



CETC Newsletter, Volume 7, Issue 1

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## From the Chair: The CETC and TESOL 2004

Adelaide Heyde Parsons

With the TESOL convention fast approaching, it is time to think about the annual gathering. The CETC leadership has been hard at work planning for this time together. Traditionally, TESOLers think of the convention as a time for discussion, networking, learning, and sharing; however, for those in the CETC, it is also a time to gather for Christian fellowship to celebrate the common bonds of faith and service to the one for whom we are named--Christ. We have an additional bonus for our gatherings...we offer **prayer**, too.

This year, the CETC announces a new opportunity: an all-day preconference of presentations and lectures related to members' vocations and avocations. Kitty Purgason has done an outstanding job of organizing this event. Look for additional information in this issue of the newsletter.

The CETC booth in the Exhibit Hall of TESOL's 2004 convention in Long Beach, California, in the United States, will be open Wednesday, March 31, through Friday, April 2, 9 am-5 pm, and on Saturday, April 3, 9 am-noon. CETC-related event details, general TESOL convention information, and Christian work and training opportunities will be available at the booth.

The caucus annual meeting will be Thursday, April 1, 5-7 pm at the Long Beach Convention Center, Room 201 B. Be sure to check the convention Program Book for any changes.

Finally, table 6 will be set aside in the Networking Mall each day, Wednesday-Saturday, 12-1 pm, and Wednesday-Friday, 4-5 pm for networking on topics of interest to CETC members. Please check the Networking Mall for topics and times. There is more information in this newsletter if you wish to volunteer to lead a topic.

You are invited to join in fellowship and Christian love, to share faith, and to strengthen one another through prayer and networking!

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## TESOL 2004 Award Goes to Rita LaNell Stahl

Rita LaNell Stahl, a CETC Steering Committee member and long-time caucus member, will receive the D. Scott Enright Award at TESOL's 2004 convention. This honor is given for service to TESOL interest sections. Congratulations, LaNell!

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## CELT: A 1-Day Conference for Christian Educators

**Christians in English Language Teaching (CELT) Conference**

Tuesday, March 30, 2004 (the day before the TESOL convention starts)  
8 am-6 pm  
Long Beach, California, USA

Featured Speakers: Tom Scovel, Don Snow, and Irene Koshik

Strands:

- Materials Christians Want to Use: What's Out There, What's Needed
- Christian English Teachers in International Contexts
- ESL in Seminaries
- English Camps
- Church-Based ESL
- Culture, Christianity, and TESOL

Sessions:

- Non-native Speaking Christians at Home and Abroad
- Mentoring Volunteer Teachers
- Work and Witness in U.S. K-12 Classrooms
- Non-Christian Students in a Christian IEP
- Designing Curriculum
- Agency Standards for EFL Teachers
- and more

Poster Sessions:

Best practices in and out of class for communicating values and truth with your students

Discussion Groups:

There will be opportunities during lunch and dinner to meet with people who share a particular focus. (Meals are not provided during CELT; you will go with your group to a nearby restaurant).

Exhibits:

- teaching materials
- teaching and training opportunities

CELT Conference Location:

First Congregational Church of Long Beach, 241 Cedar Avenue (a few blocks northwest of the Long Beach Convention Center, between Broadway and Third). If you look at the map available at <http://www2.tesol.org/conv/>, the church is located "underneath" the label for the Renaissance Hotel. Please do not contact the church for CELT information.

Registration:

- \$20 preregistration, postmarked by March 20, 2004
- \$25 registration on site

Registration fees cover the cost of using the church, printing programs, and registration itself. Biola University has offered to process registration. Unfortunately, online and fax registration are not available; and credit card payments cannot be accepted.

Preregistrants will receive a receipt and confirmation by mail, if time allows. If you preregister but need to cancel, you will be refunded \$10. You do not have to be a member of the CETC or TESOL to attend this conference. Make checks (in US\$) payable to Biola University.

Mail registration forms and checks to

CELT Conference  
Department of TESOL and Applied Linguistics  
Biola University  
13800 Biola Avenue  
La Mirada, CA 90639  
USA

Questions about CELT? Contact Kitty Purgason by calling 562-944-0351 x 5694 or e-mailing [kitty.purgason@biola.edu](mailto:kitty.purgason@biola.edu).

## Post-CELT Evening Program

After the CELT conference on March 30, in the evening, there will be an opportunity to visit a Lao-Cambodian church in Long Beach. A Cambodian-style dinner, music, a youth singing group, and an interview with a terrific Southeast Asian community life-changer are on the program.

There will also be the testimony of one young lady who came from the killing fields of Cambodia to the United States. She witnessed the murder of her mother and baby sister, went through a horrendous fire that killed her remaining sister, and she and her husband are now incredible youth ministers.

The program costs \$10 per person and will last approximately 6-8:30 pm. Transportation will be provided. The transportation pick-up point is in front of First Congregational Church where the CELT conference will be held.

Please e-mail your reservation to Nancy Zumwalt at [zumwaltassociates@mailcity.com](mailto:zumwaltassociates@mailcity.com). Reservations are necessary, because the church needs to know how many to cook for and the organizers need to know how many vehicles will be needed for transportation.

Those who are not attending CELT or TESOL are also welcome!

Questions about the evening program? Contact Nancy Zumwalt by calling or faxing 858-292-6147.

## TESOL 2004 CETC Colloquium

"Encouraging Professionalism in Volunteer-Based Organizations"  
Kitty Purgason, Brad Baurain, Julie George, Lynn Henrichsen, Carolyn Kristjansson, and Kim Schaeffer.  
Thursday, April 1, 9:30-11:15 am  
Hyatt, Seaview C

Panel members working in the United States and in international contexts will speak on the need for good initial training and ongoing support to enable volunteer teachers to soar.

## Volunteer Service Opportunities

In the fall issue of the *CETC Newsletter*, members were called to service within their caucus, their profession, and their lives. Now is the time to honor that call. Volunteers are needed in the following areas (contact information follows each item):

CELT Conference (various needs): Kitty Purgason, [kitty.purgason@biola.edu](mailto:kitty.purgason@biola.edu)

CETC booth at TESOL's 2004 convention (hosts and hostesses): Mary Wong, [mwong@apu.edu](mailto:mwong@apu.edu)

TESOL 2004 Networking Mall (CETC discussion leaders): Adelaide Heyde Parsons, [ahparsons@semo.edu](mailto:ahparsons@semo.edu)

TESOL 2004 CETC Annual Meeting (set-up): Adelaide Parsons, [ahparsons@semo.edu](mailto:ahparsons@semo.edu). Please meet at the Long Beach Convention Center, Room 201 B, at 4 pm, **one hour** prior to the meeting.

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## TESOL 2004 Networking and Discussion Leaders Needed

Have you always wondered how to become involved in a TESOL convention? Lead a discussion at TESOL? Express your ideas on a given topic? Here is your chance to become involved in TESOL through leading a discussion or participating in a discussion!

The CETC has reserved table 6 in the Networking Mall each day, Wednesday-Saturday, noon-1 pm, and Wednesday-Friday, 4-5 pm. If you are interested in leading a discussion group, please forward a topic, plus the day and the time (a second option for day and time would also be helpful) to Adelaide Heyde Parsons at [ahparsons@semo.edu](mailto:ahparsons@semo.edu). A list of the topics and discussion leaders will be provided at the Networking Mall.

Please help out by volunteering!

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## CETC-Related TESOL 2004 Convention Sessions

"Materials for Church-Based ESL Programs" (Exhibitor's Session)

Friday, April 2, 8:30-9:15 am

Renaissance, Ballroom 4

Nancy Zumwalt, Rita LaNell Stahl, and Wes Eby

"Theological Content-Based Curriculum Development"

Saturday, April 3, 10:30-11:15 am

Hyatt, Seaview B.

Ethel Azariah and Jeannie Yee

## TESOL 2004 All-Caucus Colloquium

"Promoting Social Justice in a Global Community"

Friday, April 2, 2-3:45 pm

Long Beach Convention Center, Room 101A

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## TESOL International Research Foundation (TIRF) Call for Research Proposals, 2004-2005

TIRF invites proposals for Doctoral Dissertation Grants and Priority Research Grants in the field of applied linguistics and/or English language education. The 2004-2005 Research Priority is "the demonstrable effects of the use of computer-based technology on students' learning of English as a second or foreign language."

All Priority Research Grant (PRG) proposals must be directly related to the stated topic. Preference will be given to proposals that involve partnerships between researchers in institutions in more than one country, ideally involving at least one partner in a non-English-dominant country. Grants are available up to US\$25,000 (the maximum award).

For Doctoral Dissertation Grant (DDG) proposals only, applicants may choose the current (2004-2005) priority or one of the past priority topics (2002-2003, 2003-2004) listed on the TIRF website at <http://www.tirfonline.org>. Doctoral Dissertation Grants of up to US\$5,000 per proposal are available.

The deadline for receipt of complete proposals is May 31, 2004 (11:59 pm, Pacific Daylight Time). For more information, please consult the foundation's Web site at <http://www.tirfonline.org>.

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## CETC Publications

For more information on CETC-related publications, visit the CETC Web site at <http://www.cetesol.org>. It has feature articles; information on the CELT conference and the TESOL convention; the Earl Stevick collection of writings; and archives of articles, teaching materials, and training opportunities. Extensive links to other Web sites (including TESOL and the North American Christian Foreign Language Association) covering numerous topics of interest to Christian ESL/EFL educators are maintained and updated. Online discussion groups for sharing information, networking, and fellowship are also available. Check it out!

You can contact the CETC Webmaster, Frank Tuzi, at [webmaster@cesol.org](mailto:webmaster@cesol.org) for more details.

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## The Last Word

By Kitty Purgason

This article is a response to Julian Edge's "Imperial Troopers and Servants of the Lord: A Vision of TESOL for the 21st Century," *TESOL Quarterly* 37(4), 701-709.

Julian Edge's article is written in response to his sense that the world is increasingly under an imperial threat. It used to be the British Empire, but it is now the "hegemonic status of the United States"(Edge, 2003, p. 702)--that is, the power of the United States in cultural and commercial fields. The U.S. invasion of Iraq has made him believe that now "the dominance of English-speaking nations is to be imposed by force" (p. 703). He sees efforts by Christian English language teachers to "use TESOL as a covert launching pad for their efforts at religious conversion" (p. 703) as a related problem, with "the material and spiritual aspects of imperial acquisitiveness becoming increasingly mutually supportive" (p. 706). Edge's stated purposes for teaching English are "more efficient communication among individuals, nations, and cultures, or even increased human understanding, or of both of these toward a better stewardship of the planet" (pp. 706-707), and "equalize[d] opportunities" (p. 707). Edge's goals for himself and the profession are "commitment to emergent learner purpose, along with transparency regarding one's own purpose" (p. 707).

Edge's description of the work of some Christian teachers includes the words *covert*, *pretext*, *deception*, *manipulation*, *subvert*, *surreptitious*, *secret*, and *agenda*. He says that the issue is "transparency in the relationship between TESOL and evangelism" (p. 704) and that "these people have a moral duty" (p. 704) to make the relationship between their goal of religious conversion and their means of TESOL "explicit at all stages of their work" (p. 704).

Although there is much to respond to in Edge's article, I'd like to limit this paper to two major issues. The first is transparency. An initial clarification is in order regarding Edge's perception of Christian educators' goal of religious conversion (p. 704). Christians would say that although they want people to come to know Jesus, conversion is not their primary or even secondary goal because they see conversion as the work of the Holy Spirit.

Whether Christian educators are talking with family members at home or interacting with students of another culture, the goals of relationship, service, and professional work are much more at the forefront than conversion. They share with Edge the purposes for teaching English that were summarized above. Yet, they also do what they do in English teaching (as in any job and in their lives) because they want people to hear the Gospels. In some sense, Christian educators do have a purpose beyond TESOL. How do they separate multiple purposes and address the issue of transparency?

I think Christian educators would agree with Edge that deception and manipulation are wrong. As Paul writes to the Thessalonians, "We are not trying to trick you" (1 Thess. 2:3). They might also know of some Christians who have not been as transparent as they should be (e.g., advertising English classes in a community as if they were standard and not informing students until they arrive on the first day that the only textbook is the Bible). If Christians are ever tempted to be less than honest in these ways, they need to remember that their tactics will probably backfire and their students will lose trust in them.

The first step in being transparent is being open about one's identity as a Christian, a follower of Jesus. Agencies and individuals should respond affirmatively if asked by a government, an institution, or an employer if they are Christian. (Fortunately, in today's world, Christian teachers are not undesirable. In fact, in many international contexts, governments and institutions would rather have a Christian teacher, whom they assume will be hard-working and moral, than an adventurer teacher from the West who may be in their country for less educational and more recreational purposes.) However, to identify oneself as a Christian before being asked or to accept an imposed identity as a missionary or a converter is a different matter.

As Christians seek to prevent misunderstanding by people like Edge and others who have had negative experiences with high-pressure conversion tactics, they may feel like Jesus, who also faced misunderstanding about his identity and purposes. Because his audience had a different view about who the Messiah or the Son of God was, he frequently had to warn his followers to not talk about what they had experienced or to not tell people who Jesus was.

For these reasons, Christians may be low key about their identity. (This may also be true for people with other identities as well; people who would like to be known on a variety of levels, including professionals, before being stereotyped as divorced, a cat aficionado, or a member of the Green Party.) It is also reasonable to consider the best way and the best time for Christians to make their identity known. If the term *Christian* implies someone who drinks alcohol and has indiscriminate sex--a common misconception in the Muslim world, which identifies the United States with Christianity and Hollywood with the United States--then Christians would be wise to use a term such as *follower of Jesus* instead. If Christians are likely to face discrimination because an employer knows nothing of their teaching abilities and only the fact that they are Christian, then it is reasonable to establish one's professional identity before one's personal identity.

The second major issue I'd like to address is that of the agendas of the powerful. It is always good to remember that the relationship between teacher and student, between those with education and those without it, and even between native speaker and nonnative speaker, can be characterized by unequal power. This can lead to the perception that Christian English teachers educated in the West are imposing on their students, subverting their beliefs, or even taking children away, as Edge suggests (p. 705).

The result may be that thoughtful Christians become more and more afraid to even mention who they are, let alone talk about their beliefs. I think, instead, that it should lead Christians to greater openness. Students, administrators, and parents who are

well aware that the English teachers they are working with are Christians, or that the events they are attending are sponsored by Christians, are now in a position of power themselves to say yes or no.

Edge suggests that his readers can understand the threat by imagining themselves and their children in the context of having to learn a language from those who are surreptitiously "subverting our most deeply held beliefs" (p. 705). I have no trouble with this imaginative exercise because it happens every day when my children watch television, listen to music, and interact with classmates in their public school here in California in the United States. Because I encourage my children to evaluate for themselves what they are learning, accepting what is in line with our family's values and beliefs and rejecting what is not, I think I can pay my ESL and EFL students the compliment of assuming that they are also doing that for themselves and their families. The messages of contemporary culture are admittedly powerful, even hegemonic, but neither students nor teachers are powerlessly vulnerable to them.

Jesus is the model for Christian educators when it comes to avoiding the other danger of which Edge reminds us: "downgrad[ing] students' purposes" (p. 707). The Gospels are full of accounts that reveal Jesus' attention to the identities and purposes of those with whom he was in contact, from Peter, James, and John to the paralyzed man let down through the roof; from the Roman centurion to the woman who washed his feet with her hair; from the blind beggar to Zaccheus. Yes, it could be said that Jesus had an agenda: the coming of the Kingdom of God (and the word *kingdom* does have an imperialistic sound); yet, his agenda was in fact so anti-imperialistic that it disappointed many of his compatriots and followers.

More than proclaiming an agenda, Jesus touched the lives of individuals, speaking directly to their needs and purposes. If people follow in Jesus' way then they are not, as Edge asserts, participating in "imperial or religious agendas" (p. 707), but rather offering students an alternative to the agenda of contemporary culture, which is, unfortunately, materialistic and conflict-ridden. Even Edge's title can remind people of Jesus' agenda: he came to serve, and Christian educators, too, are servants of the Lord.

In sum, though it is dismaying to have Edge's article be the one to portray Christians in *TESOL Quarterly*, Christian educators can make the best of it. They can use it as a reminder that, when possible, they should separate themselves from nationalistic agendas, remembering that Christianity is not a Western religion, but an international one. Christian educators can also use the reminder to serve, not to impose. Finally, they should be as open and transparent as possible about their identity as Christians and the purposes of their institutions.

Kitty Purgason is chair of the Department of TESOL and Applied Linguistics and associate professor of TESOL, both at Biola University in La Mirada, California, in the United States.

## CETC Leadership 2003-2004

### Officers

Chair: Adelaide Heyde Parsons, [ahparsons@semovm.semo.edu](mailto:ahparsons@semovm.semo.edu)  
 Chair-Elect: Mary Wong, [mwong@apu.edu](mailto:mwong@apu.edu)  
 Immediate Past Chair: Cheri Pierson, [cheri.pierson@wheaton.edu](mailto:cheri.pierson@wheaton.edu)

### Steering Committee

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 Webmaster: Frank Tuzi, [webmaster@cetesol.org](mailto:webmaster@cetesol.org)

### Mission Statement and Goals

The Christian Educators in TESOL Caucus (CETC) is composed of persons who have a common interest in the teaching of English to speakers of other languages and who share a common belief in Jesus Christ. The CETC has been established for the following purposes: 1. To identify with others in TESOL of like faith in Jesus Christ. 2. To provide a framework for networking among Christians within TESOL. 3. To create an awareness of the global opportunities for Christian educators in TESOL. 4. To share and disseminate information regarding effective teaching ideas, materials, and resources. 5. To foster fellowship and encouragement

for Christians within TESOL.

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## About This Member Community

### Christian Educators in TESOL Caucus (CETC)

The Christian Educators in TESOL Caucus (CETC) is composed of persons who have a common interest in the teaching of English to speakers of other languages and who share a common belief in Jesus Christ.

### CETC Leaders, 2003-2004

#### Chair:

Adelaide Heyde Parsons, [ahparsons@semovm.semo.edu](mailto:ahparsons@semovm.semo.edu)

**Chair-Elect:** Mary Wong, [mwong@apu.edu](mailto:mwong@apu.edu)

**Newsletter Editor:** Jim Mischler, [mischle@okstate.edu](mailto:mischle@okstate.edu)

**Discussion e-list:** Visit <http://www.tesol.org/getconnected/> to sign up for CETC-L, the discussion list for members of this community, or visit <http://lists.tesol.org/read/?forum=cetc-l> if already a subscriber.

**Web site:** <http://www.cetesol.org/>

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