spouse who takes care of everything for me, but the language barrier continues to remain a challenge.

As well, I went into culture shock for about a year when we first came in 1997. I grew up in Victoria, B.C., Canada, so being in Seoul was like nothing I had ever experienced. Everything from the traffic to people congestion to

strange and foreign systems made it hard for me to adjust. After spending three years in Bangkok, though, returning to Seoul was a real treat. I had no more acculturations difficulties after that.

What aspects of Korean culture do you particularly enjoy?

I especially love being an expat, which kind of allows me to live as I wish, entirely free from societal obligations and pressures. In North America, there's a subtle (and sometimes not so subtle) expectation of how one's supposed to live to appear normal as a member of society – you're supposed to have a nice house, a nice car, and a good circle of influence, for example, and you're expect to 'perform' in certain ways socially by attending certain functions within your circle of influence, entertain guests in your home, etc. No doubt, Korean people living here within their Korean society have similar, if not more pronounced expectations to live up to.

As an expat in Korea, I love being away from the 'society' of North America and also being exempt from participation in 'society' in Korea. I love this freedom.

What other ministries are you a part of?

I am trying to start an English Bible study ministry at the Yonsei campus for university students. We had our first meetings last semester. I also hope to have online resources to support the

meetings in place by the start of next semester.

How do you connect your faith to your teaching?

First, I try to be an exemplary teacher. As a Christian I represent Christ and His name in every aspect of my life, so I try my best to live out my faith both professionally and personally with integrity, in order to do honor to God's great name. I don't always succeed, but by God's grace I've been able to grow through tough experiences, and I look forward to reaching new plateaus at an ELT professional.

Second, I make it clear to my students that I am a Christian, and I extend an open invitation to any of my students who'd like to discuss Christianity with me.

Third, I invite students to choose the Bible as Christian literature for their extensive reading assignments. I've created a video lecture on how to use the free online Bibles at Biblegateway.com for the extensive reading assignments that I give. Students may choose any reading project that they want, and there's a wide variety to choose from, but in this way I try to promote reading the Bible in English as an attractive option. I've had a good number of students choose the Bible in English for their extensive reading project, as a result.

Finally, I'm trying to start a Bible study in English for undergraduate (Continued on page 8)

Teacher's Corner (Social Justice) - Malala Yousafzai

Micah 6:8 calls us to "...act justly, love mercy, and walk humbly with God." If you are a teacher that wants your students to know about social justice issues and how to rightly respond, here is an article of interest.

If you have not heard this young girl's name, Malala Yousafzai, I get the pleasure of introducing her to you. She is a 16 year old Pakistani girl who has grabbed the world's attention and moved the hearts of millions after being shot in the head by the Taliban in 2012. The Taliban failed in trying silence her for speaking out about women's education, rights and social justice. She has totally recovered and 2013 was an amazing year that followed. Glory came out of what the Taliban tried to ruin.

The UN declared July 12, her birthday, Malala Day. "Malala day is not my day. Today is the day of every woman, every boy and girl who raised their voice for their rights. They thought that the

bullets would silence us, but they failed. The terrorists thought they would change my aims and stop my ambitions. But nothing changed in my life except this: weakness, fear, and hopelessness died. Strength, power, and courage was born."

She is the youngest recipient ever to receive the Nobel Peace Prize, released *I am Malala*, and launched the nonprofit organization, the Malala Fund. This organization works to "help girls go to school and raise their voices for the right to education."

She started a dialogue about the importance of education for children on the BBC Urdu blog, was awarded the 2013 UN Human Rights Prize, The Sakharov Prize for freedom of thought, inspired George Washington University to develop multi-media curriculum tools, and confronted President Barack Obama about drone strikes.

Educating Girls: The Multiplier Effect

There's an old African proverb that goes, "If you educate a boy, you educate an individual. If you educate a girl, you educate a nation." This happens because educated girls grow into educated women will then educate their families, work together to change their communities, and so on. It's called the multiplier effect.

Facts about Girls and Poverty: 30 million girls worldwide are out

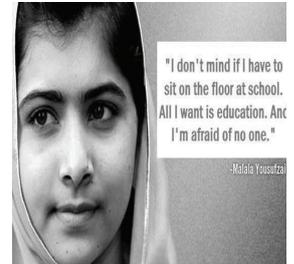
of school, and 14 of them live in South Asia. (UNESCO)

Girls with 8 years of education are 4 times less likely to be married as children. (National Academies Press)

When girls get married older, they live longer. In developing countries, the first cause of death among girls aged 15-19 is pregnancy or child birth. (World Bank)

She also appeared on Jon Stewart's *The Daily Show* in October. How did she react to learning that the Taliban wanted her dead?. "I started thinking about that, and I used to think that Talib would come, and he would just kill me. But then I said, 'If he comes, what would you do?' Then I would reply to myself, 'Malala, just take a shoe and hit him.' But then I said, 'If you hit a Talib with your shoe, then there would be no difference between you and Talib. You must not treat others with cruelty and that much harshly, you must fight others but through peace and through dialogue and through education.' Then I said I will tell him how important education is and that, 'I even want education for your children as well.' And I will tell him, 'That's what I want to tell you, now do what you want."

Jon Stewart, a talk show host known for political satire, was left speechless from this response. (Continued on page 8)



Malala Yousafzai

"Malala day is not my day. Today is the day of every woman, every boy and girl who raised their voice for their rights."

Moms with formal education are more than twice as likely to send their own children to school. (UNICEF)

A child born to a mother who can read is 50% more like to live past age 5. (UNESCO)

One extra year of education beyond the average can boost a girl's eventual wages by 20%. (World Bank)



“In Korea, one student not doing his or her homework could result in the entire class being punished.”

Korean Teachers, American Teachers: 10 Cultural Differences by Akli Hadid

If you teach at a Korean school you could be thinking you are doing something right but are told by your colleagues or students you are doing the wrong thing. Don't worry. Those are cultural differences as some teaching ways are acceptable in the United States (or other English-speaking countries) but not in Korea. Here's a list of 10 things that can do in the U.S., but which are frowned upon in South Korea.

1. High Type-token Ratio: If you give a 1000 word explanation to your students and that explanation is a combination of 400 different words, your type-token ratio will be 40%. The Korean language has a low type-token ratio, meaning that Koreans tend to prefer avoiding repeating the same more than once or twice in a paragraph. So, if you use the same word or expression too many times in an explanation, you may have students making fun of you for using the same word too many times.

2. Using Narrative Sentences When Explaining: one source of confusion for your students could be using narrative sentences when explain, when most Korean teachers use rhetorical questions. An example would be Koreans explain the world “real estate agency” by asking: “Are you planning to get married? What will you need when you get married? Where do you need to go to buy a house?” A native English teacher might say “a real estate agency is where you buy a house” which can sound too blunt to Korean stu-

dents.

3. Choosing and Grouping Students Based on Ability or Personality: Korean schools from elementary to high school tend to choose which students belong to which classroom at random, and do not try to find out whether the students are a good match with the teacher in terms of personality or academic ability, unlike many schools in North America.

4. Supervising Elementary School Students During Recess: Students are rarely supervised during recess in Korea, and they have much more freedom than students in many North American Schools.

5. Individual Punishments for not Doing Homework: In Korea, one student not doing his or her homework could result in the entire class being punished. Korean students tend to put pressure on each other to make sure everyone does their homework, and sometimes this pressure involves students copying each other's homework out of fear of collective punishment. In most English speaking countries, individual punishment is the norm.

6. Eating Lunch Alone or with the Students: It is unusual and frowned upon for teachers in Korea to eat lunch alone, although lately this rule has become more flexible as many teachers are now bringing their own lunch. Eating lunch with the students is also frowned upon in many cases, although sometimes permissible when foreign teachers are in-

olved.

7. Addressing Other Teachers by Their First Name: Many native teachers apply reciprocity when calling other teachers on a first-name basis in Korea, however they should know this can make Korean teachers uncomfortable. The title “seonsaengnim” is used when addressing teachers by the students as well as by other school staff and teachers and even outside school.

8. Going Home When There are no Classes: Korean Teachers have to stay in school even when they don't have class, unlike the United States. Many foreign teachers are expected to comply with this while teaching in Korea.

9. Deviating from Curriculum When Explaining a Lesson: Korean teachers rarely do an activity that deviates from the curriculum, even if it has educational value. They tend to stick to the textbook and cover only what is in the curriculum. Deviations from the curriculum are much more common in the United States.

10. Representing the School Outside of Working Hours: In the United States, teachers outside school don't necessarily think they represent their school outside of their work hours. However, Korean Schools expect teachers to represent their school outside work hours. However, Korean schools expect teachers to represent their school off the job. Negative behavior is believed to damage a school's reputation.

PROFILE PIECE — Debi Van Duin

Debi Van Duin recently went back to Canada to work for Providence Bible College and Seminary in Manitoba. She taught at Handong Global University.

How did you come to teach in Korea?

I was in Laos with the Mennonite Central Committee for a three year assignment and it got cancelled. A Korean friend from graduate school was working in Malaysia with Wycliffe. He called me and when he heard what had happened he contacted his classmate from Arilac (Handong Wycliffe Grad School) who was the director of the English Language Program at Handong. He asked if they needed professors and the answer was yes. The catch here was that I had 3 days to apply. I was stuck in the jungle which was 3 hours from the capital of Laos. With my friend's help, we managed to apply and they accepted me.

Where have you taught and for how long?

I taught in Jangsu Gun, Jeollabukdo in 2006-7, went on two trips to N. Korea in 2006 and 2007 and then Handong Global University for 5 years.

What was the most challenging aspect of Korean culture for you?

Korea is a high context culture so really 'knowing' what is going on can be frustrating and difficult. Negotiation with administration, understanding behavior and being

appropriately deferential can prove arduous. I am fairly good at traversing cultural intricacies, but even for me, it was a challenge at times.

What aspects of Korean culture did you particularly enjoy?

Every culture can show aspects of God's character and Korea is no exception; the devotion to family and duty are admirable traits. Korean Christians are a dedicated and self-sacrificing multitude. The Korean reverence to the elderly is also heartwarming. Lastly, I absolutely love Korean food!

How did you connect your faith in Christ to your role as a teacher in the classroom?

Handong is a Christian university, and we were encouraged to talk, teach, and live out our faith in our classrooms. Many students are from Korean churches. A large number are pastors' kids (PK) or missionary kids (MK), but they all struggle and being a professor is an excellent springboard to having an influence in their lives. I am not much of an evangelist, but I am better at discipleship so it was an excellent opportunity for ministry in that respect.

What are you doing now?

I was offered a job back in my home province at my alma mater as International Student Services Coordinator. It's an excellent opportunity to help acculturate and integrate the international students at Providence and to be

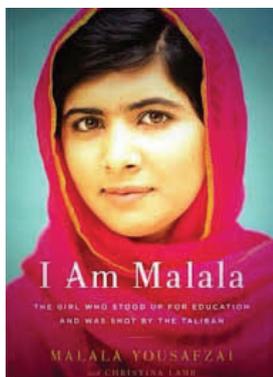
an example of Christ to them.

It has been very hard adjusting to Canada again after twelve years of teaching overseas in Asia. I do really miss the travel, the diverse culture and especially teaching English. I am interested in doing the Doctor of Ministry Program at Providence and I am considering something in the area of Social Anthropology. But that is still in the future.



“Every culture can show aspect of God’s character and Korea is no exception; the devotion to family and duty are admirable traits.”

“... have students spend one minute writing down all the different words they associate with education for girls.”



PROFILE PIECE — Grace Hwang

(continued from page 4) students at Yonsei University. Instead of it being one for Christians who are already studying the Bible, I try to put some focus on Bible apologetics, explaining how we got the Bible and why we can on it to be authored by God. For next semester, I hope to have a series of video lectures available on the topic, as well, so that students don't have to come to a Bible study to learn about the Bible. What I'd like to do is encourage

students to critically examine and learn what the Bible has to say for themselves.

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

Yes, I think there is in two different aspects. One is through the use of Christian resources and materials. The other is by teaching according to the biblical values embodied in the fruit of the Spirit: love, joy, peace, patience,

kindness, goodness, faithfulness, gentleness, and self-control. And I think the latter is more important than the former. As Christians, I think we need to first put the focus on actually being Christians who are growing in our knowledge of God through the study and contemplation of His Word.

Teacher's Corner (Social Justice) Malala Yousafzai

Here are a two warm up activities that you could consider using before giving the class the article. In pairs, have students spend one minute writing down all the different words that they associate with education for girls. Have the students put the words into categories.

A second warm up activity is to ask students how they can best help Malala. In pairs, the students can rank this list and add one more: (1) Pray for her, (2) send her a present, (3) donate to build her girl's school, (4) petition the government to help, (5) share her story on Facebook, Twitter and other social media, (6) hold a charity event for her. (7)

Print the article and ask students to skim and scan to find out the answers about these questions: Who is she? What is she famous for? When did she win the Nobel

Peace Prize? Where does she live now? Why is she not willing to 'hit the Talib with a shoe'? How old is she?

There are a number of ESL activities on line that are helpful. Here are a few of the more useful resources.

Englishblog.com has a short video about Malala being the youngest Nobel Peace Prize recipient. (<http://www.englishblog.com/2014/10/newsy-video-malala-yousafzai-is-youngest-ever-to-win-nobel-peace-prize.html#.VPfL57D9nIU>)

Breakingnewsenglish.com has a very well developed, four skills lesson on Malala. (<http://www.breakingnewsenglish.com/1410/141014-malala-yousafzai.html>)

Webenglish.se is also a very good resource. (<http://webenglish.se/themes/malala-yousafzai/>)

Motivating Learners, Motivating Teachers — Book Review by Virginia Hanslien

Zoltan Dornyei has written a number of thought provoking books on motivation and this one is no exception. He has co-written *Motivating Learners, Motivating Teachers: Building Vision in the Language Classroom* with Magdalena Kubanyiova.

This book offers a fresh approach to motivation that focuses on the concept of vision. Drawing on visualization research psychology, education and sports, the authors are able to describe powerful ways in which imagining future scenarios in one's mind can promote motivation to learn a foreign language.

The book starts off by answering five key questions. Why write a book about vision in language education? Why focus on learners and teachers in the same book? What is the point of mixing the term 'vision' and 'motivation'? What is this book intended to offer? Who are the authors and how have they come to write this book?

The first section provides a theoretical overview of the role of vision motivating human behavior. In one of the best known biblical proverbs that talks about prophetic vision, we are told, 'Where there is no vision, the people perish' (Proverbs 29:18). Van der Helm (2009) talks about 'the vision phenomenon'. He is able to identify three defining aspects of vision: (1) the future, (2) the ideal, and (3) the desire for deliberate change.

The second part of the book delves in motivating language learners through vision. The authors explain ways in which a language learner's vision can be created, how it can be strengthened through imagery enhancement, how to cultivate realistic learner beliefs to make the vision plausible, transforming the vision into action, how to keep vision alive during the process, and counterbalancing the vision by considering failure. This is the heart of the book and the authors have fine explanations of strategies that are easily applied in the classroom.

The third part of the book addresses motivation and vision for language teachers. This section starts off with an Italian proverb, 'Who shall kindle others must himself glow'. Chapter 8 examines several strategies for (re-)igniting the flame of language teachers' vision, including the prerequisite for such a transformation: the need to notice dissonance between the desired and actual selves. Chapter 9 concerns ways of guarding the vision against the many threats that emerge in teaching environments in the real world.

The conclusion summarizes all the strategies for students and teachers. The closing thought was this: "While there are several practical techniques and procedures that can facilitate the generation of constructive vision, ultimately the essence of vision cannot really be taught as such but only mod-

eled." (p 161)

This, of course, is not a new message but it is one we need to be reminded of. We are continuously enacting our various ideal and ought-to selves in the classroom, and our students are sensitive to this and respond to the implicit messages. As Hermanson (2009:10-11) puts it, "Whether you are presenting to a large audience or mentoring a youngster, what you are offering is deeper than your words or techniques. What you are offering is your Self."

Our classrooms are microcosms of the world; it is an opportunity to practice the ideals we cherish. The kind of classroom we create is a test of what one really stands for.

It follows that there are cases of the visions we enact with our behavior may not be those that we explicitly articulate and espouse. The messages we send in the classroom may not necessarily be the ones we wish to convey. Carl Rogers considered congruence—the ability to behave according to our true self and to be real and authentic without hiding behind faces or roles—one of the three prerequisites of the modern educator.

Dornyei and Kubanyiova have written a thoughtful account of vision and motivation. My one comment/criticism is that part three is significantly shorter than part two. If teachers truly are models of motivation and vision (Continued on page 10)



"Our classrooms are microcosms of the world ... The kind of classroom we create is a test of what one really stands for."





Organization

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Business Tagline or Motto

Purpose Statement:

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

Motivating Learners, Motivating Teachers – Book Review by Virginia Hanslien



for their students, it would follow that section three should detail more strategies on how to kindle vision with language teachers.

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