



CETC Newsletter

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A periodic newsletter for TESOL members.

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Leadership Updates

From the Editors

Michael Lessard-Clouston, michael.lessard-clouston@biola.edu,
and Meredith Bricker, meredith.bricker@gmail.com

Greetings and welcome to another issue of the *CETC Newsletter*! We are delighted to share this issue with you and to update you on what is happening in the Christian Educators in TESOL Caucus. Over the summer and fall we have worked with various writers, and we are happy to present you with this issue, hopeful that it will provide useful information, lots of food for thought, and some ideas and insights for your work.

In This Issue

We begin the issue with updates from CETC leaders, including letters from the past chair, Karen Asenavage, and current chair, Eleanor Pease. As a caucus we mourn the loss of Dr. Jean Zukowski/Faust this past summer, and we are pleased to celebrate her life and work in a tribute written by former CETC Chair Wes Eby. You will also find guidelines for contributions to this newsletter, prepared especially for those of you who would like to put your fingers to the keyboard and send us something that could be considered for a future issue. This newsletter will only be as good as the contributions we receive, so we have provided those guidelines, but another indication of what we are interested in may be found in the contents of this issue. We have tried to balance articles we solicited from various people and others that interested CETC members have sent our way. We plan to have another issue in your inbox in February, before the TESOL convention in Seattle, so feel free to let us know if there are articles you have enjoyed or appreciated. [Please

note: The deadline for us to receive draft articles for possible inclusion in the upcoming issue is January 2, 2007.] In conjunction with the convention, the CELT 2007 Conference will be held at Seattle Pacific University, and we are pleased to publish a notice about it from conference chair Kathryn Bartholomew. Finally, in this section we also have some news and updates from CETC.

In our articles section we have a strong and varied range of short and longer pieces, starting with an article by Tom Scovel on the honoring of an influential caucus member. Former *CETC Newsletter* editor Jim Mischler reports on the joint AAAL/CAAL 2006 conference in Montreal, and Rich Robison shares his reflections on truthfulness in English teaching, derived from his presentation during the CETC Colloquium at TESOL 2006 in Tampa. Also in this issue, Anna Vaughan reviews topics in the current SLA literature and presents a Christian perspective on second language learning, while David Bartsch outlines his reflections on two metaphors for language learning and teaching. Dayle Burkhart describes the development and revision of her *HIS English* curriculum, and Eleanor Pease writes about affect and motivation among Japanese ESL learners in her doctoral research. Finally, Leifur Sigurdsson reviews a new book on teaching academic vocabulary that will be of interest to both ESL and EFL teachers.

We are grateful to each of these authors for their contributions and thank them for sharing their work with us and you through this forum. We hope you will be encouraged and find something helpful for your life and work in TESOL. We would like this benefit of your TESOL membership to be a welcome addition to your professional reading. If you agree, please consider joining the conversation by letting us know what you think, by suggesting a topic or idea, or even by writing an article for us to consider publishing in a future issue.

Blessings,
Michael and Meredith

[Letter From the Past Chair: Of the Past, the Present, and the Future](#)

Karen Asenavage, karenas@sas.upenn.edu

The past...it is an interesting verb tense to teach and to live. It never ceases to amaze me that this seemingly easy verb tense can present so many difficulties for our students. Whether it's remembering irregular and regular, how to pronounce the three different endings, or whether one should use a simple past or a perfect tense, the past tense is difficult for non-native English speakers to use. Maybe it's cultural. It could be because some cultures acknowledge the past but are more focused upon the present while others live in the past and acknowledge the future. In any case, for this native English speaker whose life has spanned several cultures, living the past now is a learning experience.

I'm thinking about living the past because many aspects of my life have moved into the past tense over the last six months. After 12 wonderful years in the United Arab Emirates, I have returned to take up a position at the University of Pennsylvania, where my father was an alumnus and the city is my hometown. I'm reconnecting with old childhood friends and relatives I haven't seen in years, while daily receiving e-mails from friends and colleagues who are still working overseas. It's wonderful and yet slightly disorienting. Now, after two years, first as Incoming Chair, then Chair of the Christian Educators in TESOL caucus, I am the CETC Past Chair. Again, it's encouraging to have new strong leadership take over but also slightly disorienting. As a past leader, it means stepping back, allowing others to take over, and trying to gauge when, how, or if to offer help. As a past leader, it also means being a bridge between what was before and what is to come.

What has gone before for CETC is a remarkable legacy that spans decades under the able leadership of Wes Eby, Rita LaNell Stahl, Kitty Purgason, Cheri Pierson, Adelaide Parsons, Mary Wong, Nancy Zumwalt, and others. It was hundreds of Christian TESOLers becoming nearly 1000 members of an official TESOL caucus. It was the dream of a focused CETC mini-conference prior to TESOL in Long Beach becoming an international conference at Payap University in Chiang Mai under Brad Baurain and his team this past year. It is honoring Christian scholars, men and women of faith, like Earl Stevick, Tom Scovel, and Jean Zukowski/Faust. It is seeking out and developing leaders from among our ranks. It was and remains standing strong and responding with wisdom and love in the face of criticism about what we as Christian TESOLers believe and live.

Ahead, there is a strong leadership team with Eleanor Pease, Gena Bennett, Meredith Bricker, Michael Lessard-Clouston, Frank Tuzi and Andy Bowdler. Led by Kathryn Bartholomew, Seattle Pacific University will host a mini conference prior to TESOL 2007. We'll have opportunities to honor those who have gone before us and to mentor and encourage others to take up the leadership roles within CETC and TESOL. We look forward to more publications about what we believe and how we as Christian educators impact our classrooms and places of work. There is an exciting future ahead for the Christian Educators in TESOL Caucus.

Jesus tells to remember the past with a great cloud of witnesses (Hebrews 12) and all that He has

done for us on the cross (1 John 1:7), but we are also encouraged to look to the future straining towards what is ahead (Philippians 3). Living between the past and the present, while looking towards the future can be challenging to us as Christians, educators, and leaders but this is as it must be and what makes our lives worth living. I would like to encourage you to be active in the CET caucus, learning today from those who have gone before and stepping up to take us ahead into the future.

Note From the 2006-2007 Chair

Eleanor Pease, eleanor.pease@nyack.edu

One ongoing goal for the CETC is to develop leadership. I've been pleased with your responses and participation on the e-list and I'm sure that among you interested members, there must be several who would enjoy serving in some capacity.

In January we will have an online election for incoming chair. Karen Asenavage will complete her role as outgoing or past chair, I will move into that position, and Gena Bennett (incoming chair, 2006-2007) will become CETC chair for 2007-2008.

If you are interested in serving as incoming chair, please contact me as soon as possible at eleanor.pease@nyack.edu. Thanks!

Tribute to Dr. Jean Zukowski/Faust: 1941-2006

Wes Eby, weseby@tampabay.rr.com

Jean Zukowski/Faust, a longtime member of CETC, succumbed to a lengthy and valiant battle with cancer on July 17, 2006. Her impact on the TESOL field as well as TESOL, Inc. is undeniable. While she is greatly missed, her influence will continue in the lives of the countless students and colleagues she has touched.

Jean was a rock-solid supporter of the Christian Educators in TESOL Caucus (CETC). When I served as chair of our fledgling group, she advised us as we petitioned to become a caucus. With her help, we succeeded, and part of that success was Jean's. Later, when she served on the Board of Directors for TESOL, she was liaison to the caucuses. As our champion, she encouraged CETC with attendance and words of affirmation.

I first met Jean in the mid-1970s when she was elected to the Arizona TESOL (AZ-TESOL) Board of Directors. Early on I realized that Jean was an ESOL educator with extensive knowledge, rich experiences, and a caring heart. Her insightful contributions to the board were well-received and greatly appreciated. Her ongoing involvement with AZ-TESOL spanned three decades, most notably as newsletter editor.

Jean received a bachelor's degree in English from the University of Wisconsin in 1966. She earned a master's in ESL from the University of Arizona in 1973 and a doctorate in applied linguistics and English education from the same institution in 1978.

Dr. Zukowski/Faust's distinguished 42-year career began in Turkey, where she taught English at three institutions from 1964-1971. Going to the University of Arizona in 1972, she taught in the English Department for 12 years before moving to Northern Arizona University (NAU) in 1984, where she was professor in the English Department. Although she taught a variety of courses, her special interest was teaching ESL and bilingual education. From 1990-92 while on leave from NAU, Jean was associate director of the U.S. Peace Corps in Poland, for which she was awarded the Medal of Honor from Poland's Ministry of National Education.

Jean was a skilled communicator. Her presentations at conferences and workshops attracted large audiences. I remember rooms overflowing and attendees disappointed they could not get inside to see Jean in action. She was known for practical ideas that were research-based. Her sense of timing, her knowledge of the audience, and her charming wit engaged the listeners. Her ability in public speaking, which so captivated people, really reflected her gift of teaching. Jean, of all educators I've known, was a teacher par excellence.

I will also remember Jean for her perseverance, especially when her illness sapped her strength. Her resolve, however, never waned. Attending TESOL 2006 in Tampa was a physical strain on Jean, yet she attended. She participated. She networked. She shared. And, above all, she taught.

Jean, for me, epitomizes everything TESOL represents—a passionate advocate for those learning English as an additional language. Whether teaching and sharing, writing and editing, administering and advising, Jean excelled. Dr. Zukowski/Faust is a wonderful model for anyone desiring to devote his or her life to the TESOL profession.

Founding chair of the CETC, Wes Eby recently retired and now lives in Lake Alfred, Florida. A member of TESOL for 39 years, Wes has actively participated at all levels, including as TESOL's parliamentarian for the past 15 years and as associate chair of the TESOL 2001 convention in St. Louis. In 2001 TESOL honored Wes with the James B. Alatis Award for outstanding and extended service to the organization.

Guidelines for Contributions to the CETC Newsletter

Michael Lessard-Clouston, michael.lessard-clouston@biola.edu,
and Meredith Bricker, meredith.bricker@gmail.com

As relatively new editors, we would like to offer readers some guidelines for what we would like to receive as submissions for possible publication in the newsletter.

Background

The *CETC Newsletter* is the caucus publication, and we drafted the Christian Educators in TESOL Caucus (CETC) E-Newsletter Mission Statement in order to provide information about its purpose, audience, and vision (Note: that mission statement appeared in Vol. 10, No. 2 of the newsletter and is available for reference online at: http://www.tesol.org/s_tesol/article.asp?vid=172&DID=6490&sid=1&cid=740&iid=6487&nid=3124.) As we noted there, we view the newsletter as a forum where Christian educators in TESOL can exchange ideas, communicate about and evaluate relevant resources, and discuss topics and issues that are pertinent to us and our work as teachers, researchers, administrators, or students in TESOL and related fields.

Guidelines

Perhaps the first point to make concerns some things that the newsletter cannot publish. Following TESOL guidelines, we do not include advertising and we do not publish job announcements. TESOL has several outlets for advertising in its various serial and other publications, and the TESOL Placement Bulletin publishes notices of job opportunities. Also, some types of information and media (such as photographs) are more amenable to other formats, and may be published by the caucus at our website (<http://www.cetesol.org/>).

Usually announcements and news should be timely (yet still relevant for some time after publication) and appeal to a range of caucus members. Generally, the CETC leadership will provide articles for our 'Leadership Updates' section, but members are welcome to suggest ideas or to offer information and updates to be included in the regular 'News from CETC' feature. We are particularly interested in receiving submissions or ideas for our 'Articles' section, and welcome the following types of submissions (and are open to suggestions for others):

Articles: These may be short (about 800-1200 words) or longer (up to about 2500 words) and describe a favorite classroom activity or teaching technique, reflect on experiences or interests you have had or are developing, or report on classroom or other research, etc.

Book, Software, or Other Reviews: Reports on and evaluations of new student (texts, CD-ROMs, audio materials, websites, etc.) or teacher resources of interest to CETC members. [Please note: CETC members who have published such materials are welcome to contact the editors to alert us to such resources or to provide a review copy of your material(s) that a CETC member could use (and keep) in order to write such a review.]

Responses: These may be short or longer responses to articles published in the newsletter or elsewhere, or to relevant presentations you have attended or talks you have heard, etc. You might offer another perspective, raise some questions, or present new practical, philosophical, or theoretical points of view on topics of interest to CETC members.

Suggestions

As you will see in this issue, submissions may be drawn from relevant conference presentations you make, report on readings you are familiar with or research you have carried out, describe materials or activities that are relevant to caucus members, or evaluate new resources. As you may have noticed, some articles will include a more obvious or detailed Christian perspective, while others may appear less so. Yet our audience is clearly CETC members and other people interested in relevant topics and issues with a Christian point of view.

If you have an idea and are considering submitting an article, we would be happy to for you to correspond with us about it. If it does not seem appropriate here we might be able to suggest other options. If you have written or would like to write something for us to consider, please first review articles in this and recent issues of the newsletter for models or examples, observing the style and format (e.g., web-oriented, APA, etc.). Prepare your submission as a Word document, and be careful to quote sources appropriately, include all references you mention, and respect the copyright of any authors you cite. Then contact us to let us know that you have something for us to consider, and we'll work with you on it from there. We look forward to hearing from you, and possibly to working with you on your submission.

[The CELT 2007 Conference in Seattle, Washington, USA](#)

Kathryn Bartholomew, kbarthol@spu.edu

Introduction

Based on the model of the very successful conference in Long Beach, CA just before TESOL 2004, a one-day conference of Christians in English Language Teaching (CELT) will be held on Tuesday March 20, 2007, the day before TESOL 2007, on the campus of Seattle Pacific University (www.spu.edu).

The theme of the conference is "Spirituality and Professionalism." Featured speakers include Suresh Canagarajah of Baruch College, CUNY, USA, and David Smith, Calvin College, USA. The schedule will include refereed presentations and workshops, a mid-day poster session (also refereed), and a morning resource room for sharing classroom activities and other practical ideas. The day will begin at 8:30 with concurrent sessions and end with a 4:30 pm worship service (see schedule details below). The registration fee for the conference is \$25.00 U.S.; registration forms and other information are posted on the SPU and CETC websites. A range of options for lunch and dinner will be provided. Public transportation and taxis from the Seattle Convention Center and downtown hotels are available; parking is also available on the SPU campus for those who choose to drive.

Conference Topics

Here are some of the topics we hope to address at the conference from a specifically Christian point of view:

- cultural and intercultural issues, including the importance of learning students' languages whenever possible
- mutual help and support for monolingual English and bilingual English teachers (a new way of framing the tired and sometimes unhelpful distinction between native and non-native speakers)
- professional integrity and faith-related academic controversy
- teacher training and development
- practical skills for teaching
- English for special purposes, including teaching and learning in seminaries
- images of Christianity in the media
- living out core values in the classroom
- stories of what called us into the profession and what keeps us there
- and many more . . .

Proposals

Your proposals are welcomed and encouraged; please send them as Word or PDF files to Kathryn Bartholomew, Seattle Pacific University, kbarthol@spu.edu. Proposals must show a clear Christian perspective and must include the following information:

- Name(s), school and/or organization, mailing address, phone, e-mail, and a short bio
- An indication of whether this is a Presentation, Workshop, Resource Room, or Poster Session
- An indication of whether audiovisual equipment other than an OHP and/or computer with projector will be needed
- The title and a 50-word abstract (for the conference program)
- Proposal abstract of no more than 250 words

Proposals may link to any TESOL-related topic; refer to the conference topics list above for possible ideas. Deadline: all proposals must be received by e-mail (as above) no later than **January 1, 2007**.

Exhibits and Questions

An exhibition area will be available for organizations, schools, and book sales. Please contact Kevin Gibbons, gibbok@spu.edu, for additional information.

Questions? In addition to the e-mail addresses above, we are available by telephone at 206-281-2670 (Kevin Gibbons) or fax at 206-281-2335.

Proposed Conference Schedule: March 20, 2007

8:30-9:15 Concurrent sessions; publishers' exhibits open
 9:15-9:30 Break – refreshments, Resource Room, exhibits
 9:30-10:30 Plenary address – David Smith
 10:30-11:00 Break - refreshments, Resource Room, Poster Sessions, exhibits
 11:00-12:30 Concurrent 45- or 90-minute sessions
 12:30-1:30 Lunch – also Poster Sessions and publishers' exhibits
 1:30-3:00 Concurrent 45- or 90-minute sessions
 3:00-3:30 Break – refreshments, Poster Sessions
 3:30-4:30 Keynote address – Suresh Canagarajah
 4:30-5:30 Worship service
 5:30 Adjournment

Partial List of Proposal Referees

The following CETC members have agreed to review proposals for the conference: Karen Asenavage, Kathryn Bartholomew, Brad Baurain, Gena Bennett, Tim Noble, Adelaide Heyde Parsons, Eleanor Pease, Cheri Pierson, Kitty Purgason, and Mary Wong.

Please note that the Call for Participation may also be found on the CETC website, and is located at <http://www.cetesol.org/news/celt2007-call.html>. Please inform others who might be interested in presenting at or attending the conference. We look forward to welcoming you at CELT 2007 in Seattle before the upcoming TESOL convention.

News From CETC

CELT 2007 at Seattle Pacific University

As noted in the article in this issue by Kathryn Bartholomew, CETC's Christians in English Language Teaching 2007 (CELT 2007) conference will be held Tuesday March 20, 2007, the day before the TESOL 2007 Convention begins in Seattle, Washington, USA. The conference theme is "Spirituality and Professionalism" and featured speakers include Suresh Canagarajah and David Smith. We hope you will attend and, if possible, consider giving a presentation. Please read Kathryn's article for more information on how and where to submit proposals (deadline: January 1, 2007), and be sure to let others who might be interested know about this exciting conference. The call for papers appears on the CETC Web site, at <http://www.cetesol.org/news/celt2007-call.html>.

CETC Has a New E-list Moderator!

Thanks go to Andy Bowdler, who answered our call for a volunteer in the last newsletter and has agreed to be CETC's new e-list moderator. As he has held this position before, Andy brings experience to this role, and we thank him for overseeing our e-list postings. Please feel free to contact him with suggestions or ideas for monthly or other topics. As with all CETC leadership, his contact information may be found at the end of the newsletter, on the "About the CETC Community" page.

Web Site Updates

Thanks also go to Frank Tuzi, the caucus Web manager, who recently updated the CETC Web site at www.cetesol.org once again. Please remember to check out what is on the site occasionally, and consider contributing a notice or article, or adding to the bulletin board discussion. Frank is also looking for CETC Web site content, and would like your ideas or contributions.

CELT Scholarships Available for NNESTs

Please remind nonnative English-speaking teacher professionals that CELT

scholarships are available for presenters at the CELT 2007 conference or the 2007 TESOL Convention. Further details are available on the CETC Web site, at www.cetesol.org/scholarship.html.

Articles and Information

An Honorary Doctorate in Honor of a Great Christian Educator

Tom Scovel, tscovel@sfsu.edu



On October 23, 2006, Trinity Western University (TWU), located near Vancouver, Canada, conferred an honorary Doctorate of Christian Ministries on Earl Stevick, a prolific and greatly respected scholar and teacher in the TESOL profession for many decades. Because of Earl's current physical limitations, I was asked to participate in this ceremony on his behalf, and it was an enormous honor and pleasure for me to play a small role in this important celebration.

The conferral was part of TWU's annual commencement exercises for their School of Graduate Studies, and among the graduates from various programs receiving their master's degrees were seven students getting their MA's in TESOL. Earl wrote a moving address for this convocation, where he reflected back on some of the transitions that have taken place (and in which he has played a vital role) in foreign language pedagogy during the some fifty years of his professional career. Because my only task was to read the text which Earl had artfully prepared, I somewhat jokingly told Earl that I was happy to play "Aaron" to his "Moses"!

Bill Acton and Carolyn Kristjansson, two very active faculty members of TWU's MATESOL program, were instrumental in developing a special relationship between their program and Earl. They were able to arrange for Earl to visit TWU a few years back, and they have given him continual support over the years. Earl was also generous in donating his collection of books and professional papers to the university. Immediately after the TWU convocation, Carolyn flew to Virginia, where Earl currently resides at an assisted living center, to join Earl's friends and family in a splendid celebration of his 83rd birthday. During this party, Earl was presented with the honorary degree and hood and was able to watch a video of the TWU convocation which had been held only a few days before.

Earl concluded his commencement address with a verse from the famous seventeenth century hymn "If Thou But Suffer God to Guide Thee", by Georg Neumark, and I think this is also a fitting way to conclude this brief report about the events honoring a Christian scholar and teacher who has been so influential in our profession and has served as a symbol of discipleship.

If thou but suffer God to guide thee,
And hope in Him through all thy ways,
He'll give thee strength whate'er betide thee,
And bear thee through the evil days.
Who trusts in God's unchanging love
Builds on the rock that naught can move¹ .

Note

¹ Translated from German by Catherine Winkworth in 1855. Visit <http://www.cyberhymnal.org/htm/i/f/ifyouwil.htm> for the complete English lyrics and a contemporary English version of this and two other verses of the hymn.

Tom Scovel is a professor in the Department of English at San Francisco State University in California, where he teaches courses in the MATESOL program.

The 2006 AAAL Conference: International Scope, Regional Atmosphere

Jim Mischler, jim.mischler@okstate.edu



Professional meetings are usually defined in terms of their scope—that is, their topical range and the size of the geographic area that the conference serves. International conferences tend to have the broadest scope, but as a result they can be logistically complex and mentally tiring. Regional meetings, on the other hand, are smaller and thus less hectic: There is more time to enjoy the conference experience and the city in which it is held. The effect is both stimulating and relaxing at the same time. This was my experience at the 2006 American Association for Applied Linguistics (AAAL) conference, which was held in Montreal, Quebec, Canada, June 17-20. (Note: For more information on AAAL, see their official Web site at <http://www.aaal.org>.) In spirit and in implementation, the meeting was regional in size with the topical range of an international conference. As a result, I experienced the best of both.

This interregional conference was held in the Hyatt Hotel downtown, about a 15-minute walk from the St. Lawrence River. The meeting was hosted jointly by AAAL and the Canadian Association of Applied Linguistics (CAAL). Their combined efforts were seen everywhere, from the flags of the two countries flying in the hotel to the English and French transcripts of the organizers' welcome messages. The international flavor was also used to advantage in the plenary sessions; two of the talks focused on pedagogy for French as a second language (Claude Germain and Joan Netten) and issues concerning bilingualism in Canada (Monica Heller). In fact, over 4 days, seven speakers from around the world spoke on topics as diverse as defining proficiency in a language (Jan Hulstijn), discourse analysis in the classroom (Gordon Wells), and using computers to teach language and culture (John Sinclair; Dorothy Chun). In its topical breadth, the conference offered the advantages of a major international convention.

The subject scope was also evident in the individual presentation sessions. The conference was organized into 16 threads in applied linguistics, ranging from assessment and evaluation to language acquisition, from literacy to text analysis. Sessions were scheduled so that one thread continued for several hours in one room. For example, in the language acquisition thread, I saw a doctoral student's session (Youjin Kim, Northern Arizona U., USA) on "The Effect of Learner-Learner Interaction on L2 Vocabulary Acquisition," then immediately after heard Scott Jarvis (Ohio U., USA) and Laura Sanchez (U. of Barcelona, Spain) present the idea of conceptual transfer. Both sessions were interesting and the thread structure allowed for comparisons of specific ideas within a broader topic. Presentations often included both practical and theoretical issues, allowing participants to discuss both the details of a method and its wider implications. By the way, I also had the opportunity, with my colleague Rebecca Damron (Oklahoma State U., USA), to present our ongoing research study on "Conceptual Blending and Personal Oral Narrative." We noted that the audience was attentive and their questions and feedback were helpful for improving our research design and methods. In the end, I was able to see many sessions in my areas of interest, participate in wide-ranging discussions, and switch threads easily when I chose to do so.

There were also sessions on issues that impact Christian educators. For example, I attended the presentation by Michael Lessard-Clouston (Biola U., USA) on "Definitions in Theology Lectures: Implications for Technical Vocabulary Learning." Michael's presentation typified the conference format: a research study on a topic that both researchers and language teachers can appreciate and find useful, with practical and theoretical implications that led to interesting discussions. There were other sessions on similar topics, including the talk by Carolyn Kristjansson and Phil Goertzen (Trinity Western U., Canada) on perceptions of identity in an online MA TESOL program; the presentation included a discussion concerning the impact of the students' spiritual values on their social identities. In short, AAAL/CAAL 2006 offered sessions that contributed useful information to the work of CETC members.

Though broad in scope, the conference had the atmosphere of a much smaller professional meeting. The ability to house the entire event in one hotel put all of the conference's offerings (including poster sessions and the publisher's exhibition) within easy reach—a real time, energy, and leg saver. Running into old friends also seemed easier with a smaller crowd! During breaks in the schedule, taking a walk down to the river offered a change of scene. Finally, almost every day social events were held, including the Opening Reception, the Graduate Student Breakfast, the Presidents Reception, and the CAAL-hosted social. I had the privilege of attending all four. I made new friends at the breakfast and had good discussions about graduate school life. In the evenings, the two receptions and the social were held on the hotel's outdoor terrace. The social events were the place to discuss the day's sessions with friends old and new, eat some good food, and watch the sun set behind the trees (yes, there are trees in downtown Montreal). It was a good way to wind down and "unpack" the conference.

Overall, I personally felt that the 2006 AAAL/CAAL conference was productive and useful, and surprisingly energizing. I think the CETC membership would find interesting topics, stimulating discussion, and a small-group atmosphere at this interregional meeting. I recommend AAAL as a destination for CETC members interested in a research-oriented professional meeting with an international membership, sessions that discuss both theory and practice, a meeting schedule organized according to threads, and the ability to slow down and reflect on the whole experience. Consider attending the 2007 AAAL conference, which will be held in Costa Mesa, California, April 21-24. For more information on the upcoming conference, visit <http://www.aaal.org/aaal2007/index.htm>.

You may already know that AAAL used to be held in conjunction with the annual TESOL convention; for the past few years, however, the two organizations have met separately. In 2008 the AAAL conference will be March 29-April 1 in Washington, DC. The following year, in 2009, AAAL and TESOL will once again hold their meetings during the same week, in Denver, Colorado. If you cannot in the next 2 years, 2009 will be a great opportunity to spend some time at AAAL—in conjunction with TESOL.

Jim Mischler, a former CETC Newsletter editor, is pursuing doctoral studies in TESL/linguistics at Oklahoma State University in Stillwater, Oklahoma.

[Truthfulness in English Teaching: Reflections of a Teacher Trainer at a Christian University](#)

Rich Robison, RRobison@apu.edu



Editors' note: This article is adapted from Rich's presentation during the CETC colloquium entitled "Professional Integrity and the Christian ELT Leader" at the TESOL 2006 convention in Tampa, Florida. We are grateful for the opportunity to include this version here.

The growing presence of evangelistically-motivated Christian English teachers across the globe has raised concern within the TESOL profession (Edge, 1996, 2003; Pennycook & Coutand-Marin, 2003). In particular, undertaking English teaching as a platform for evangelism has been labeled deceptive and manipulative. Christians do well to listen and reflect on the questions posed by their professional colleagues, with the aim of conducting their activities in a manner that is at once above reproach and consistent with their faith. What follows is a brief reflection on some of the issues that have been raised. I first articulate four ethical dilemmas that confront Christian teachers with respect to truthfulness, and then relate philosophical, theological and Biblical material pertinent to the obligation to practice truthfulness. Finally, I revisit the dilemmas and suggest responses.

Ethical Dilemmas

Qualifications and services. At what point does one become untruthful in representing oneself as an English teacher, or the curriculum as promoting English proficiency? Clearly, the obligation to truthfulness requires that the quality and content of instruction be accurately represented. But what of an evangelistic organization that offers English conversation classes and makes no claims other than that they are an opportunity to practice conversation with proficient speakers? Does "English conversation class" imply restrictions as to the content of the conversations?

Perhaps at the heart of this first dilemma is the issue of motivation. Does representing oneself as an English teacher require only certain minimum educational and experiential qualifications, or does it also imply a restricted set of purposes and no others? Edge (1996) voices the opinion that "teachers whose greater aim in getting involved in TESOL is to bring more people closer to Jesus" are "taking on educational responsibilities under false pretenses" (p. 23).

"Hidden agendas" and after-hours activities. Whereas the first dilemma concerns accuracy of representation, the second relates to extent of disclosure. If teachers have competently fulfilled their professional obligations, does truthfulness also require that they reveal to all stakeholders their ultimate motivation, particularly if their primary incentive is to introduce students to Christ? And if teachers weave Christian concepts into their lessons—for example, in reading materials or conversation topics—is this an unethical exercise of power? Does truthfulness require full, prior disclosure of religious content? Finally, to the extent that an obligation to transparency exists, does it pertain just to potential students and their immediate families, or also to educational institutions and government agencies?

The conviction of many within the TESOL profession is that complete transparency is a moral duty, and that concealment amounts to "deception and manipulation" (Edge, 2003, p. 705). In some cases, however, concealment might be required to protect the work, or even the lives, of Christian teachers, and perhaps of their students as well, particularly in regions hostile to Christianity. The question then becomes whether such concealment exhibits moral failure or justifiable prudence.

Professional identity. What obligation does honesty place on Christian English teachers toward their professional colleagues? In essence, this dilemma concerns whether a conflict of interest exists between Christian vocation and professional identification with TESOL. To put it baldly, can one be both an English teacher and an evangelist?

Truthfulness toward the profession is problematized by fundamental differences in presuppositions between evangelical Christians and others in the profession. Some constituencies consider evangelism of any sort as antithetical to the multicultural ethos of TESOL, holding that respect for other cultural systems includes a strict avoidance of any appearance of imposing one's own values on others (e.g., Edge, 1996).

The practice of ELT. Many Christians have seized upon the escalating international demand for English as an opportunity to meet genuine human needs and thus to demonstrate compassionate Christian service. But is this valid? Are we truthful in portraying ELT as humanitarian service in light of global realities?

Pennycook and Coutand-Marin (2003) argue that the worldwide demand for English is in itself problematic. They question whether ELT can justifiably be portrayed as service, particularly to the disadvantaged, in a world where "access to and knowledge of English has become one of the major distributors of social, cultural and economic capital" (p. 347). They imply that rather than helping the disadvantaged, ELT reinforces global inequalities. They also indicate that the global demand for English tends toward an agenda of cultural and linguistic assimilation and deprivation. Honest English teachers must examine how they might be abetting the extinction of indigenous languages and the diminution of language diversity.

The Ethics of Truthfulness

In establishing a framework for viewing matters of truthfulness, a distinction must be made between truthfulness and transparency. The former has to do with the accuracy of one's representations; the latter with the extent of one's disclosures. The antithesis of truthfulness, of course, is lying and deception; the converse of transparency is concealment—which, though it can support deception, must not be confused with it.

Truthfulness vs. deception. Truthfulness in its usual sense contrasts with lying, and consists in honesty and reliability. Moral philosophers over the centuries have deliberated over the precise limits of morally reprehensible lies. Augustine, for example, considered any false statement to be immoral, but acknowledged gradations in seriousness. Officious lies, told for benevolent purposes, are least reprehensible; malicious lies are most heinous. Building on a contemporary theory of lying that focused on its social character, Grotius narrowed the definition of lying to reflect the concept of "the right to the truth." Rather than including all deliberately false statements, he defined lies as "speech violating the actual and continuing right of the person addressed...to make up one's mind freely,

without the hindrance of false information" (Molinski, 1968, p. 316).

Other ethical philosophers have argued that any deliberately false statement is problematic. Kant (1993) asserted that the phrase "a right to the truth" is meaningless. He reasoned that truth is not a possession that can be given or withheld; the only right that a person has with respect to truth is the right to be truthful in all statements, which is also a strict duty. Bok (1978) likewise classified all consciously false statements as lies, including social niceties and inflated reference letters. She conceded, however, that some lies may be practical necessities and attempted to apply an evaluative metric in terms of their consequences.

While the exact boundaries of what constitutes lying remain open to debate, there is general agreement that lying is destructive to the liar, to interpersonal relationships, and to the wider human community. A faith perspective must add that lying alienates the liar from God, who is truth. Rahner (1971) discerns the root cause for all lying in fear and a corresponding need for self-protection. In contrast, people of faith, who have "delivered themselves through grace into God's protection," have no need to defend themselves and have been freed to speak truthfully at all times.

The Bible is replete with prohibitions against lying. While the Eighth Commandment proscribes only false statements that bring harm to others, other passages condemn lying unequivocally. The Apostle Paul exhorts his readers to "put off falsehood"; and the Apostle Peter, to rid themselves of all deceit and hypocrisy. However, other passages suggest that lying may be permissible under particular circumstances. Most salient are the cases of the Hebrew midwives and Rahab, who gave aid to God's people by means of their deceptions. The midwives were commended for their fear of God, and Rahab for her faith and works.

Transparency vs. concealment. Complementary to truth telling is the practice of transparency. To what extent does truthfulness preclude concealment? Kant (1993), who proscribed falsehoods of any sort, required truth only in unavoidable statements, thus allowing concealment through avoidance. Aquinas (1947) argued that truthfulness entails a mean between excess and deficiency; "making known one's own affairs out of season" is as reprehensible as "hiding them when one ought to make them known" (*Summa theologica*, 2.2, ques. 109, 110). From the perspective of a philosophical ethicist, Bok (1982) states that a degree of concealment accompanies all that humans do or say. Secrecy, or control over private information, is essential to psychological wholeness. One can, in fact, find almost universal agreement that no moral obligation exists to make all one's affairs known to everyone. Complete transparency is impractical, undesirable, unhealthy, unwise, and even unethical.

Nonetheless, Scriptural passages describing the practices of Jesus and the Apostle Paul suggest an ethic of transparency. Jesus, at his trial before the high priest, characterized his ministry as open for public inspection. He had "spoken openly to the world" and "said nothing in secret." His teaching to "let your light shine before men" suggests a similar kind of transparency. Paul wrote that he did not employ trickery or mask ulterior motives; he renounced secret ways and refrained from using deception.

Other passages, however, appear to advise guardedness and suggest that secrecy is sometimes justified. Jesus would not entrust himself to those who believed in his name because "he knew what was in a man." When his brothers urged him to show himself more publicly, he told them that he was not going up to the Feast of Tabernacles yet and then went in secret after they had left. In explaining his use of parables, he appeared to model a practice of obscuring his meaning to certain audiences, in place of being fully transparent. Finally, when the prophet Samuel went to Bethlehem to anoint David as king, he stated only that he had come to offer a sacrifice and concealed his primary purpose; and in so doing he was following the direct counsel of God.

Application

Qualifications and services. There is no question that teachers should have sufficient qualifications to perform the services offered and should diligently labor to accomplish the learning outcomes advertised. Two questions remain, however. First, what constitutes sufficient qualification? Second, to what degree is underlying motivation essential to the job description?

Concerning the first, the obligation to truthfulness would seem to be met if teachers and their organizations clearly and accurately represent the qualifications of the teachers and the expected course outcomes. As for motivation figuring into professional qualification, such a stipulation is unrealistic. If someone takes up teaching duties because she desires to introduce students to Jesus, how is she essentially different from someone who takes the job simply to earn a living? Or what of teachers whose prime motivation is to advance their careers or seek the limelight? I am frankly skeptical that there ever has existed a teacher so altruistic that she harbored no other motivation for entering the classroom than to help her students fulfill their own self-defined life purposes.

Motives and activities. It needs first to be said that transparency has been oversold. An "ethics of disclosure" (Pennycook and Coutand-Marin, 2003) needs to be balanced by an ethics of concealment. If pressed, no proponent of full transparency could affirm complete public disclosure of every personal motive and planned activity. As Aquinas indicated, it is just as unethical to disclose that

which should remain concealed as to conceal that which should be disclosed. The question remains: Who has a right to know what? The answer is highly context dependent and requires ethical judgment.

That said, certain general principles can be articulated. First, apart from special circumstances, evangelical Christians have no reason to hide their identity or beliefs, or their potential influence on students. Likewise, they have scriptural precedent to be completely transparent about their motivations and about any religious content in their classes or extra-curricular activities to which students are invited.

On the other hand, specific circumstances may justify concealment. Honesty requires only that one speak truthfully, not that one tell all. In the case of the prophet Samuel visiting Bethlehem, his primary purpose was disclosed to David and his immediate family, but it remained concealed from the government, particularly King Saul, who might have had Samuel executed had he known. Certain circumstances may parallel this narrative, where full disclosure could endanger teacher or students. Government and institutional agencies have statutory rights to certain information, but those rights are limited. The obligation to transparency does not extend beyond what the law requires.

Professional identity. Does the ELT profession embrace a set of values that conflict with the evangelical Christian agenda? On the one hand, there is much common ground. At the core of orthodox Christian theology is a respect for the diversity of cultures. What is more, the genuine Christian mission is not to impose Christian values on others but to make them available in the marketplace of ideas (Stevick, 1996/1997).

At the same time, a Christian's professional and faith identities cannot be divorced; a Christian's vocation is to Christ, who commissioned his followers collectively to make disciples. To be a Christian is to believe that the greatest good is to know God through Jesus Christ; and Christian teachers who are genuinely concerned for their students lack integrity if they do not desire that they know God in the same way.

In a sense, all teachers are constrained by a corollary of the observer's paradox, which is that a teacher's mere presence in the classroom influences the students. Students often "learn" more from who teachers are than from what they teach. The teacher's belief system—whether Christian, Muslim, Buddhist, Jewish, Atheist, etc.—may influence students as much as the content of the lessons.

Still, Christians have a worldview that makes them in some sense outsiders within the secular world. The Bible identifies them as "aliens and strangers on earth," citizens of a "heavenly" kingdom. This suggests that Christians by their essence cannot be fully at home in their countries of birth. In this same sense, Christians are perhaps strangers within the TESOL profession. Thus, dialogue among TESOL constituencies, though not impossible, must remain inherently problematic.

The practice of ELT. Concerning the final dilemma, it is incumbent on Christians to explore their practice of ELT. Christians trust in a God who is gracious and compassionate, who forgives sin and sets people free. One product of that Christian emancipation is the freedom to exercise humility and confess faults. On the one hand, Christian teachers should diligently pursue doing good as best as they can perceive what that good is. And in discerning what is good, they can join with other TESOL professionals in critically evaluating professional practices. At the same time, exercising humility means acknowledging that even on their best days, they may not be accomplishing as much good as they think, and may even be causing harm unawares. It is by such a humble acknowledgement, along with the aforementioned exploration, that one can be truthful about the practice of ELT.

Rich Robison is Director of On-Campus TESOL Programs and Chair of the Global Studies and Sociology Department at Azusa Pacific University in Azusa, California.

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Understanding SLA: On the Congruence of Second Language Learning and Spiritual Growth

Anna Vaughan, anna.p.vaughan@biola.edu



The issue of how Christian language teachers integrate our faith and profession was addressed recently in this periodical. Mary Shepard Wong (2006) suggested and then unpacked the term *global Christian professional language teacher* to describe how we should view ourselves in our work. This reality is not simply confined to being a Christian in the workplace, but includes how our faith impacts our beliefs about language learning and teaching. Our philosophy of language teaching should be a part of our Christianity. However, foundational to a good philosophy of language teaching is a well-articulated view of second language acquisition (SLA). Our view of SLA impacts both how we see ourselves as teachers and how we see our students as learners. It is therefore important that we reflect on our beliefs about SLA in light of our Christian faith, and this article is one attempt to do so.

The nature of learning itself is one of the most fundamental building blocks of a good definition of SLA. Quoting Kimble and Garmezy (1963, p. 133), Brown (2000) proposed a rather cut-and-dried definition, suggesting that "learning is a relatively permanent change in a behavioral tendency and is the result of reinforced practice" (p. 7). Responding to such a cognitive definition of learning, Sfarid (1998) offered two separate metaphors for learning, arguing that a complete understanding of learning incorporates both. She acknowledged the acquisition model, which correlates with Brown's ideas of learning, but also advocated for the participation model, which views learning "as a process of becoming a member of a certain community" (Sfarid, 1998, p. 6). I agree with Sfarid's conclusion that in order to be honest about the nature of human learning we need a broader explanation than what a simply cognitive definition can provide.

As I have begun to formulate my own understanding of SLA, I have been struck by the similarities between language learning and spiritual growth. In my view of SLA there must be input, there must be output, and the result must be communication. Certainly other factors—individual differences such as age, gender, and personality factors, as well as context—affect this process, but the basic idea remains. In this way, second language learning is not unlike the Christian life. There must always be input and output to achieve growth in either situation. Even though what input and output consist of in each case is different, the overall processes appear to be quite similar.

Certain researchers in the field of SLA tend to emphasize one aspect of the language learning process over everything else. One positive thing that Krashen (1985, 2003) has contributed to the field of SLA is to emphasize that a learner must have input—comprehensible input—in the target language to learn. This seems fairly obvious, for it would be hard to learn something that one has never been exposed to. However, output is also crucial, or the learner will not grow or progress in the language. This reality has been clearly documented by other researchers such as Swain and Lapkin (1995), and is also the primary tenet of the communicative language teaching (CLT) approach. Brown (2000, p. 267) echoed Chambers (1997) in insisting on the role of output in learning by stating that "a great deal of use of authentic language is implied in CLT, as we attempt to build fluency." Thus I conceptualize SLA in terms of input and output.

Individual Differences

Several other aspects of language learning, some of which can be deemed "individual differences," fit into the input-output model. This term takes into account factors such as age, gender, and personality that affect the way individuals personally approach language learning. These factors do not change the basic assumption of the input-output hypothesis; they simply help dictate exactly what it will look like as it is applied to a particular individual. Though Ellis (2004) did not consider either age or gender to be "individual differences," I take a more general approach to the definition. For the purposes of this article, I assume that both age and gender fit under this category, for they are differences that may affect how our students learn.

Age in SLA has been a very popular topic of research through the years. Long (2005) suggested that this popularity is due to the fact that proving an age effect in language learning would have implications not only for the hard sciences, but also for pedagogy (p. 287). Perhaps this is true, but I also think that this aspect of SLA has drawn so much attention because it is so obvious to even the untrained observer that children seem to learn language more easily than do adults. As Ioup (2005) stated, "it appears that what is easiest to acquire is not the same for children and adults" (p. 430). Determining whether or not this is actually true is the realm of research, but the effects are certainly conspicuous.

Gender is another factor that needs to be taken into consideration in discussing individual differences that affect language learning. Although a lot of research has been done in this area, there is little agreement on the existence of a gender effect in second language learning. One thing that research has determined, however, is that males and females generally seem to be treated differently in the classroom context (Jule, 2000). There is another side of the gender issue, however: the difference between male and female language-learning aptitude. In her cover article for *Newsweek*, Tyre (2006) cited a 1994 study done in The Netherlands in which doctors determined "that when males were given female hormones, their spatial skills dropped but their verbal skills improved" (p. 48). This finding invites the question: Are girls really biologically better at language than boys? It is impossible to say conclusively, but it is clear from research that males and females certainly have different discourse styles (Holmes, 1994) and learning styles (Oxford, 1994), which may affect their language learning. However, in terms of ultimate attainment in a target language, there is little evidence to support the idea that females have an advantage. In fact, gender has not proven to be a factor in many studies done on the language achievement of adults (Johnson & Newport, 1989; O'Loughlin, 2002). It seems advantageous for the language teacher, then, to view students as individuals before seeing them as male or female. Stereotyping our students to try and understand them can be dangerous at times, for as Kumaravadivelu (2003) stated, often our students' "classroom interactional behaviors may not lie within their cultural background but rather within features of the structuring of the communicative situation" (p. 714). Perhaps the same can be said of the gender background of our students, that it is really less of a factor than are personality and context.

In a discussion of individual differences between students, it is important to mention both learning styles and strategies, as well as personality factors. The former represents the more cognitive differences, whereas the latter describes the affective domain of variations. Brown (2000) acknowledged the importance of both, stating "if we were to devise theories of second language acquisition or teaching methodology that were based only on cognitive considerations, we would be omitting the most fundamental side of human behavior" (p. 142). In an attempt to understand the individual learner, it is important to look at both the intellectual and emotional aspects of personality, and Ellis (2004) provided a good summary of these factors.

Several studies indicate that learning styles and strategies are a very powerful factor in the success of an individual language learner. Strategies, perhaps more than styles, have been a popular topic of research recently. Oxford (1989) defined them as "behaviors or actions which learners use to make language learning more successful, self-directed and enjoyable" (as cited in Ellis, 2004, p. 544), whereas Chamot (2005) said "learning strategies are procedures that facilitate a learning task" (p. 112). Put simply, strategies are actions that a learner uses consciously, whereas styles are approaches that a language learner uses unconsciously, like default settings. Strategies-based instruction has been a particularly hot topic in pedagogical research, as researchers have begun to explore the value of teaching learners how to utilize strategies more effectively (Chamot, 2005). This possibility has wide-ranging implications for pedagogy, for if strategies-based instruction is effective, students may indeed be taught how to become better second language learners.

Personality also affects how students learn a second language, simply because it affects how people do everything. Understanding different personality types and different learning preferences will help a teacher gauge the effectiveness of a lesson or activity. There are several personality-type tests, such as the Myers-Briggs Type Indicator, that use a series of questions to determine the personality type of an individual (Myers & Briggs Foundation, 2006). These types of tests can be helpful for both students and teachers alike, for not only is it useful to understand your own personality better, but it also can be a way to appreciate the strengths of others (e.g., classmates).

Context

Although individual differences are crucial for understanding the process of second language learning,

the primary importance of context cannot be overlooked in an adequate view of SLA. The entire process of second language learning takes place within a particular context. The factors involved in that context have a great effect on second language acquisition. As Canagarajah (1999) stated: "it would be wrong to assume that learning is always autonomous, and never hindered or contaminated by contextual forces" (p. 14). Both macro-context factors—the geography, language background, culture, and political temperature of a particular region—as well as micro-context factors—the purpose, structure, and motivation of a particular class—are important to take into account when discussing the general "context" in which SLA occurs.

Motivation can be affected by context, while also being a part of the context. It can result from individual differences, while also being a factor in them (e.g., strategy use). In short, motivation can be either a cause or an effect, and sometimes both at the same time. One of the most challenging jobs of the teacher is to enhance or sustain students' motivation. A study by Gardner, Tremblay, and Masgoret (1997) found that "language attitudes" had a causal relationship to "motivation," and "motivation" consequently caused "self-confidence" and "language-learning strategies" (as cited in Dörnyei & Skehan, 2003, p. 615). This finding suggests that by helping students maintain positive attitudes toward the target language and the language-learning process in general, teachers can greatly improve students' chances for ultimate success in the acquisition of the target language. Snow (2001) took this concept one step further, stating that for the Christian teacher, increasing students' motivation is important because it "not only helps sustain them along the long road to mastery of English, but [it] also reflects the Christian conviction that life does indeed have purpose and meaning" (p. 95).

The discussion of context up to this point has taken for granted the existence of a classroom as a part of the language-learning environment. It needs to be noted, however, that not all language learning takes place in the context of a classroom. Especially in second language settings, many people have the opportunity to learn only through their life experience. Others (like some missionaries) may enlist the help of a language resource person as a tutor or language informer. A comprehensive view of SLA needs to be able to account for these types of situations that are outside of "formal learning" environments.

Despite this last disclaimer, it is important to understand the role of the classroom and language teacher in the process of classroom-based SLA. As the mediator of the classroom, the teacher plays a crucial role in creating opportunities for meaningful target language input and output, in maintaining students' motivation, in monitoring their language-learning progress, and in providing error correction. As has been mentioned before, not all SLA research has implications or applications to the classroom. However, a lot of insight is also to be gained from the field of SLA. Discerning teachers should be able to follow current trends in the research, and be open to implementing new ideas into their classrooms.

Learners and Teachers As Whole Persons

As a Christian teacher, one of the things that has struck me most in reading research on SLA is the importance of seeing my students as whole people by not isolating their brains, their emotions, or their cultural backgrounds—but understanding that these factors (and more) all fit together to make up an individual. A look at the history of SLA research—with the early emphasis on the cognitive aspect of language learning, and slowly moving toward a slightly more sociocultural approach—suggests how researchers are coming to recognize this reality. But we need not look any further than the Bible to see that this is true, for in Matthew 22:37 Jesus commands people to "love the Lord your God with all your heart and with all your soul and with all your mind" (ESV). Jesus acknowledged that, as humans, we are more than just bodies or minds. We have souls that must be nourished as well. Treating our students as whole individuals is one of the ways we can incorporate SLA research, and our faith, into the classroom.

Another similarity between language learning and spiritual growth is the fact that both assume some sort of community is necessary for success. In second language learning, it is impossible to learn entirely on one's own, without input from others or the opportunity to interact with other individuals in the target language. For teachers who advocate a CLT approach to language learning, this is especially poignant. In terms of spiritual growth, the same is true. It is clear from scripture that Christian growth is not entirely on our own: Ephesians 4:15-16 reminds us that "we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love" (ESV). As Christians, we need each other to "stir up one another to love and good works" as we together strive to be more like Christ (Hebrews 10:24, ESV). Perhaps the next time we discuss the CLT approach we can be reminded of our spiritual identity in the body of Christ!

Conclusion

Teachers interested in professional development need to continue thinking through and evaluating current SLA research in our field.¹ As Christian teachers, we have an additional responsibility, which is "to think deeply about the ways in which [our] spiritual identities affect [our] pedagogy" (Wong, 2006, para. 1). If we are diligent in both of these areas, we can expect that our professional and spiritual lives should not only be in sync, but will also continually progress, for the One who calls us is

faithful (1 Thessalonians 5:24).

Anna Vaughan has taught in Vietnam and California, and is finishing her MA TESOL at Biola University in La Mirada, California. A Chicago girl at heart, she completed a BA in applied linguistics at Moody Bible Institute. When she is not studying or teaching, she enjoys reading C.S. Lewis, making crafts, and training for her first marathon.

Note

1. In addition to those already mentioned, useful surveys on SLA research include books by Lightbown and Spada (2006), Saville-Troike (2006), and Scovel (2001).

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Hospitality and Servant Leadership: Metaphors for Language Learning and Teaching

David Bartsch, djbartsch@netscape.net



This past summer I did some significant reading and thinking about my role as an ESL teacher, about the profession in general, and about larger issues of spirituality and how it can be expressed in everyday life. David Smith and Barbara Carvill's (2000) book *The Gift of the Stranger* was one of my main catalysts for thinking about these issues.

One thought that came to mind during my reading included the observation that, to our shame, some Americans often think that our cultural contributions are, simply put, the best. And we would like to think that our pride is justified. I had never before considered, however, that what is often an extension of this feeling that might be called national pride also has a tendency to slip into our

spirituality—and even into our language pedagogy. Many of us in America, perhaps only half-jokingly, believe that God primarily speaks English!

Upon reflection, however, one can realize how sinful such attitudes are. Proverbs 16:18 cautions that "pride goes before destruction" (New International Version), and the author of Psalm 10:4 describes a wicked man who, in his pride, "has no room for God." On the other hand, James 1:17 declares, "Every good and perfect gift is from above," and God is the source of all good gifts.

The Gift of the Stranger (Smith & Carvill, 2000) makes specific attempts to offer a remedy to this both spiritual and pedagogical dilemma of pride through the use of the hospitality metaphor in relation to foreign language learning and teaching. According to the authors, it is important to realize the "otherness" that is inherent in confronting another language and the culture that produced and sustains it. Indeed, the Bible is quite clear about God's attitudes toward sojourners and how His people are expected to treat them. For example, in the Old Testament, Numbers 35:15 details how cities were specifically set aside for foreigners. In the New Testament the very act of allowing Gentiles—foreigners!—to access the Gospel shows that God wants everyone to be part of His family, superseding the foreigner/local dichotomy. Ultimately, this image points toward the fact that earth is not humankind's final goal. This is an excellent point to remember in both teaching and everyday living.

A temptation with the hospitality metaphor, however, may be that it is very easy to slide into cultural arrogance as a result of a perception of being the honored host who is bestowing riches upon the less worthy. Smith (2006) made a point of addressing this very penchant, noting, "A focus on hospitality without a willingness to realize one's own position as a stranger to others too easily cohabits (especially for Caucasian, Western speakers of English) with existing feelings of cultural superiority and moral worth" (p. 4). He goes on to caution against explicitly or implicitly taking this point of view.

These ideas got me thinking. Are there other metaphors that could be added to the discussion? Are there other ways of thinking about teaching and learning in general, and teaching and learning second or foreign languages specifically, that could aid in guarding against pride in knowledge? One alternative that came to mind is that of the servant leader. This metaphor appears widely in the Scriptures in both the Old and New Testaments. One of the major early leaders of Israel, Jacob, is called "my servant" by God in a number of places in Isaiah (41:8, 44:1, 45:4 and others); King David receives the same title (2 Samuel 7:5), sometimes giving it to himself (2 Samuel 24:10).

Jesus, however, is the most prominent example of servant leadership. As he declared, "It is not this way among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Matthew 20: 26-28, New American Standard). More specifically related to teaching, Jesus served his disciples by teaching them both through action as well as word, in spite of their repeated hardheadedness and lack of comprehension. I believe this image of servant leadership, sufficiently developed, could be a helpful addition not only to discussions of foreign language teaching, but to education in general. The metaphor could equally apply to teachers and learners, and Greenleaf's (1977) book *Servant Leadership* discusses it in relation to various spheres of life and professional activity.

In particular, language learners who see themselves as servants would humbly learn the target language with humility and without being culturally imperious. A servant learner would diligently seek to be the most efficient type of student, so as to best accomplish the goal of helping other people, in whatever ways that might be. For example, a diplomat might become a servant language learner so as to serve more fully his or her home nation's interests in another country. At the same time, he or she would also serve the host nation by more accurately conveying not only the words but also the intent behind them back to his or her home country. Similarly, teachers who see themselves as servant leaders will look to help their students achieve not only proficiency in a given school topic (such as English), but also, as appropriate and possible, maturity in life issues. Along the way, they will keep up with their field and its professional trends and practices so as to provide the best education possible to their students.

This is not the end of the discussion. I believe there are more metaphors to discover and that more thinking needs to be done to continue to connect faith, education, and culture. Ultimately, this task may never end in this life, because society keeps changing; we teachers and learners must continue changing with it, attempting to reach society with the servant-based attitudes of Christ.

I have valued this journey through personally uncharted territory and have come to see my role as an ESL teacher in new ways. I look forward to understanding more clearly how I can implement these hospitality and servant leadership metaphors, as well as how I might both receive and be the gift of the stranger.

David Bartsch is pursuing an MATESL degree at the University of Illinois at Urbana-Champaign.

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Developing and Revising the HIS English Curriculum

Dayle Burkhart, dburkhart@hisenglish.com



Introduction: Training Volunteer Language Teachers and Helpers

After 8 years of ESL teaching, directing, and training in volunteer and community college programs, I pursued a graduate degree in teaching ESL. Just months after completing this degree I found myself teaching an advanced EFL class in Croatia using predetermined grammar lessons. Classes met 4 hours a day for 2 weeks. These were volunteer missions-based EFL classes. The lessons were given to me 2 days before class began. The teacher resources consisted of a copy of the student handouts. I remember one lesson in particular. It was a page with a list of English modals (*should, could, would, etc.*). I guessed that my goal was to teach students how to use the modals. This was not exactly a foundational concept. It didn't take long to realize how much I wished that I had packed my usual resources instead of clothing. Fortunately, my students patiently adjusted as I conveniently "lost" the grammar lessons, replacing them with more relevant interactive activities and conversation practice.

Couple this experience with professional TESOL articles and secular news that focused on well-intentioned EFL programs using volunteer language teachers and helpers. These programs stated that their purpose was to teach English; however, these programs lacked integrity and quality. The result, for me, has been a resolve to abate such evaluations by writing curriculum and conducting training that would overcome potential inconsistencies.

This strong conviction has led me down a path that I would never have planned or anticipated. It has been 12 years since my first EFL experience in Croatia. My current role is director of TEFL Resources for Greater Europe Mission. I think of myself as "quality control." Each time I speak or conduct TEFL training I begin by challenging participants with the absolute need for integrity and quality whenever English classes of any type are offered. Once I have convinced my audience of the critical nature of this concern, we are on common ground to build a quality EFL program.

Curriculum for Volunteers

This year, the second edition of *Helping Internationals Succeed with English (HIS English)* was released. It is a step-by-step instructional ESL/EFL curriculum for secondary and adult students. This material has helped nonnative English speakers in more than 20 countries on four continents to learn English in intensive or weekly study settings. *HIS English* is a three-level EFL or ESL curriculum. Each level contains a teacher's guide, student workbook, reading practice supplement, and resource pack of ready-to-use vocabulary pictures, flashcards, and word strips. There are nine lessons in each of the three levels.

Lessons are composed of guided practice and communication practice related to the appropriate ACTFL (American Council on the Teaching of Foreign Languages) proficiency levels. The proficiency

levels are referred to as Level 1 (beginner), Level 2 (intermediate), and Level 3 (advanced). These classifications correspond to ACTFL classifications; however, the label is slightly different for Level 1. The first ACTFL-level classification is Novice. *HIS English* identifies Level 1 (beginner) as representative of the ACTFL Novice level. The *HIS English* Level 2 (intermediate) and Level 3 (advanced) are identical in name to the ACTFL level system. *HIS English* does not address the ACTFL Superior level. Specifically, the content, functions, and techniques of instruction for each language skill (speaking, listening, reading, and writing) in *HIS English*, by level, represent a subset of recommended ACTFL guidelines. *HIS English* incorporates these guidelines as they relate to the EFL setting.

The framework for *HIS English* is based on communicative language teaching. Instructions for lesson components are designed to be clear and usable by trained EFL language helpers who may not be ESL or EFL teachers with related degrees. Companion resources are included to augment guided practice as well as communication practice activities. (Sample Resource Pages:

<http://www.hisenglish.com/samples/Level%201%20Resource%20Pages%20Sample.pdf>,

<http://www.hisenglish.com/samples/Level%202%20Resource%20Pages%20Sample.pdf>, and,

<http://www.hisenglish.com/samples/Level%203%20Resource%20Pages%20Sample.pdf>). Activities

are intended to minimize pitfalls, such as teacher-centered instruction, irrelevant content, or unrealistic objectives for a given setting. Communication practice activities are student-centered and provide ample opportunity for students to practice new language.

A primary goal of *HIS English* is to teach students how to use new language quickly. Grammar is embedded in the structures for each lesson. Each lesson has a primary and secondary focus or topic. Sometimes the secondary focus is a related topic. For example, the second lesson in Level 1 is about school. A related topic to schools is using numbers to count school objects. In other cases, the secondary focus might be a grammar structure or writing task that naturally supports the topic. For example, the sixth lesson in Level 2 is about transportation. The secondary focus is using the future tense to practice speaking about trips students would like to take one day. In Level 3, the fifth lesson is about feelings and social issues. The complementary writing task is the development of narrative paragraphs. All lesson topics are related to universal life experiences.

Second Edition

Interest in *HIS English* was generated by word of mouth. Requests for copies came from China, Ecuador, several eastern European countries, and North Africa. After 5 years of self-publishing the curriculum, we were no longer able to keep up with incoming requests. This was a turning point for the development of a second edition. If the curriculum were to be published, many aspects of the lessons and activities needed to be improved. I had the benefit of feedback from the experiences of many ESL and EFL language teachers and helpers who had used the first edition of *HIS English*. An effort was made to systematically reevaluate each lesson and each activity. It was discouraging at times to find that large portions of a given lesson really didn't exemplify the quality that was intended.

The second edition would have been impossible had it not been for the active support of an editor who had more than 10 years of experience teaching EFL and training language helpers. She managed all the formatting issues, evaluated instructions, and kept me focused. Because I live in Germany and my editor lives in Texas, we had to deal with the 7-hour time difference. This often meant that I stayed up till the early morning to work while she was working. It took more than a year to rework the lessons and activities.

Curriculum Overview

The designs of Level 1 and Level 2 are very similar. Core lesson components have two main types of learning activities: instructional and practice. Instructional segments are Conversations, Vocabulary, Vocabulary Questions, and Pronunciation. Practice segments are Communication Practice, Expanded Communication Practice, and Dialog Journals. Communication Practice differs from Expanded Communication Practice in that it directly corresponds to the primary focus or topic whereas Expanded Communication Practice literally expands the primary focus. For example, the primary focus for the third lesson in Level 1 is days and seasons. The expansion of this topic would be related to the names of months for each season, days of the week, and date formats. There are more than 100 communication practice activities for each of the first two levels. (Teacher Guide Sample Pages:

<http://www.hisenglish.com/samples/Level%201%20Teacher%20Guide%20Sample.pdf>,

<http://www.hisenglish.com/samples/Level%202%20Teacher%20Guide%20Sample.pdf>)

Level 3 transitions significantly such that the role of the teacher is that of a facilitator. The goal is to help students to use their existing English skills in a manner that gives them more confidence in oral and written communication. Core lesson components are Vocabulary, Conversations, Talk About It, Idioms, Pronunciation, Write About It, and Dialog Journals. Vocabulary and conversations relate to specific topics; however, students brainstorm vocabulary lists from category groups rather than learning predetermined vocabulary. Likewise, conversations are developed by pairs of students using conversation prompts. Talk About It is an impromptu speech exercise to generate discussion about facts, opinions, and personal and debatable issues. The Idioms segment introduces five idioms related to the lesson topic by asking students questions about what each idiom means. There are

more than 50 conversation starters. Additional activities challenge students to discuss and compare cultural practices, support opinions, and share personal experiences. Level 3 is the only level with formal writing instruction. The writing goal is to write well-structured, cohesive paragraphs about events and descriptions. (<http://www.hisenglish.com/samples/Level%203%20Teacher%20Guide%20Sample.pdf>, Teacher Guide Sample Pages)

Each level has a companion Student Book. The student books are not instructional; rather they are designed to be used in a classroom setting. Level 1 and Level 2 student books include lesson conversations, vocabulary with sample sentences and questions, graphic examples for all new vocabulary, and activity sheets for communication practice activities. Level 3 student books include conversation starters, conversation templates, vocabulary charts, idiom pictures, and explanations as well as detailed writing instructions, examples, tips, and workspace. (Student Book Sample Pages: <http://www.hisenglish.com/samples/Level%201%20Student%20Book%20Sample.pdf>, <http://www.hisenglish.com/samples/Level%202%20Student%20Book%20Sample.pdf>, <http://www.hisenglish.com/samples/Level%203%20Student%20Book%20Sample.pdf>)

Dialog Journals

Most church- or missions-based English language programs seek to build relationships with students. Dialog journals are one of the most popular features of these language programs, enjoyed by both teachers and students. They provide the teacher and student with an accelerated opportunity and means to build a relationship while practicing English. Though it is labor intensive for teachers, depending on how often classes meet, teachers have indicated that the rewards more than compensate for the extra time involved. *HIS English* includes basic instructions and recommended guidelines for using dialog journals.

Separate Biblical Component

Some countries have the option to include a biblical component in their course offering. When allowed, it is presented in the framework of a reading lesson. This piece is the Reading Practice Supplement. It is a separate component from the core curriculum. A Teacher Guide includes instructions by level and scripture text from the *Good News New Testament in Today's English*. The lesson texts come from key passages in the gospel of John. Appropriate academic reading strategies are employed: recording and defining unknown vocabulary, as well as comprehension, open-ended, fill in the blank, and yes/no questions. Finally, each reading lesson ends with a recitation practice for the lesson text. A personal joy in these lessons is that my daughter-in-law illustrated them.

The instructional format for the reading lesson varies in depth for each level. In general, full-page pictures and simple sentences are used to tell the story from a given passage. For example, lesson four is about Jesus healing the blind man. Students then follow along in their books as the teacher reads the story. Unknown vocabulary is circled. Level 1 and Level 2 students reread the story from the Bible in their native language. Some questions are objective, based on the text, whereas others are subjective for students to consider personally. Students take turns reading one to two sentences of the story after which students may role-play the story or retell the story in their native language. Level 2 and Level 3 students have a fill-in-the-blank recitation practice over a portion or all of the text. The reading lesson is followed up with students learning a memory verse for each lesson. (Reading Practice Supplement Sample Pages: <http://www.hisenglish.com/samples/Reading%20Practice%20Supplement%20Teacher%20Guide%20Sample.pdf>, <http://www.hisenglish.com/samples/Reading%20Practice%20Supplement%20Student%20Book%20Sample.pdf>) A second Reading Practice Supplement based on the Gospel of Mark is in the editing stage.

***HIS English* Venues**

One common venue for *HIS English* has been 2-week intensive language schools. Sometimes these are residential camps, as in Switzerland, Poland, Romania, and the Czech Republic. The residential camp setting usually has one or two blocks of time each day for the English lessons interspersed with sports, outdoor games, crafts, and music. Day or evening intensive classes are perhaps even more popular, especially in China, Northern African countries, Ecuador, Ukraine, Croatia, Germany, Latvia, Italy, and Spain. Level 3 is also popular for use with conversation classes, English clubs, and English cafes. Programs in France, the Czech Republic, Romania, and Croatia have used *HIS English* in yearlong English schools. Church-based ESL classes and refugee centers in North America use *HIS English* in weekly class settings. Each level is taught during an 18-week time span, with one or two class meetings each week. In other cases, *HIS English* is considered a useful resource of activity ideas that can be used as templates for many topics.

On the Horizon?

I am working with some very creative people who have developed a 5-day children's English language program based on the fun idea of children being passengers on a plane that takes a trip each day. Puppet characters teach children songs and tell stories about God's love. Each day the theme story is explored further through English lessons, songs, and crafts. Another project, which

will be piloted in eastern Europe in 2007, is English lessons for teens based on true stories. Finally, I will be piloting another children's program in northern Africa this spring. The English lessons are built on fables from around the world. Children will retell the fables using a Reader's Theatre format.

As you can imagine, my work is very rewarding and never boring. An overarching vision has evolved through endeavoring to improve quality and integrity for volunteer language teachers, helpers, and curriculum developers. There are many nonprofit ESL/EFL providers. It is my vision that these providers will formally network to collaborate on related issues and find ways to promote and share quality training and resources.

For More Information

To learn more, including pricing and ordering instructions for all components of the *HIS English* curriculum, please visit its online bookstore at <http://www.hisenglish.com>. Books can be shipped to most locations around the globe.

A teacher for more than 20 years, Dayle Burkhart is the TEFL Resource Director for Greater Europe Mission. She lives in Germany, has a master's degree from Texas A&M University, and is committed to equipping teachers to teach conversational English well. She would be happy to hear from readers who are interested in volunteer missions-based EFL opportunities.

[The Role of Affect in Motivation to Learn English](#)

Eleanor Pease, eleanor.pease@nyack.edu



There we professors stood in line, decked out in our regalia, waiting to march into the Fall Convocation. A colleague who recently completed his doctoral program looked at me and said something like this: "Did your doctoral program change your teaching? It didn't change mine." That was not the time or place to explain how my program changed my thinking and my teaching, but for a few moments of your time, I'd like to explain how my doctoral studies brought about changes in my understanding of second language acquisition and motivation.

For about 2 months, I observed, interviewed, and examined the writing of Japanese middle school students. Many Japanese families in the United States are true expatriates. Unlike the children of immigrants who come to the States to establish residency, many Japanese families are here because the father has been relocated from Japan. Among the 15 adolescents in my study none were going to be here permanently. For this reason they attended a Japanese school on the eastern seaboard. My theoretical framework included current language acquisition principles related to the affective domain. As a researcher, my task was to explore the role of affect in Japanese adolescents' motivation to learn English.

I had not anticipated the discovery that almost all of these students lived a monocultural life in a multicultural society. There was little exposure to Americans on a personal basis or even through the media. Family values and study time dictated a life with very little TV. Only one student had American relatives living nearby. The students' focus was preparing to return to Japan and taking the formidable entrance exams for high school and then university.

Because of the students' minimal exposure to American society, I realized that I needed to find other influences on the students' motivation to learn English. The answer was found in the Japanese

literature I reviewed rather than in contemporary second language acquisition theory that often emphasizes identifying with the target culture.

I examined three aspects of Japanese philosophical underpinnings: harmony (*wa*), empathy (*omoiyari*), and sociocentrism, the term used for societies that hold to the importance of the group rather than the individual. The old Japanese proverb, "The peg that stands out is pounded down" (Nisbett, 2003, p. 48), reveals the importance of not standing out in the group. Maintaining harmony (*wa*), thinking of the group rather than oneself (*omoiyari*), and sociocentrism form the foundation of Japanese thought and culture.

In observing the students in the classroom, in other school activities, and in the interviews, I saw students who were looking forward to returning to their home country in a few weeks or a few months. I noted a phenomenon that I termed *Katakana* English. *Katakana* is the part of the Japanese writing system used for foreign words and phrases. When talking among themselves, the boys often spoke English with a Japanese accent; however, their English pronunciation was quite good when I interviewed them. The ESL teacher, after explaining that she scored their pronunciation on their ability to use correct "classroom English," rated their English pronunciation fairly high.

I realized that just as many native English speaking young people use a dialect or English variety for conversing with family and friends and use Standard English in the classroom, the Japanese students also had two ways of pronouncing English. They used *Katakana* English when talking with their friends so that they would not be "pegs that stick out from the wall" and to maintain their identity with the group, but they also could speak English correctly. My conclusion was that their motivation to do well in English was grounded in their culture, especially the desire to not stand out from the group and in their drive to do well in the English sections of the entrance exams they would take after returning to Japan. Using *Katakana* English maintains the harmony of the peer group both here in the States when talking with their expatriate friends and in Japan when they return to complete their education. At the same time, they were equally capable of speaking English with good pronunciation when that was required. Harmony, *omoiyari* (empathy), and sociocentrism come into play in their motivation to do well.

I learned that affect has a strong role in motivation, but not motivation drawn from identifying with the target culture, as many contemporary theorists whose research focuses on more permanent immigrant populations hypothesize. In contrast to these contemporary theorists' notions, affect was influenced by the customs and culture of the home. First, although the Japanese adolescents viewed English as an academic subject, they did well in classroom tests, in placement exams, and in standardized exams. Eleven of the fifteen were in the advanced ESL class; the others were in the intermediate group. Only one of them seemed to lack motivation.

Second, the students' home culture rather than the development of a second identity influenced their motivation. In learning English, the greater shame is not found in failure to develop communicative skills in the target language; rather, it is found in failure to pass the exams and ultimately the entrance exams in Japan. Third, and closely related to affect, the students were being prepared to return to the home country. One student titled his essay, "I want to go back to Japan!!" Both in the schools' preparation of the students as well as in the students' obvious anticipation of returning to Japan, I saw a motivation more closely aligned with instrumental motivation than with integrative motivation. They were learning English to pass the rigorous entrance exams they would be taking when they returned to Japan.

Teachers of English language learners must look closely at the target language-learning needs of the children of immigrants. Most may demonstrate integrative motivation; however, in other populations, instrumental motivation may predominate. In these populations, grammar instruction may need more of an emphasis than is given in many English language programs, especially those in the United States.

In reference to the rigorous high school and university entrance exams, Nitta (2004) wrote, "Making one trivial grammatical mistake might cost the student a life-long success" (p. 9). In the Japanese school where I did my research, English grammar is taught by a Japanese teacher with Japanese as the instructional medium. Until I conducted my study, I was opposed to this approach, but learned that an emphasis on grammar may be necessary when the motivation to learn English is instrumental. With this approach, however, collaboration between the grammar instructor and the American ESL teachers would improve the English language program.

By asking if my doctoral program changed what I teach, my colleague nudged me into reflecting on the results of my own doctoral research (Pease, 2006). In this brief article, I have outlined the major areas that changed my understanding of second language acquisition theory. This understanding, based on literature review, observation, and interviews, will change how I prepare teacher candidates.

Dr. Eleanor J. Pease is chair of the TESOL department of Nyack College in Nyack, New York. She has spent many years in Japan and still holds the country and its people in her heart. She is serving as chair of CETC this year.

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Book Review: Coxhead's (2006) *Essentials of Teaching Academic Vocabulary*

Leifur Sigurdsson, leifur.sigurdsson@biola.edu



Essentials of Teaching Academic Vocabulary. Averil Coxhead. Boston: Houghton Mifflin, 2006. x + 166 pp. US\$10.76.

Essentials of Teaching Academic Vocabulary by Averil Coxhead is an excellent resource for teachers who want to know how to teach academic vocabulary effectively. This book is part of the English for Academic Success series from Houghton Mifflin, which includes oral communication, reading, writing and vocabulary, and teachers' handbooks, as well as student texts in these areas (for further information on the EAS series and components, visit <http://college.hmco.com/info/hmeas>). With a nice low price, this vocabulary reference book is an excellent value for all ESL/EFL teachers.

In recent years, Nation (2001), Schmitt (2000), Coxhead (2000), and other language researchers have drawn our attention to the importance of vocabulary learning within TESOL. As a result, their research has clearly established the urgent need for teachers to take a more systematic approach to vocabulary teaching. In this book, Coxhead connects that research with practical classroom issues, providing the reader with valuable insights and suggestions.

The book is organized into four main parts: (1) essentials before you start teaching vocabulary, (2) strategies for learning vocabulary, (3) developing vocabulary through skills-based classroom work, and (4) testing academic vocabulary. In the two first parts of the book Coxhead examines some fundamental issues of academic vocabulary teaching and learning by raising and then answering questions such as, How can one assess students' vocabulary knowledge? What is the difference between general and academic vocabulary? What are some strategies for teaching and learning vocabulary? And what are some guiding principles for teaching and learning vocabulary?

Created by the author (Coxhead, 2000), the Academic Word List (AWL) consists of 570 word families that are common to a wide range of disciplines (representing about 10% of the running words in written academic texts), and it supplements West's (1953) General Service List (GSL), which represents the 2,000 most frequently words used in English. The book's appendix contains several examples of diagnostic tests and the sub-lists of the AWL, which can be used to assess students' vocabulary knowledge. Some of the strategies Coxhead suggests for teaching academic vocabulary would also work with other types of words (such as those on the GSL) and include the use of flash cards, the keyword technique, extensive reading, extensive listening, guessing the meaning of words from context, and using a dictionary or a vocabulary notebook.

The real strength of the book, however, rests in the five principles Coxhead puts forth in the second chapter. First, the frequency principle concerns the importance of spending time teaching and learning the words from the AWL that occur most frequently in texts. Second, the repetition principle outlines the importance of repeated exposure to new vocabulary. Third, the principle of spaced retrieval emphasizes the importance of frequency between retrievals of new vocabulary. Fourth, the principle of avoiding interference describes the importance of *not* teaching or learning words that are

opposites or sound similar at the same time, as this can cause students to become confused and mix them up. Finally, fifth, the generation principle notes the importance of introducing and using new vocabulary in different contexts, through listening, speaking, reading, and writing. These five principles form the framework and heart of this book.

The longest section of the book is the third part. In this section Coxhead puts some meat on the overall bare-bones approach to the book by suggesting a wide range of skill-based classroom activities designed to develop students' knowledge of academic vocabulary. She carefully examines the key goals and objectives for each skill (in listening, speaking, reading, and writing) before explaining some of the actual activities. She then provides more information about each activity, giving practical suggestions on how to organize and carry it out in the classroom. These suggestions are practical and extremely helpful both for beginning and more experienced ESL/EFL teachers. Some of the activities she mentions are matching the meaning and words using flash cards, read and retell, studying collocation, matching collocations and words, prelistening meaning check, dictation, fill-in-the-blank, discussion/debate, role-playing, impromptu speaking, paraphrasing tasks, and many others. Furthermore, the author draws attention to the importance of feedback and suggests several ways teachers might use it to address students' vocabulary learning. In the last part of the book, Coxhead looks at how academic vocabulary can be tested and refers to the diagnostic tests in the appendix mentioned earlier.

This is a must-have book for all ESL/EFL teachers. Coxhead manages, in this short volume, to present both the theoretical and the practical side of teaching academic vocabulary in a clear and understandable way. Thus, though the book is not an in-depth study of vocabulary learning and teaching, like Nation's (2001) *Learning Vocabulary in Another Language*, it is a brief and excellent reference guide for teachers who want to develop a fundamental understanding of how to teach academic vocabulary in the ESL/EFL classroom.

A native of Iceland, Leifur Sigurdsson is completing his MA TESOL at Biola University in La Mirada, California.

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Caucus Leadership 2006-07

Chair 2006-07	Eleanor J. Pease
Affiliation	Nyack College
	1 S. Blvd. Nyack, NY 10960
Work phone	875-358-1710 x368
E-mail	Eleanor.pease@nyack.edu or ejpease@att.net
Incoming Chair 2007-08	Gena Bennett
E-mail	genabennett@yahoo.com
Past Chair 2005-06	Karen Asenavage
Affiliation	University of Pennsylvania
	110 Fisher-Bennet Hall 3340 Walnut Street Philadelphia, PA 19104-6274
Work phone	215-898-9094
E-mail	karen.asenavage@gmail.com or karenas@sas.upenn.edu
Newsletter Coeditor	Meredith Bricker
Affiliation	Georgia State University

	P.O. Box 4099
	Atlanta, GA 30302-4099
Work phone	404-463-0394
E-mail	meredith.bricker@gmail.com
Newsletter Coeditor	Michael Lessard-Clouston
Affiliation	Biola University
	13800 Biola Avenue
	La Mirada, CA 90639
Work phone	562-944-0351 x5692
E-mail	michael.lessard-clouston@biola.edu
Newsletter Coeditor	Jean Simon
Affiliation	The Language Company
Work phone	407-257-2536
E-mail	SimonJean@aol.com
E-List Manager	Andy Bowdler
E-mail	bowdlerfamily@xalt.co.uk
Web Manager Editor	Frank Tuzi
Affiliation	Tokyo Christian University
	3-301-5 Uchina
	Inzai-shi, Chiba 270-1347 Japan
E-mail	webmaster@cetesol.org

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