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CETC Newsletter
The newsletter of TESOL's Christian Educators in TESOL Caucus.

CETC Newsletter

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In This Issue...

Leadership Updates

Letter From the Chair

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Welcome to TESOL conference season. We hope to see many of you in Tampa! This has been an exciting year for CETC. We set goals earlier in the year and I am pleased to say that together we have met and exceeded most of these goals. Here is what we all have accomplished in this past year.

Goals for CETC 2005-06

1.   Use the communications tools available to us to their fullest to help you communicate and keep you informed.

All tools have been used. Two newsletters have been produced. The e-list is very active; the Web site is updated and expanded.

2.   Increase in the number of members on the e-lists from 155 to 200 by the conference.

The e-list membership increased from 155 to over 600 members. Although this increase occurred as a result of an administrative glitch, most members are still on the e-list and it is extremely active with almost daily postings from around the world. This high level of activity is due to the monthly topic format and effective management by Gena Bennett and Andy Bowdler.

3.   To collaborate with the other caucuses.

- Eleanor Pease will represent us on the All-Caucus Colloquium.

  All Caucus Colloquium: Caucus Strategies for Leading TESOL Internationally
  Wednesday, 15th March: 9:30-11:15 a.m.
  Tampa Marriott Waterside Hotel/Grand Salon A

- We can all also collaborate at the All Caucus Social Event

  Thursday, 16th March: 6:30-7:30 p.m.
  Tampa Marriott Waterside Hotel/Grand Salon C
  Nibbles and conversation help you get to know others in the caucuses.

- Mary Wong became the first CETC member elected to the Caucus Leadership Committee, for a 3-year term (2006-09).

4.   To respond to your comments from TESOL San Antonio.

Your responses and feedback helped to give us direction for the All Caucus topic and CETC Colloquia as well as e-list topics and the CELT conference held in Chiang Mai, Thailand.

5.   To increase the number of international connections among CETC'ers.

CETC members were members of the organizing committee of the Christian Educators in TESOL Conference at Payap University in Chiang Mai, January 23-25, 2006. Many CETC'ers, most of whom work in overseas settings, attended. TESOL as an organization and the CETC caucus were presented as vital professional development organizations and membership was encouraged.

6.   To enlarge the slate of candidates for CETC positions in TESOL.

We prepared for e-elections but it was difficult to identify those who could take on CETC leadership for the 3 years required. CETC will continue its search for leaders who can continue the active functioning of the caucus. Special thanks to those who have faithfully served and have committed for the future: Eleanor Pease, chair; Gena Bennett, e-list manager and chair-elect; Mary Wong, past chair; Andy Bowdler, newsletter editor; Frank Tuzi, webmaster, and all those past chairs who remain available as resources. We will continue to develop a base of leaders and pray that you consider future leadership positions. CETC currently needs a newsletter editor to replace Andy who is unable to continue this role.

7.   To actively participate in TESOL and other professional forums in ways which identify us as Christians of integrity and professionalism.

- The CELT Conference in Chiang Mai was an extremely professional endeavor led by Brad Baurain. It provided a venue for CELTs to consider aspects of professionalism and integrity. Suggestions for future scholarly research as well as valuable international networking to implement this research emerged. Proceedings may be published.
- The CETC Colloquium, to be held March 16 from 9:30 to 11:15 a.m. at the Tampa Marriott Waterside Hotel/Room 9 with Tom Scovel, Jeff Stebbins, Rich Robison, Darla Cuppery, and Karen Asenavage, will address the topic of "Professional Integrity and the Christian ELT Leader."
- Mary Wong, with coeditor Suresh Canagarajah, is forging ahead with the book Christianity and ELT: Political, Pedagogical and Professional Tensions.

 And we hope to revise the CETC Handbook developed by Nancy Zumwalt, past chair, in 2002. All in all, this has been a very active and professionally enriching year for me. I have been honored to serve as the CETC chair, to stand and to work with committed Christians and professionals the world over. It is this word stand that I'd like to focus upon.

> "This is what the LORD says: 'Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls.'" Jeremiah 6:16 (New International Version)

> "Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain." 1 Corinthians 15:58 (New International Version)

Throughout the Bible, men stood before kings and dignitaries, they stood in battle, and they stood for their beliefs and against evil and for each other. As Christians we must stand together as Christian English language professionals in a position of strength. I welcome the new CETC leadership and pray that in the months and years ahead as we teach and work and serve that we stand for the hope that is within us: Jesus Christ, the only cause that matters.

Blessings in Jesus' name,

Karen

Letter From the Chair-Elect

Eleanor Pease, Eleanor.pease@nyack.edu

As we enter a new year in the Christian Educators in TESOL Caucus, I will be at your service as chair. Karen Asenavage will move into the outgoing chair position, and Gena Bennett, who has kept us inspired with her topics for discussion on the e-list, will be the incoming chair-elect. Gena, welcome to the team.

A Look Back

Karen has done a superb job as our leader. Thank you, Karen.

Those of you who attended the San Antonio conference gave us excellent ideas for improving our caucus meeting and we hope you will recognize some of those changes when you attend the meeting in Tampa.

I have heard from Karen that the Christian Educators in TESOL Conference in Thailand, held in January, was a great success. This conference was part of our goal to increase our international connections.

A Look Ahead

Your leadership team is looking forward to meeting many of you in Tampa. Please stop by at the CETC booth, introduce yourselves, and stay to chat for a while. We will have sign-up sheets for eating meals together.

Also, check out the sessions that will be conducted by CETC members. Most of these are listed in this newsletter.

As the new chair, I will continue to work on our goals and will gratefully receive your comments and suggestions.

Recently on the e-list someone quoted from the old hymn "In Christ There is No East or West." When I reflected on that I thought, "That's a description of CETC." Let's keep this theme in mind as we embark on our journey together in 2006-07.

See you in Tampa!

News From CETC

Mary Wong Elected Member of the TESOL Caucus Leadership Committee

Mary was elected by the entire caucus membership as the newest member of the Caucus Leadership Committee (CLC). In this role she will serve for 3 years with two members representing other TESOL caucuses. Together they will lead all the caucuses in growth development and service to members. This is the first rotation onto the CLC by the CETC caucus. Mary is recognized as a leader with strong service to TESOL. The leadership of the CETC would like to extend its congratulations and support to Mary in her new role.

New Incoming CETC Chair: Gena Bennett

The leadership of CETC would like to introduce Gena Bennett as the new incoming chair of CETC. We are so pleased that Gena will share her expertise with the caucus over the next 3 years. A committed and active member of CETC, Gena has been one of the most proactive e-list coordinators CETC has had the privilege of having. She developed the monthly e-list topic initiative, which has resulted in regular, effective, and provocative comments from CETC members around the world. The leadership team of CETC looks forward to working with Gena.

CELT Conference in Chaing Mai Thailand
Heart, Mind, and Spirit: Faith-Filled Professionalism in the Classroom
January 23-25, 2006

One way to summarize the first international CELT Conference is to take a look at the numbers:

3 featured speakers: Don Snow, Marilyn Lewis, Alan Seaman
5 spotlight sessions: Learning from the Leaders, Karen Asenavage; Teaching Grammar With Compassion, Tom Scovel; English Language Teaching and Development, Kitty Purgason et al.; Christianity and ELT: Political, Pedagogial and Professional Tensions, Mary Wong et al.; Responding to the Critics, Lawrence McAllister et al.
9 members on the steering committee
11 international travel grant recipients from 6 countries
15 countries represented
46 presentations
140 participants
1 Lord and Savior over all!

Another way to summarize the event is to reflect on how my heart, mind, and spirit were affected by the event. My heart was strengthened as a Christian believer working overseas when I met and had the opportunity to talk with and be encouraged by so many others in the same position as me. My mind was challenged as I listened to presentations of high professional quality. One session in particular, that by Alan Seaman, "Incarnation or Imperialism? Lessons From the Past for Today's Christian English Language Teachers," encouraged me to pursue areas of study and a scholarly approach to our profession as Christian English language teachers. Several sessions on using technology showed me that despite our distances and sometimes lack of resources, CELTs are staying current in their field. My spirit was refreshed just being among so many Christians and having the freedom to talk about who I am and what I believe. But perhaps the most significant event of the conference was the final worship service held in a circle in the round chapel. I felt the spirit of God as we worshipped Him in many languages, through dance, song, and individual prayers.

The CELT conference in Chiang Mai, Thailand, was the first such international conference—the first, I hope, of many. The numbers tell the story, but my heart, mind, and spirit still resonate with the hope of our calling as Christian English language teachers in our world.

5th Annual ESL Ministry Conference

The 5th Annual ESL Ministry Conference will be held at Cornerstone University (Grand Rapids, Michigan, USA) on Saturday, April 1, 2006. J. Wesley Eby, former CETC president, will be the featured presenter, and numerous workshop sessions will be provided by local TESOL faculty.

For more information on the conference, please contact Dr. Michael Pasquale, TESOL program director at michael_pasquale@cornerstone.edu (www.cornerstone.edu/academics/tesl).

E-List Topics

Have you been following the e-list discussions? Here are the topics that we have dealt with recently.

November: Is there a distinction between culture and faith?*
December: How do you share your faith during the Christmas season?
January: How do different cultures view Jesus? What are the implications of these varying views?
February: What must-see speakers/topics do you recommend for TESOL-goers?

Don't miss out on the exciting ideas being exchanged on the e-list!

*One of our members was inspired by this e-mail exchange to explore her own thoughts on the topic. Her article is included in this issue of the newsletter; we hope you find it both interesting and challenging.

Articles and Information

Some Thoughts on Working Abroad

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I'm looking through my window this morning at the beautiful white snow that fell during the night

here in Klaipeda, Lithuania. I love the snow, and it seems that magically the Christmas spirit is still hanging around. This year, instead of returning to my home in Iowa, I spent the Christmas holidays here in Lithuania. Although I missed my family, I was able to spend plenty of time relaxing, reading, and concentrating on the meaning of the season. (Don't worry, I wasn't a couch potato; I also went running, skiing, skating, and swimming as well.) I grew more and more conscious that God's love, which we celebrate at Christmas, holds meaning every day of our lives.

This semester I'm teaching three English classes: one intermediate and two advanced. I find it challenging to always have relevant and challenging material ready for my students while juggling administrative responsibilities at the same time. But I am reminded that the students themselves actually make my work meaningful and, more often than not, it is a comment or a smile or a joke told by students in class that really makes the class "excellent." Yes, I do strive for meaningful lesson plans, but the students must remain my focus and, ultimately, my mission.

The snow is still falling. It's hard to imagine that graduation and summer are just around the corner. But as the spring semester moves along, we are eager for what God has planned for us this year.

Grammar Funnies

Teaching English as a foreign language means that our students need strong grammar skills. ELI students ask for and need to understand the structures of English in order to advance in their communication skills. English is their third or fourth language. They welcome clear explanations of grammar points. Therefore, grammar exercises are included in almost all of our lesson plans. Often ELI teachers are hunting for interesting and clear ways to explain grammar items, such as verb tenses or modals.

This makes for great conversation in the teachers' room. This semester, the ELI teachers are challenging themselves to tackle simple and complicated grammar exercises in order to benefit their teaching and, ultimately, their students. However, they find themselves saying some pretty odd things. Below are a few "grammar funnies" from the ELI staff.

- One morning, Marg came into Robin's office and announced, "You have been married." Robin, a perfectly happy single person, was delighted but wondered who the lucky guy was. Marg was really asking how to understand *have been married* in this context. Actually, in this case, the sentence is passive and therefore the past participle *married* is used. But we normally use simple present, *you are married,* to say someone got married and is still married. Or we could say *you have been married by the priest* to confirm that the sentence is passive. Either way, Robin remains happily single.

- Returning to campus from teaching at the local shipping company, Luke exclaimed, "I'm loving this semester!" Robin questioned him, "But can you really use a state verb in the continuous tense?" Often state verbs (e.g., *understand, love, like, think*) are used in the simple tense; their meaning actually changes in the continuous tense. Luke should have exclaimed, "I love my job now and I will always love my job here!" Then we would be sure that he has been enjoying his experience at Lithuania Christian College and will continue to enjoy it.

- Robin wrote an email to the teachers reminding them about the upcoming teachers' meeting. In the email she wrote, "Be prepare to share one interesting story about what you learned during your first week of teaching this semesters." Luke responded, in jest: "I believe your imperative verb "be prepare" was incorrect. You have various options at your disposal: "be prepared", "should be prepared", "please be prepared", and "do whatever you dang well please". The ELI staff is committed to pursuing high standards and we take our cues faithfully from you. In the future please be prepared to send us grammatically correct memorandums. Respectfully but embarrassingly yours, Luke." Robin apologized to her staff and vowed to be more careful in her emails.

The ELI staff is committed to laughing and to learning. ☺

Robin Gingerich is the director of the English Language Institute attached to Lithuania Christian College.

Reflections on Culture and Faith

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Is there a distinction between culture and faith? Where can the line be drawn?

During the month of November 2005, this was the discussion topic for the CETC e-mail list (http://lists.tesol.org/read/?forum=cetc-l). (Note: A summary of the e-list discussion can be found at the end of this article.)

This discussion inspired me to further explore the relationship of culture and faith to clarify this issue in my own mind. In this article I address the following questions.

- What is culture?
- What is the relationship between culture and faith?
- What should I consider when encountering people of other cultures?
- What is the importance of worldview change?
- What transformations should I expect in connection with faith and culture?

What is culture?

Before I tackle the question of the relationship between culture and faith, it will be helpful to review the nature of culture.

Culture is often compared to an iceberg. A small part of culture is visible, but the greater part is hidden, invisible. The visible part consists of artifacts and behavior, including language performance. The visible aspects of culture are rooted in the invisible part, which includes basic assumptions, beliefs, values, and norms. The invisible aspects of culture cannot be directly observed and are like the water in which a fish swims—invisible, taken for granted, and even unnoticed (until a fish is removed from the water or a person enters a different culture). At the same time, the invisible aspects of culture are the lens through which people perceive reality.

These aspects of culture are located in each member of a cultural group. They are also expressed and elaborated through social institutions: family, economy, government, religion, and education.

In studying the rich diversity of human cultures, anthropologists have identified a variety of ways that they may differ.

Seven Dimensions of Culture[i]

Worldviews: Ways of Perceiving the World
Time Orientation: Importance of the past vs. the present vs. the future
Time: Linear or cyclic
Identity: Definition of the *self* vs. the *other*
Nature: Humans are subjugated to, dominate, or are in harmony with nature
Place: Connection to a particular location
Supernatural: Role of the supernatural in human life
Causality: What is the source of life and human experience?
Human Nature: Humans are born good, bad, mixed, or neutral and can or cannot change

Cognitive Processes: Ways of Thinking
Cognition: Analytical or holistic thinking
Classification: The mental organization of all aspects of the world

Linguistic Forms: Ways of Expressing Ideas
Language: Language represents cognitive patterns

Behavioral Patterns: Ways of Acting
Time: Emphasis on clock time vs. events
Rules: Societal rules apply universally or selectively
Human Nature: Aggressive vs. nurturing behavior patterns
Living: The focus of human life: being, being-in-becoming, or doing
Priorities: The goal of activity: completing a task or relating to people

Social Structures: Ways of Interacting
Status: Ascribed or achieved status
Group: The individual serves the group or the group serves the individual (communitarianism vs. individualism)
Hierarchy: Hierarchical or collateral relationships
Diversity: Specific cultural expectations in relation to age, race, and gender

Communication Patterns: Ways of Communicating
Directness: High context (indirect) vs. low context (direct)
Affect: People express emotions openly or communicate neutral affect
Proxemics: Interpersonal distances considered intimate, private, or public

Motivational Resources: Ways of Deciding
Problem Solving: Choose from a variety of possible solutions vs. an authority establishes one right way

It is possible to characterize the culture of a particular people group by identifying its positions in each dimension.[ii]

It would be interesting to characterize the cultures of early Christians (the Jewish Christians and the various cultural groups of gentile Christians) and our own cultures. I'm sure we would discover some dramatic cultural differences even though all the groups share the same faith.

What is the relationship between culture and faith?

In Hebrews 11:1, faith is defined as "an assurance of what is hoped for, a conviction of unseen

realities."

I have found three conceptualizations of the relation of faith to culture.
1. Faith is separate from—though rooted in—worldview. For example, James H. Olthuis (1985) saw worldview as a mediator between faith and life experience.
2. If culture is seen as an onion[iii] with basic assumptions (what is real) at its core and surrounding layers of beliefs (what is true), values (what is good), norms (what is acceptable), behavior (what people do), and artifacts (what people make), faith might be located in the belief layer. The beliefs spring from the basic assumptions at the core.
3. Faith is a complex of basic assumptions within the core of the cultural onion. Van Rheenen (2003a) gave several examples of underlying assumptions—that spirits control people or come back to life in another body, for instance—that are integrated into the worldview of different cultures and "implicitly validated by their cultures" (The Use of Kuhn's Concept of Paradigm in Missiology section, ¶ 1). Citing Hiebert, Van Rheenen contrasted the Judeo-Christian and Asiatic worldview assumptions:

> There are also worldview assumptions inherent to Judeo-Christian cultures and fundamental to biblical Christianity. A central assumption is that "God created a universe that exists outside of but dependent upon himself" (Hiebert 1985a, 113). People, in turn, are rational beings who can know and understand God and his message as revealed in the Bible. The God of Abraham, Isaac, and Jacob can be known and understood in history. He is not far away from any one of us. This Judeo-Christian worldview stands in vivid contrast to certain Asiatic perspectives which view the outside world as an illusion of the mind. Such an Eastern worldview perceives that true reality cannot be found in the external world but by looking within oneself by meditation . . . (Hiebert, 1985a, 45). (The Use of Kuhn's Concept of Paradigm in Missiology section, ¶ 2)

Whichever model one chooses for locating faith in relation to culture, faith cannot simply be tacked on to culture; it must be integrated into the culture. According to Strauss (2005):

> Individual beliefs within a worldview fit into a larger system of value, acceptance, self-identity, purpose, and a person's place in the world. Commitment to a worldview is tightly integrated with the elements in that system. . . . [A] person's worldview goes far deeper than cognitive structures. It involves a thorough integration with the larger system. (More Than Cognitive Commitment section, ¶ 1-2)

Because many cultural dimensions are not intrinsically tied to Christian faith, there is not just one culture that can be considered "the Christian culture" to which every Christian must be converted. People who don't recognize this are in danger of adopting what Osborn (1993) calls the "reactionary approach" to sharing faith with people of a different culture. In the reactionary approach,

> we dismiss the other culture as beyond redemption. Individual souls have to be saved from that culture . . . and deny their background in favour of a 'Christian culture' (usually an amalgam of the Christian Gospel and our own culture). . . . Such an approach is reminiscent of what Niebuhr called 'Christ against culture.' (How Should We Respond to the New Age? section, ¶ 3)

The cultural dimensions implicit in Christian faith need to be integrated into the culture of new Christians. Existing cultural dimensions that are incompatible with Christian faith will change in the process.

What are the "unseen realities" that form the content of faith in Christ? What are the components of the worldview that need to exist in the culture of a Christian? The foundation of a Christian worldview is the story of the Bible, from creation and the fall to the fulfillment of God's plan of salvation (Naugle, 2005). Underlying, surrounding, and emerging from this narrative are components of a Christian worldview: beliefs about God, reality, knowledge and truth, reason, human nature, and ethics and values (Harris, 2004).

What should I consider when encountering people of other cultures?
Regarding interaction with people of other cultures, Osborn (1993) advocated inculturation. To communicate effectively with members of another culture, we cannot simply translate our message linguistically. "It demands that we identify with the other culture (often as second class citizens, resident aliens) and first rediscover for ourselves the message of the Gospel in terms of that other culture" (How Should We Respond to the New Age? section, ¶ 6).

Osborn (1993) noted that this approach is similar to the category 'Christ the Transformer of culture' in Niebuhr's analysis of Christian attitudes toward culture. He elaborated:

> All cultures are spheres of God's activity; they express aspects of the truth; anticipations of the Gospel may be found within them. But all cultures, including our own culture (even, or perhaps especially, our churchy sub-cultures), fall short of the truth. All cultures are fallen. But the Gospel can penetrate a culture like a virus penetrating a living cell. As members of the culture respond to Christ they will begin to perceive points of tension between their culture and their allegiance to Him. This, in turn, gives rise to theology and Christian action from within the culture. The end result may be the transformation of the culture from within. (How Should We Respond to the New Age? section, ¶ 7)

Richardson (2003) has discovered in numerous cultures customs and legends that can serve as

"redemptive analogies" that serve as a cultural bridge to translate the power of the message of the Gospel into terms that resonate with the people. Congdon (1985, p. 299, cited in Van Rheenen, 2003a, The Role of Power Encounter in Conversion section, ¶ 6) emphasized that "peoples come to a vital faith only when Christ is encountered as Lord at the core of their worldview."

What is the importance of worldview change?

According to Van Rheenen (2003a), it is essential for people's worldviews to change if they are to become true followers of Christ: "'Christian conversion' without worldview change in reality is syncretism" (The Role of Power Encounter in Conversion section, ¶ 9). In syncretism, people may become nominal Christians while continuing to hold other religious beliefs. "Becoming a Christian necessitates the reordering of all reality around God and his desires for human life. Change begins from the inside out rather than the outside in" (Van Rheenen, 2003a, Conclusions section, ¶ 3).

Interestingly, according to Van Rheenen (2003b), syncretism is an issue today for Christians who are influenced by empiricism, which "disavow[s] any powers which cannot be perceived, studied, and analyzed by the five senses" (Syncretism on the Secular Extreme section, ¶ 1). According to Van Rheenen, western theologians tend to confront scriptural references to spiritual powers by ignoring them, saying spiritual powers no longer exist, treating them as mythological, or interpreting them as societal structures rather than interpreting them "literally as personal spiritual beings." Van Rheenen asked, "Is it possible that their interpretations were determined more by a secular mind-set than by biblical exegesis?" (Syncretism on the Secular Extreme section, ¶ 5).

Olthuis (1985) recognized that worldviews are influenced by all aspects of a person's experience and thus can be expected to change. He stated, "Worldviews, if they are to remain viable, need to be changed continually—as faith deepens, as insight into reality grows, and as individuals and cultures themselves move on to new stages in their development" (Worldview in Process section, ¶ 4). Olthuis elaborated on how worldview change in connection with faith affects us all:

> In . . . moments of deep disquiet, people may make the startling discovery that not only is their worldview inadequate, but fidelity to their faith demands adopting another vision of life. Thus Christians seeking fidelity to Christ may move from an ascetic Christ-against-culture worldview to a more accommodating Christ-and-culture two realm vision, from a Christ-above-culture Thomism to a Christ-transforms-culture perspective. (Worldview Crisis section, ¶ 5)

What transformations should I expect in connection with faith and culture?

In a true cross-cultural exchange, people of both cultures experience changes in their worldview. Murray (2005) used the "double conversion" in Peter's encounter with Cornelius (Acts 11) to illustrate this. All of the parties involved—Cornelius and his household as well as Peter and the Jerusalem church—experienced "a paradigm shift, a new way of seeing the world" (Conversion section, ¶ 1).

> Conversion is a paradigm shift that stimulates new ways of thinking and living, not arrival at a pre-determined destination. Conversion is multidirectional and lifelong. . . . [Peter's] opening words—'I now realise how true it is that God does not show favouritism but accepts those from every nation who fear him and do what is right'—are humble, grateful and directed as much to himself as to Cornelius. (Conversion section, ¶ 6-7)

This paradigm shift is substantiated through behavior.

> Conversion is about believing and belonging. It involves commitment to a story and a community. But it is also about behaving in ways that are congruent with this story and strengthen the life and witness of this community. . . . [F]aith must be lived if it is to be believed. (Murray, 2005, Behaving section, ¶ 1 & 3)

Conclusion

So how shall we answer the question posed at the outset—*Is there a distinction between culture and faith?*

Yes, there is a distinction between faith and culture. Faith is rooted in the basic assumptions that form the core of worldview and is reflected in other dimensions of culture.

Faith transforms culture. This faith will be expressed differently in different cultures, though all must have in common certain basic elements of worldview. The cultural transformation process is ongoing.

Our faith is revealed in how we live our lives. As we enter into relationship with people, we should seek to understand the various dimensions of their culture. When we identify with the other culture and "rediscover for ourselves the message of the Gospel in terms of that other culture" (Osborn, 1993, How should we respond to the New Age? section, ¶ 6), the Holy Spirit will open our eyes to ways the people of the other culture can encounter Christ at the core of their worldview (Congdon, cited in Van Rheenen, 2003a). When people experience faith in Christ, the cultural transformation process begins to occur "from the inside out" (Van Rheenen, 2003a, Conclusions section, ¶ 3).

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Appendix: Summary of the CETC E-list Discussion

Some of the ideas shared in the CETC e-discussion in response to the questions, "*Is there a distinction between culture and faith? Where can the line be drawn?*"

Note: This list includes direct quotations as well as the author's summaries of contributions of participants in the e-discussion.

"Faith transcends cultural boundaries." (Lisa)

"Christianity and our belief in Christ unite us across cultures." (Adelaide Hyde Parsons)

"Faith and culture are . . . intimately intertwined" in any particular culture. (Lisa)

"For every culture there is a biblical, godly way to act." (Gwen Cary)

Christians in India express their faith, to varying degrees, through practices that reflect indigenous traditions, or that combine western and indigenous traditions. Translation of scripture takes into consideration the cultural connotations of words, so that the direct dictionary translation of a word may be inappropriate to express the original meaning of a text cross-culturally. (Iris Devadason)

Faith transforms culture. (William Schmidt)

We shouldn't assume that all members of a culture have a certain faith, even though they participate in traditions related to that faith. Likewise, we shouldn't assume that because one representative of a culture professes and practices a certain faith that all members of that culture share the same faith. (Lisa and Gena Bennett)

"The Lord respects and works through cultures. He is above them, but knows that we, his
     children, live within them." (Gwen Cary)

"We have God's revelation to us to guide us into Truth, so we do have to honor that Truth as
     higher than any cultural more." (Becky Eppinger)

"I believe this 'renewing of the mind,' 'being changed from the inside out' [described in Romans
     12:2] happens within everyone, in every culture, who walks with Jesus in a living
     relationship. . . . A personal quest of mine . . . is to identify commonalities of the 'renewed
     mind' in many cultural settings." (Sharon Yoder)

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[i] This is a version of Hesselgrave's *Dimensions of Cross Cultural Communication*
(Church of the Nazarene Clergy Development, 2002, p. 78) that I have modified by
including criteria for comparing cultures suggested by Mayers, Trompenaars,
Kluckhohn and Strodtbeck, Hofstede, Kearney, and Hall (Matlock, 2005; Douglas,
2005; Clark, n.d., Van Steenbergen, 2002).

[ii] A survey instrument using Mayers's model for this purpose is the Questionnaire on
Model of Basic Values (Church of the Nazarene Clergy Development, 2002, pp. 87-89,
96-97).

[iii] This is an adaptation of Bunkowske (2002).

Conference Updates

A Preview of CETC in Action at TESOL 2006 in Tampa

One of our goals this year is to have broad representation from CET'ers at events at TESOL 2006
in Tampa. CET'ers are presenting colloquia and sessions. There is still time for CET'ers to present
Energy Breaks or volunteer in governance, on committees, and at the conference. CET'ers can also
participate in sessions and at the CETC General Meeting. Here's what has been scheduled to date!
If your presentation has been accepted, please let us know so we can let others know.

CETC Events

Wednesday, March 15, 9:30-11:15 am
All Caucus Colloquium: Caucus Strategies for Leading TESOL Internationally
Tampa Marriott Waterside Hotel/Grand Salon A
Richard Kappra, Jose Francisco Castillo, Lucie Moussu, Eleanor Pease, Rosemary Schmid, Marinus
Stephan, Tomas Wallis

This colloquium focuses on how language educators from different backgrounds interconnect with
the topic of leading within an international context. Speakers discuss their experiences and
perspectives and suggest how these could affect ESL/EFL instructors, students, and materials
designers worldwide.

Eleanor Pease (CETC incoming chair), as a part of the panel, focuses on international CELT
professionals as they lead and work alongside nationals in countries throughout the world, and will
discuss leadership experiences and strategies for supporting English language training and
professional development in a variety of educational settings worldwide.

Thursday, March 16, 9:30-11:15 am
CETC Colloquium: Professional Integrity and the Christian ELT Leader
Tampa Marriott Waterside Hotel/Room 9
Karen Asenavage, Thomas Scovel, Rich Robison, Darla Cuppery, Karen Burroughs, Jeff Stebbins

Christian TESOL leaders discuss how they struggle with, develop, and maintain professional
integrity. Speakers representing a variety of contexts including the classroom, administration,
research, and the community discuss their leadership experiences and offer suggestions for
establishing and maintaining professional integrity.

Thursday, March 16, 5:00 - 6:30 pm

CETC Caucus Open Meeting
Tampa Convention Center Room 30 B
CETC Members

Thursday, March 16th, 6:30 - 7:30 pm
All Caucus Social event
Marriott Waterside Hotel Grand Salon C

Energy Breaks
We also hope to offer some Energy Breaks, so if you have a topic that would fit this format well, please contact Karen Asenavage at kasenavage@hct.ac.ae.

CETC on the Town

One suggestion from last year was to have more opportunities to meet other CETC'ers. One way of accomplishing this goal is to have CETC lunches or dinners. We can meet for dinner on Wednesday evening and also at various venues throughout Tampa for lunch during the conference.

If you'd like to help organize this event, please contact Karen Asenavage at kasenavage@hct.ac.ae.

A Report on the CETC Conference in Chiang Mai

Garry Austin, GaryA@brisbane.coc.edu.au

The CELT conference in Chiang Mai was a Matthew 11:28 experience for me. It was, first, a coming to Jesus. The conference put the priorities of Christ's kingdom at the top of the list. Also, the teaching and the fellowship centered around what it means to belong to Him.

Second, it was a time of rest. Teaching in sometimes hostile environments can be draining; however, the CELT conference was a time of refreshing. There was a sense of being at home. Being with fellow believers and talking to each other as Christian professionals was a welcome relief.

The plenary and elective sessions offered much that was stimulating and many of the common challenges faced by Christians in ELT were addressed: The arguments of critics were challenged, the richness of scripture as a source of inspiration for teaching was acknowledged, and the desire for excellence that Christ might be glorified was thoroughly addressed (some ideas were to use technology such as webcams and Internet-based TV commercials for maximum impact).

Finally, the conference was a time of taking on Christ's yoke.
The hints of its potential were found in the call for research focussed on CELT realities, the networks that were established to solve ongoing problems, and the satisfaction that all felt having done this for the first time. It is my hope and prayer, my determined ambition, to see the CELT continue in its role of strengthening God's people as they do this important work.

About This Member Community

About the CETC Community

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