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edited by Bradley Baurain & Michael Pasquale

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About the *International Journal of Christianity and English Language Teaching*

The *International Journal of Christianity and English Language Teaching (IJC&ELT)* is the official journal of the Christian English Language Educators Association (CELEA, see <http://www.celea.net/>) and is supported by the Department of Applied Linguistics & TESOL at Biola University (<http://cook.biola.edu/programs/linguistics-tesol/>). It publishes articles and reviews related to English Language Teaching (ELT), with a perspective of particular interest to Christians, and specifically Christian English language educators.

The mandate of the *IJC&ELT* (ISSN 2334-1866, online) includes the following aims:

- to publish articles and reviews related to ELT, using a Christian perspective
- to stimulate the integration of the Christian faith and learning and teaching in Teaching English to Speakers of Other Languages (TESOL)
- to encourage and thus promote critical reflection, discussion, engaging theory, excellent research, and inspirational practice in applied linguistics and TESOL
- to provide an international approach to English language teaching and research
- to offer an open access forum that shares knowledge and applies high academic standards, including double blind peer review

As an international publication, the *IJC&ELT* recognizes that there are diverse Christian traditions and perspectives throughout the world and it therefore welcomes articles and reviews that deal with and address different Christian traditions and their connections to English language teaching. The main readership, however, is CELEA members, who themselves come from and bring a range of Christian perspectives to their work in ELT.

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Information for Contributors

Aims and Scope

The *International Journal of Christianity and English Language Teaching* (ISSN 2334-1866, online) is an international peer reviewed open access journal that publishes quality empirical, practical, review, and theoretical papers covering a broad range of issues in English language teaching and research. *IJC&ELT* is thus an interdisciplinary forum, publishing both original research and teaching articles, as well as stimulating reflections and reviews of interest to Christians and others in TESOL. It aims to provide an international forum for established and emerging teachers, researchers, and others committed to ELT from a Christian point of view.

Audience

The *International Journal of Christianity and English Language Teaching* is primarily intended for use in the academic community, especially for members of the Christian English Language Educators Association (CELEA, see <http://www.celea.net/>), its sponsor. Yet *IJC&ELT*'s interdisciplinary nature also makes it accessible and of interest to educators of various types (including teacher trainers and those working with English language learners), curriculum developers and materials writers, Christian organizations concerned about language issues, and other interested practitioners, researchers, and theorists.

Focus and Format

With the above audience and policies below in mind, the focus of the *International Journal of Christianity and English Language Teaching* is primarily on, though not restricted to, the following areas of inquiry, practice, and thinking in English language teaching:

- applied linguistics and language and culture learning and teaching
- classroom and other best practices in TESOL
- design and development of EFL/EIL/ELL/ESL/ESP curricula and materials
- ELT skills (listening, speaking, reading, and writing) and methodologies
- innovations in teaching and learning English as a second/foreign language
- TESOL teacher education, research, and training
- theory and practice in second/foreign language learning and teaching

As an international publication whose primary audience is Christian English language educators and other interested parties, all contributions should approach the focus or topic at hand recognizing a Christian point of view, though readers realize that this may be more detailed or obvious in some cases and yet may appear less so in other instances. Submissions may be drawn from relevant presentations (CELT or other conferences, for example) or reflect classroom practices, research, or reviews of potential interest to *IJC&ELT* readers.

The journal includes four distinct sections:

Articles – reports of empirical studies, review papers or meta-analyses, theoretical position papers, etc. These should not exceed 7,000 words, including references.

In the Classroom – descriptions of teaching activities or techniques, classroom action research, etc., within a relevant theoretical framework, not to exceed 4,000 words.

Forum – position papers or reactions to articles or reviews, opinion or viewpoint articles, or reports, interviews, or commentary on current topics of interest. These submissions should also not exceed 4,000 words, including references.

Reviews – evaluative book, materials, and software reviews relevant to *IJC&ELT* readers. These will not usually exceed 1,500 words, including references.

Policies

In order to reach the widest readership possible, the *International Journal of Christianity and English Language Teaching* is published online through the *IJC&ELT* website (<https://digitalcommons.biola.edu/ijc-elt/>), where editorials, articles, reviews, and other relevant communications are freely downloadable in the form of PDF files. CELEA members, libraries, or other readers may print out the complete issue file for themselves. If there is interest and demand, in the future we may offer hard copy issues through a print-on-demand publisher.

Given that the focus is English language teaching, the language of the journal is English. Initially the frequency of issues will be one per year, with the hope that this may increase, assuming a sufficient quantity of quality contents that pass blind peer review. Preference will be given to articles and reviews that make clear, helpful, and fresh contributions to the field of ELT within a Christian perspective, broadly conceived. Articles, advertisements, and reviews do not necessarily represent the opinions or views of the editors, editorial review board, or CELEA. Submissions may be made by readers around the world. Accepted papers and reviews will be approved by the editors and at least two additional readers, as appropriate for the *IJC&ELT* based on their contributions, originality, and relevance.

Articles and reviews shall conform to the *Publication Manual of the American Psychological Association* (APA style, 6th ed.). Authors who publish in the *IJC&ELT* retain copyright of their work, enabling the unrestricted use, distribution, and reproduction of their article or review in any medium, provided that they formally cite the original publication in the *International Journal of Christianity and English Language Teaching*.

Manuscripts must not have been previously published or currently submitted for review at another journal. Authors should inform the editors if related research or a similar version of their manuscript has been published or is under consideration elsewhere. Authors will not be paid for articles or reviews; neither will they be charged publication fees. Authors, like readers, may freely download and print as many copies of their work in *IJC&ELT* as desired.

Submissions

Contributions should be in the form of Word documents submitted as attached files at IJCELT.Editors@gmail.com. Manuscripts which do not conform to the guidelines in the *Publications Manual of the American Psychological Association* (6th edition, 2010) may not be sent for external review. The *IJC&ELT* welcomes articles from both native- and non-native English speakers, yet requests that ideas in submissions be expressed clearly for a broad, international audience. Authors are responsible for fluent language use, as well as for the accuracy of any data, references, or citations they incorporate into their work. Obtaining permission to incorporate any previously copyrighted material is the author's responsibility. The editors reserve the right to make minor editing changes without prior consultation with authors. Major editing or revisions, however, will only be done in consultation with authors.

Please see *IJC&ELT*'s website, <https://digitalcommons.biola.edu/ijc-elt/>, for the latest information about the journal. We value your contributions, prayers, and readership.



Editorial: A Turn to the Theological in Christian TESOL?

Bradley Baurain

When we invited Zoltán Dörnyei to be the plenary speaker earlier this year at the Christians in English Language Teaching (CELT 2018) Conference in Chicago, I expected his topic to be something on motivation, psychology, or group dynamics. He is, after all, a well-known and widely-published expert in these areas. Instead, he proposed “Vision, Mental Imagery and the Christian Life,” a topic that wove together theology, the social sciences, ministry, and teaching. During his talk, we were held spellbound.

In recent years, there appears to have been a welcome turn to the theological in Christian TESOL, that is, in both publications and conference presentations more attention is being given to deepening the theological foundations of what we do. Values such as service, love, and professional excellence have over the years been well promoted and explored, but there is a need for more. We often say, “There is no such thing as a Christian teaching method,” but at times this tends to derail us from thinking about other possible distinctives. If God created us to learn, and if he created the world about which we learn (including language), then it stands to reason that Christian researchers and practitioners will see many issues differently compared to those with other worldviews. These differences may not be appreciated by the TESOL mainstream, but they need to be developed within our own professional community, otherwise we risk merely putting a light Christian frosting on what is essentially a secular cake. At the very least, if TESOL is to be a ministry that serves the global church – for example, in the area of English for Bible and Theology (EBT) – the work of developing a more robust theology for our discipline must continue.

Now might be a good time for this refocusing, in that TESOL in general seems largely uninterested in spiritual and religious issues. Bill Johnston’s (2017) *English Teaching and Evangelical Mission: The Case of Lighthouse School*, for example – reviewed by Mary Shepard Wong in the previous volume (No. 4) of this journal – surely the most in-depth research to date in this area, has attracted slight attention and sparked little response outside of evangelical circles. One hopes the forthcoming *Spirituality in English Language Teaching*, edited by Mary Shepard Wong and Ahmar Mahboob (2018), will be more widely read and discussed.

A prime example of the turn to the theological is *Thinking Theologically about Language Teaching*, edited by Cheri Pierson and Will Bankston (2017). [Full disclosure: I contributed a chapter.] Other good examples include work by Dormer and Woelk (2018), Hibbs (2017), Pasquale and Bierma (2011), and the ongoing work at the What If Learning website (<http://www.whatiflearning.com/>).

In This Issue

The fifth volume of this journal also reflects this turn to the theological, particularly in its two main articles. First, Don Snow has contributed a slightly edited version of his plenary address at the 2017 Christians in English Language Teaching (CELT) Conference in Seattle. Entitled “Vocation in the Ivory Tower: A Personal Reflection on Christian Service and Secular Academics,” it non-prescriptively explores the place of research within a teacher’s ministry.

Second, Michael Lessard-Clouston has written an article entitled “Reflections on Incorporating Virtues in an Intercultural Communication for Teachers Course.” Although I did not cite him above, he has also been very much a part of the trend toward more in-depth theological thinking in our field (see, for example, Lessard-Clouston 2012, 2017).

In addition to these two excellent articles, there are five books reviewed in this issue of the journal:

- *Teach Like a Disciple: Exploring Jesus’ Instructive Relationships from an Educational Perspective*, by Jillian Nerhus Lederhouse. (Reviewed by Polly Treviño)
- *Caring for Words in a Culture of Lies*, by Marilyn Chandler McEntyre. (Reviewed by Emanuel Padilla)
- *Dangerous Territory: My Misguided Quest to Save the World*, by Amy Peterson. (Reviewed by Dani Shepard)
- *Reflecting on Critical Incidents in Language Education: 40 Dilemmas for Novice TESOL Professionals*, by Thomas S. C. Farrell and Laura Baecher. (Reviewed by Marilyn Lewis)
- *Resilience: Bouncing Back through English*, by R. Michael Medley. (Reviewed by Robin Gingerich)

This is the first volume of the journal that I have co-edited, and I am definitely still learning the ropes. I am grateful not only to my co-editor, Michael Pasquale, but also to the previous, founding editor, Michael Lessard-Clouston, who has been invaluable in helping shepherd this issue to actual publication. As we look to the future, some of the issues we are

considering include how to attract additional high-quality submissions, a new Internet home, and the possibility of advance online publication of forthcoming content. We welcome your input to these discussions, as well as your submissions! In the meantime, read and enjoy.

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Vocation in the Ivory Tower: A Personal Reflection on Christian Service and Secular Academics

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Abstract

This paper was originally presented in March 2017 at the plenary session of the Christians in English Language Teaching (CELT) conference at Seattle Pacific University. Dr. Snow reflects on the importance of academic research at different stages of his career as a TESOL educator. He encourages all Christians in TESOL to reflect and consider their own calling and the place of academic research.

Key words: vocation, academic research, professional development

Introduction

The specific issue I will talk about today has to do with academic research in the lives of Christian English teachers. This is obviously most relevant to those of us who teach in universities and, to a greater or lesser degree, are in a world where we may face at least some pressure to engage in research and publishing. But underlying this is the larger issue of vocation, which is relevant to all Christian English teachers – and all Christians.

For many of the things we do in our teaching lives, it is fairly easy to see how they overlap with various aspects of Christian mission and calling. For example, through our work as English teachers we often have the opportunity to serve students, including many who are relatively disadvantaged in one way or another. We also have many opportunities to be a witness for our faith, either directly and explicitly or indirectly through the example we present in our lives. We have the opportunity to engage in peace-building by teaching skills that help students interact more smoothly and harmoniously with people from other countries and cultures. And I could go on for quite a long time about these – perhaps even a book... I suppose my real point here is that we are quite blessed to be in a profession where so many aspects of our daily work can and do overlap with our calling as Christians in such clear ways.

However, when it comes to academic research, finding such overlaps can be more challenging, especially if you are doing research on a topic that has little or nothing to do with Christian faith. The problem arises as we need to make decisions about competing priorities in

our professional and personal lives – how much time should we spend on what? Should I spend large amounts of time on a research and publication project that doesn't seem to have any particular tie to Christian mission? Shouldn't I devote as much time as possible to tasks that will clearly and fairly quickly produce positive outcomes related to the Christian faith, to making the world a better place, and/or improving the lives of our students?

Here I want to make the issue sharper by taking you on a short detour into one part of my research life, talking with you a little about diglossia and the rise of written Chinese vernaculars. Bear with me. You may remember the term *diglossia* from a sociolinguistics course or textbook – or perhaps not. The basic idea is that many societies are multilingual in the sense that more than one language plays a significant role in the life of the society, and one pattern often found in multilingual societies – or at least that often used to be found – is called diglossia. In a diglossic society, there are two (or possibly more) languages that play an important role. One of these, called the “low” language, is the language people normally speak in daily life – at home, in the market, in daily work interactions. The other, called the “high” language, is a prestigious ancient language that is not used for normal conversation, but is used for formal occasions, perhaps religious rituals, and often in education. In a diglossic society, most or all reading and writing is done in the high language; in fact, the low language may not have a written form at all.

This may all sound a little unfamiliar and perhaps even a bit weird because most modern societies are not diglossic; instead, many countries now have a national language that is used for both writing and speaking, and for both daily occasions and formal ones. One obvious example would be the United States, but there are many more examples around the world. However, if you look back a few centuries it is not hard to find diglossic societies; one thinks of pre-modern Europe in which people would live their daily lives in German, French, Hungarian and so forth, but when they entered the church or the university were suddenly in the domain of Latin (which only a small elite could understand). And Europe was more the rule than the exception – many, if not most, pre-modern societies were diglossic.

From a historical perspective, what happened is as pre-modern diglossic societies moved into the modern era, mass literacy became more important, and in order for print culture, education, and even a sense of national pride to develop most nations decided to de-throne ancient classical languages like Latin, Sanskrit, and Classical Chinese, and replace them with a modern national language. Now, this process was actually a bit trickier than it sounds because in

most countries there were quite a few different candidates for the throne – either different dialects of the most widely used vernacular language in the country or perhaps entirely different languages – so one variety had to be picked, standardized and promoted. Often there was one candidate that was quite obviously ahead of the others, often because it already had a widely known written form and perhaps even some kind of literary tradition. For example, in China, the country I study most, even while Classical Chinese was still being used in the education system and in the imperial examinations (which went on right up until the early 1900s), there was also a variety of northern Chinese called Mandarin (*guan hua*) that had become the spoken lingua franca of government and was also widely used in popular literature, so in the early 1900s it was chosen as the new national language (*Guo Yu*). As you might imagine this process was not without controversy – there were many other spoken forms of Chinese such as Suzhounese, Cantonese, and so forth – and there was debate about whether or not the new national language should try to include these in some way. But essentially the others lost out and Mandarin became the new national language, promoted through the schools, print culture and so forth.

I suppose you could say that what I do is study the losers – the varieties of Chinese that didn't get chosen as the national language. Several of these languages, including Suzhounese and Cantonese, were used quite widely not only as spoken languages but also in writing, and what I study is how the written forms of these languages continued to grow – or not – even after Mandarin became the national language.

This was probably not the smartest choice of research topic; it isn't considered especially hot or sexy, you have to spend a lot of time learning different varieties of Chinese, and then you need to spend even more time deciphering old texts in which the way they write Cantonese, Suzhounese or whatever isn't the same as how they speak it today. To top it off, you need to figure out how to write this up in English in a way that is intelligible and preferably even somewhat interesting to an audience that isn't already familiar with the written forms of Cantonese, Suzhounese, Shanghainese, and so forth.

Does all of this have any tie to Christian faith or calling? Oddly, there are a few ways in which it does. As we all know, Christians (especially Protestants) are pretty obsessed with translating the Bible into “heart languages” – local vernaculars – and in China many missionaries spent a great deal of time translating the Bible into any different varieties of Chinese; in fact, for some varieties of Chinese about the only written text you can find is the Bible. But, to be honest,

in most of the history I study the missionaries don't play much of a role; in fact, once Mandarin was chosen as China's national language the missionaries quickly produced a Union Version of the Bible in Mandarin and from that time one generally lost interest in translating texts into local Chinese dialects.

I have taken you on this rather lengthy detour for three reasons. First, as is true with any academic, I spend a lot of time studying and writing about this stuff, but don't get many opportunities to talk about it – imagine trying to strike up a conversation about diglossia at a potluck dinner – and since I had a captive audience today I decided to take advantage of you. Second, I hope this has effectively made the point that there aren't a lot of obvious overlaps between this field of study and Christian mission. Finally, I hope it drives home the point that research involves a very substantial time commitment – generally extending far beyond work hours and deeply into one's private life and personal time. Hence the question: From a Christian perspective, is it all worth it?

In my remaining time I will disappoint you by not answering this question – at least not in a universally applicable way. I really can't say whether doing research is a good use of time either generally or more specifically for you. But what I will do is talk about choices I have made in my own life – what pressures I faced, what I decided to do, and why. Originally I planned to organize my talk around a long list of reasons why a Christian language teacher might want to consider doing research, kind of like my *English Teaching as Christian Mission* book (Snow, 2001), but I decided this talk will actually work better – and perhaps be a little more interesting – if I do it in a more biographical way. So I'm going to talk about three chapters in my life when I have devoted a substantial amount of my time to research, and for each of these examine why I chose to do that. So, without further ado....

Well, I guess we do need to start with a little bit of further ado. I should probably say a few words about the years I spent working with the Amity Foundation because most of what I have written that you may be familiar with dates from that period. From 1991 to 2011 I was a Mission Co-Worker with the Presbyterian Church USA, and from 1993 to 2003 I was seconded to a Chinese NGO called the Amity Foundation, founded by Protestant Chinese church leaders, where I worked with a project through which language teachers (English, Japanese, German) came from church bodies in many countries to work in regional teacher training colleges, mostly in second-tier cities, in China. It was during those years that I wrote the first edition of *More*

Than a Native Speaker (Snow, 1996), *English Teaching as Christian Mission* (Snow, 2001), a textbook published in China called *Encounters with Westerners* (Snow, 2000) and also an introductory Chinese textbook called *Survival Chinese* (Snow, 2002). Obviously this meant I spent a lot of my time writing, but I didn't feel any tension between the time I spent writing and my Christian mission calling because almost everything I wrote was intended to support and enhance the work of Christian English teachers, and often English teachers in general. That's probably all I need to say about that.

Research and Me – Chapter One

The research issue really began to emerge for me more around 2011 as I was transitioning to a teaching position at Nanjing University. After ten years in an administrative position with Amity I wanted to get back into the classroom, so I negotiated with the Presbyterian Church about a new assignment, and the decision was made for me to go teach at Nanjing University (also serving as PC USA's Regional Liaison for China). One might think that moving into a faculty position at a top Chinese university would put pressure on me to become "academically productive" – i.e., to do research and publish. However, it actually didn't, at least not directly. Predictably, the Presbyterian Church didn't really care if I did any academic research; in fact, they preferred that I use as much of my spare time as possible for my regional liaison role. More surprisingly, while Nanjing University was delighted to have a foreign professor with a doctorate who had written some books, they didn't have any direct interest in whether or not I did academic research, because as a "foreign expert" anything I published wasn't counted toward the department's publication total, presumably because they assumed foreign teachers were only short term guests anyway.

So the choice of whether or not to do academic research was pretty much up to me, and life probably would have been easier if I had chosen not to do it – after all, I had a pretty heavy teaching load, I was putting in a fair amount of time with local churches and Amity projects, and then there were those pesky PC USA administrative duties. But instead I chose to do a book on the history of written Cantonese (Snow, 2004), which had been my doctoral dissertation, and then a series of articles on diglossia (e.g., Snow, 2013a, 2013b). Why? Or, perhaps, what was I thinking? Honestly one reason was personal interest. I have long been fascinated by Chinese dialects and the history of their written forms, and I simply wanted to keep researching this topic.

I've always had a feeling that this topic deserves more scholarly attention than it has gotten. I kept reading tantalizing brief comments in scholarly books to the effect that some Chinese dialects did in fact have written forms and traditions, but nobody seemed to have studied these much, and I wanted to help fill in these gaps.

A second reason had to do with staying in shape professionally. At Nanjing University I was mainly teaching graduate students who were preparing for academic careers, and one of my tasks was to teach them how to do and write up research projects. I simply felt I could do a better job of this if I was active in research myself, actually doing what I was trying to teach them to do. However, there was a third reason – I simply didn't feel right about taking an easy pass. As a foreigner I was exempt from pressure to publish, but my Chinese colleagues were not. In fact, one major change during the seven years I was at Nanjing University was a significant increase in the amount of pressure on Chinese university faculty to publish papers, and increasingly their promotion prospects and even salaries were tied to academic output. To some extent I did research because it helped me know how to help younger Chinese colleagues, many of whom faced real difficulties because they had never really been trained in academic research and had little idea what to do in response to pressure to publish. I also felt it supported my witness in the community, minimizing the chances that any positive witness my life presented would be dismissed because my colleagues could say, "It's easy for him to find time to spend at St. Paul's because he doesn't have to devote time to research." But honestly for me the main issue was what we might call solidarity – I felt I that as much as possible, as a member of that academic and professional community, I should subject myself the demands my colleagues faced; that this was part of earning my right to be a member of the community and to have a voice in it.

So, during the seven years I was at Nanjing University, I consistently devoted part of my time to more purely academic research and publishing. I also continued to put quite a lot of time into more practical or applied kinds of writing, especially the second edition of *More Than a Native Speaker* (Snow, 2006) and then a sister version entitled *From Language Learner to Language Teacher* (Snow, 2007) that was geared toward the needs of beginning teachers who had learned English as a second language; in fact, I started on that book mainly because I was teaching an EFL pedagogy class and wanted to have something accessible and useful for my students. To put it another way, I felt that I should devote at least part of my writing time to projects that seemed to have an immediate applied purpose, which often coincided with one or

more of my agendas as a Christian English teacher. However, I also spent quite a bit of my writing time on purely academic projects like those I mentioned at the beginning of the talk.

Research and Me – Chapter Two

By 2011 my wife and I had reached the 20-year point of service with PC USA, and also the point where we could officially retire from PC USA mission service (as opposed to simply leaving service). At that time the church was facing financial problems and the number of mission personnel was being cut back; also, there had been a review of mission priorities and it was clear that China was not going to be a high priority area. Also, around that time I was contacted by a university where I had taught in the 1980s, Shantou University in Guangdong Province, and they asked if I would be willing to direct the English Language Center there. One of the arguments the Shantou people made to me was that I would have more opportunity for impact as director of a fairly high profile center there than I would as a teacher at Nanjing University. So, after a fair amount of discussion and prayer we decided to retire from PC USA and move to Shantou, thus staying in China and perhaps allowing PC USA to keep one missionary couple somewhere else.

As at Nanjing University, even though I was working at a university in Shantou there really wasn't much pressure on me to publish. In fact, the vice president to whom I reported made it quite clear that he wanted me to spend as much time as possible on administration of the English Language Center (ELC), and that he didn't think it was very important for Shantou University faculty to publish. So, at best you could say that the university tolerated my scholarly activities. (He has since changed his position, and now Shantou University faculty are under quite a lot of pressure to publish.) However, while at Shantou University I did choose to spend some of my time on academic research, and the reason mainly had to do with the earlier-mentioned "impact" argument. This is a little involved, so please be patient as I explain. I accepted the position in part because I felt this would be a good platform from which to have more impact on the English teaching profession in China and elsewhere, and perhaps an opportunity to promote one of the agendas discussed in the *English Teaching as Christian Mission* book, that of peace-building. If you have read that book you know that one way I think Christian teachers – and foreign language teachers generally – can contribute toward making a more peaceful world is through teaching intercultural communication skills. My argument is that

foreign language learning and intercultural communication are tightly intertwined – in fact, one of the primary reasons one learns a foreign language is to communicate with people from other cultures. Also, the reality is that most students in China (and elsewhere) will never take a course in intercultural communication, but they will all spend years in English courses. So, why not spend some of that time in English courses learning how to communicate more effectively with people from other cultures?

As mentioned earlier, during my years at Amity I had written a textbook called *Encounters with Westerners* (Snow, 2000) that was designed to give Chinese students the chance to build English language skills while also learning something about intercultural communication. The textbook was built around “critical incident exercises” that are intended to help students build good basic intercultural communication habits and skills. While I felt a little awkward about suggesting that we should require a textbook I had written, I eventually decided I was being a little silly – nobody had much good to say about the culture textbook we were using at the time, and my textbook was designed precisely for situations like this. So, we decided to try it out. Also, about this time the publisher approached me to do a second edition of the book, and so there seemed to be good possibilities for synergy between the two efforts.

Now, where does research come into all of this? As I mentioned, the textbook is built around critical incident exercises – essentially stories in which a Chinese person meets a foreigner and a communication problem of some kind ensues – perhaps the Chinese person can’t understand why the foreigner turned down a gift or offer of help, doesn’t understand why a Western teacher doesn’t want to correct grammar errors, and so forth. After being presented with the story, the students’ task is to discuss the situation and come up with several possible explanations for what is going on. The basic theory behind this is that this kind of practice will get students into the habit of making interpretive judgements more mindfully and carefully when they are dealing with people from other cultures, and also get in the habit of stopping to think of several possible interpretations rather than automatically seizing on the first explanation that pops into their heads. Hopefully such habits will help these individual students reduce misunderstandings and possibly conflicts when they interact with foreigners – and if we are really lucky all this might even contribute to world peace....well, maybe.

There isn’t much question in the intercultural communication profession about the value of critical incident exercises – they are widely used and considered valuable (Snow, 2015).

However, if you search the intercultural communication literature you will find that it doesn't actually say much about the core part of the exercise – the process by which we go about “interpreting” – making sense of – what other people do and say, and this made me a little uneasy. Here I was, requiring that all the students at Shantou University do these exercises based on the assumption that they were helpful, and I felt I needed to be able to explain more clearly what happens in people's heads as they make interpretive judgments about what foreigners – or people in general – say and do, and also to be able to explain clearly how these exercises could make a positive impact on the intercultural competence of learners.

All of which is a rather long way of saying that during my time at Shantou I took something of a detour into the world of psychology, where I was able to find people who did research on how the mind works and how we make interpretive judgments. In particular, I had to learn a fair amount about what are called “dual process” views of human thinking that examine not only conscious thought but also subconscious, what are often called System 1 (subconscious) and System 2 (conscious) modes of thinking. While I am not remotely qualified to do actual research on how the human mind works, I did spend a fair amount of time taking findings from the field of psychology and applying them to what happens in intercultural encounters, and wrote several articles about this. (Two are now out and another that should presumably see the light of day later this year.) Perhaps more important, as I worked on the second edition of the textbook I felt I better understood what I was trying to teach, and more confident that what I was advocating was actually helpful. Candidly, while my earlier reference to “contributing to world peace” was a bit tongue in cheek, actually underneath my normal joking exterior I am deadly and passionately earnest about this. One of the most important and volatile relationships in the world today is the one between China and the United States, and the more Chinese who can and do work to make sense of the US and its citizens in thoughtful nuanced ways, the less chance there is of conflict between our people and nations. Of course, precisely the same thing is true for Americans in how they look at China. If this textbook can help a few thousand Chinese university students – and perhaps a hundred or so American teachers – learn to think in more nuanced and careful ways about the neighbor across the Pacific, I will feel I have contributed at least a bit to our mission to be builders and preservers of peace.

Research and Me – Chapter Three

After completing my three-year contract at the Shantou University ELC I decided to move to a new position at Duke Kunshan University (DKU). A full accounting of the reasons might be somewhat entertaining but it would take far too long, so let's just say that the prospect of helping set up a new university in China was simply too appealing to resist. The background story is that for several years Duke University, the city of Kunshan (right outside Shanghai) and Wuhan University had been planning to start a joint venture liberal arts university based on the Duke model, and I was invited to help set up the language training programs – the EAP courses for Chinese students and the Chinese courses for international students, faculty and staff. So, in 2014 we packed our bags and headed to Kunshan.

As you can imagine Duke University is a place where research and publication definitely are high priority, so for the first time in my life I am now working in a place where research is supported, academic output is expected, and publication is a big item in our annual evaluations. However, to be completely honest, I could probably get by without publishing very much. I do have an administrative role as well as a teaching one, and everyone understands that administrative jobs tend to have a significant negative effect on academic output. Also, candidly, I'm getting pretty close to retirement, so I could probably find a way to run out the clock. So, the question of whether or not to do academic research actually is still a real one for me – and often quite difficult because my teaching and administrative work take up all of the working day and then some, so it is not easy to find the extra time to keep research and writing projects going. So, the “why” question is still very much with me.

For this current period in my career, let me offer two very different answers to that question. The first one is a little convoluted, and also quite specific to where I am now and one set of issues I work on. I've already mentioned that I study how written forms of local Chinese vernaculars develop historically, and I'm currently working with a little team to study the history of Suzhounese and also Shanghainese as written languages. I find this quite interesting, but it is also enormously expensive in terms of time investment because I have to spend so much time learning to read and even speak two more varieties of Chinese. It would be much, much easier to keep writing about English teaching or even intercultural communication. So, what was I thinking?

Here I need us to step back and look at the big picture. The whole reason that Duke Kunshan University exists is that the Chinese government feels American higher education is superior to that offered even in top Chinese universities, and China is willing to have such an institution on its soil not only as a showcase through which Chinese universities can be exposed to new ideas about higher education but also bluntly as something of a prod that will push them to more quickly reform and work toward international standards. The danger here, as I see it, is that this fairly specific mission often gets wrapped into a larger narrative, one in which Chinese people see the United States as a somewhat unfriendly competitor that flaunts its superiority. Keep in mind that we run an American-style education program all conducted in English, and that the rationale for us being here is that our approach to education is assumed to be better, so it would be quite easy for students and the community to take the logical next step and assume that we Americans think that China is simply inferior. Of course DKU tries to counteract this impression by saying nice things about Chinese culture, food, and host of other things, but – bluntly – talk is cheap and it is not very convincing unless the Chinese community sees DKU as really investing effort in learning about China.

I thus see our little research project not only as a way to learn about history and get a paper or two published. It is also concrete evidence of genuine interest in an aspect of China and its culture, powerful in part precisely because it is expensive. It is also a vehicle for getting more students – both international and Chinese – interested in the rich cultural traditions of the Jiangnan region. Actually this project is part of a broader set of activities, such as our Kun Opera Club, that try to engage our students with local culture and give them opportunities to learn about it. Of course I invest time in this mainly because I think it is a good learning experience for students, but I am also aware that if DKU is going to have a positive impact on the US-China relationship, it is important that we be publically seen as being interested in learning from China, as well as from the US.

The second answer has a lot to do with fellow Christian, language teacher, and writer Marilyn Lewis, who some of you probably know. A few years ago I remember her telling me that, at this point in my career, it was time to devote more time and energy to mentoring younger colleagues. That probably should have been obvious to me, but it actually wasn't, and up to that point I had always done my research and writing on my own rather than collaborating with others. But what she said made me think, and I eventually realized she was right.

I guess I had always seen that, as teachers, we are also in many ways shepherds for our student flocks, but it hit me that as I got older, and especially as I took on administrative and leadership roles, my flock also included my colleagues, especially younger ones just getting started in the profession. And for my younger colleagues in the Language and Culture Center at DKU, there are two things I worry about: The first is that, as is true in many universities, many of the language teachers don't have doctorates and aren't actually required to do research. Now, for some of them this is probably fine – they are quite happy focusing on their teaching and don't really have much interest in doctorates, research, or advancement to higher academic ranks. But the danger is that some young language teachers who actually do have a long term interest in such things get lulled into a sense of security by the fact that they don't face immediate pressure to publish, so they tend to wait until they “have more time” before doing getting involved in projects. Of course, the problem is that nobody ever “has more time,” and there is real danger of waiting too long.

The other thing I worry about is that young faculty won't find a research area they truly find interesting and rewarding. I know more than a few young language teachers who get an MA, then teach for a few years, and then decide to get a doctorate because they know it will be helpful for their careers. So, they get into a program, wind up doing a dissertation in some area that was suggested by an advisor because it is a good one for getting papers published. So, they do the dissertation, graduate, and then realize they need to keep publishing because they want to keep getting promoted. The problem is that they do research and publish mainly because this is part of climbing the career ladder – not because it improves their teaching, satiates their curiosity or makes the world a better place. My hope is that I can help younger colleagues find ways to continue growing as professionals and academics - and find ways that are exciting, satisfying and seem to have real purpose.

All of which is a rather long way of saying that now one of the main reasons I start projects is to engage younger colleagues. Last year I had the pleasure of working with two of my colleagues on a project where we interviewed Chinese students about the strategies they used for building their English speaking skills – which is interesting in part because middle school and university English classes in China normally don't focus on speaking much since it isn't tested on standardized English examinations. Also, when I was asked about doing a third edition of *More Than a Native Speaker* (Snow & Campbell, 2017) I brought in another young colleague,

Maxi-Ann Campbell (who some of you will probably meet at the TESOL convention), mainly because I needed her help with the internet world of the 21st century but also because I thought that working on a book would be a good experience for her. And now, as mentioned earlier, I am working with two other colleagues on a project to map the history of how Suzhounese and Shanghainese have developed as written languages. Of course, I'm not sure my colleagues get as excited about the particular questions we study as I do, but at least they gain some valuable experience and sometimes perhaps also encounter topics and ideas that do lead them into areas they find exciting.

For several years after graduation from college I considered going to seminary and perhaps becoming a pastor. Now it has dawned on me that, in a rather different way, I really am a pastor with a wonderful flock that includes not only my students but also my colleagues. Candidly, it probably would be easier and faster to keep doing research and writing projects on my own. But bringing in colleagues has been wonderfully satisfying and I have no plans to revert to my earlier solo mode. Marilyn was right.

Conclusion

Clearly, I don't have a universal answer to the question of why Christian educators might engage in academic research, and in my own life the answers have varied enormously depending on where I taught, where I was in my career, and a host of other factors. As you have seen, sometimes the reasons I have engaged in research had to do with relatively practical concerns, such as being in solidarity with colleagues as they face pressure to publish, helping younger colleagues move forward in their careers, or simply staying in shape myself as a teacher. At other times I have been driven more by what we might call big issue concerns such as the desire to make a contribution to better intercultural understanding and even better relationships between China and the US. However, for all of these, at least part of my motivation came from what I perceive to be my calling as a Christian who teaches languages in a university setting, and I feel each is part of my Christian vocation or mission.

In conclusion, my intent today really isn't to issue some kind of clarion call for all Christian English teachers to drop everything else and dive into research. What I have shared today is my sense of what I am called to do in my particular work setting and stage in life. However, it would also be fair to say that I think at least some of us, especially those in

university environments, should be engaged in research. But, my main desire was simply to share my own experience and sense of calling, one that is probably a little unusual but also gives me a sense that I am, if only imperfectly, being a faithful steward of the opportunities God has given me. May we all go in peace today and keep listening to discern what God's call is for us wherever we live and work.

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Reflections on Incorporating Virtues in an Intercultural Communication for Teachers Course

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Abstract

Christians teaching English as a second or foreign language (ESL/EFL) address cultural issues to improve students' intercultural communication. In reflecting on my experience delivering a teacher training course, this article describes strategies for incorporating seven virtues in an Intercultural Communication for Teachers class. It first outlines foundational background and then offers examples of ways students in the course may go deeper with Christian virtues in their reflection and in their ESL/EFL teaching. It also introduces Scriptures and relevant resources that may be useful to professors involved in teacher training and to teachers who wish to incorporate virtues into ESL/EFL classes.

Key words: culture, intercultural communication, teacher training, values, virtues

Introduction

During a week-long faculty seminar on Christian approaches to ethics, I learned about important options, including virtue ethics (e.g., Roberts, 2007). As an English as a second/foreign language (ESL/EFL) educator and teacher trainer, I was particularly interested in how virtue ethics could inform my teaching, especially in a course I teach each spring entitled Intercultural Communication for Teachers. In this article I reflect on how I integrate virtues into that course, and introduce Scriptures and varied resources of interest. Understandably, this is a work in progress. Yet in line with Davis and Wadell's (2016) approach to "educating for lives of Christian wisdom" (p. 95), I hope to see my students in this course reorient their understanding of intercultural communication in light of seven virtues.

The context for the course is a private Christian university in the United States. Intercultural Communication for Teachers (hereafter ICC for Ts) is primarily geared toward students in an M.A. in Teaching English to Speakers of Other Languages (TESOL) program, but it is also cross-listed for upper undergraduates, some of whom complete it as part of their pre-service teacher training or as one course in an undergraduate TESOL certificate. While many of the graduate students have teaching experience, a few undergraduates in the class have mostly completed teacher observations and may not yet have any actual teaching experience. Students

who complete the course and program most often teach English to adults abroad, though many also do so in North America. With this context in mind, let me turn to foundational background on intercultural communication, virtues, and education, before reflecting on incorporating seven virtues in the ICC for Ts course.

Intercultural Communication and Virtues

As Zhu (2014) declares, intercultural communication is an umbrella term that includes both “interactions between people of different cultures and comparative studies of communication patterns between people of different cultures” (p. 114). Among the six broad strands with which the field of intercultural communication usually concerns itself, two that Zhu (2014) discusses are especially relevant to virtues as we consider them for my ICC for Ts course: cultural values and language learning and teaching.

The first strand deals with *cultural values*,¹ as reflected in early analyses by scholars such as Kluckhohn and Strodtbeck (1961) and in Hofstede’s (2001) more recent work, which deals with five cultural dimensions that may impact communication styles. Lingenfelter and Mayers (2016) offer a basic values orientation to six patterns of behaviour, and suggest that Christians should take an incarnational approach to adapting and responding to different cultures. While cultural values approaches are sometimes criticized as theoretical (Jaupaj, 2012), in other cases they are viewed as potentially essentializing and/or overgeneralizing the myriad complexities of culture. Yet virtually all intercultural communication textbooks and courses introduce and discuss key cultural values such as individualism versus collectivism, high versus low power distance, and long- versus short-term orientation (Hofstede, 2001). One resource I have used to address such issues in intercultural communication is Stringer and Cassidy’s (2003) collection of more than 50 activities to help both individuals and groups understand value differences across languages and cultures. Yet this cultural values approach is also relevant to comparative studies of communication patterns across cultures, as reflected in Wang’s (2012) summary of Chinese and American cultural values from an intercultural communication perspective.

It is important to note that virtues are significant values within a particular culture. Thus, helping ESL/EFL teachers and students to appreciate and understand cultural values may also assist them in discerning virtues in a culture – either their own or another, different culture.

¹ See Gallagher (2001) for a brief and easily accessible summary on cultural values approaches.

Wang (2012) states, “As the miniature of moral values, virtues refer to good qualities in human conduct, which perform as criteria of actions and have great influence on the value dimensions” (p. 344). In my ICC for Ts course, we integrate Christian faith and learning and emphasize language use for constructive purposes (to bless, rather than to curse; e.g., Lessard-Clouston, 2017), so reflecting on Christian virtues in general, as well as in particular languages and cultures, may be useful in helping current and future teachers and their students understand different cultures’ values.

The second intercultural communication strand from Zhu (2014) that is especially relevant is *language learning and teaching*, since all of the undergraduate and graduate students in the ICC for Ts course are either preparing to be ESL/EFL teachers or are already working part-time or full-time in this educational field. Years ago, Lado (1957) challenged such teachers to recognize and value the nature of and connections between language and culture in second and foreign language learning and teaching, and that view is not only still current, but even more influential and recognized by many in applied linguistics and TESOL.² Reflecting this emphasis, Hinkel (2014) declared, “In language teaching, focusing on the inextricable connections between a culture and its language uses should be a key characteristic of effective instruction in all language skills” (p. 395).

Wintergerst and McVeigh’s (2011) book, *Tips for Teaching Culture: Practical Approaches to Intercultural Communication*, is one of the required texts for the course, and a wonderful resource for ESL/EFL teachers and teachers-in-training. In its introductory chapter, it argues that language teachers should “help students understand how culture works” as it outlines Hofstede, Pedersen, and Hofstede’s (2002) “five dimensions of a culture: identity, hierarchy, social gender role, truth value, and virtue” (Wintergerst & McVeigh, 2011, p. 16). Wintergerst and McVeigh (2011, p. 18) also note that the virtue dimension reflects what cultures value and stress. In short, language learning and teaching support the role of culture and intercultural communication for developing fluency in the target language, moving well beyond a simple “multicultural manners” approach to rules of etiquette (as, e.g., in Dresser, 2005).

² Lessard-Clouston (2016) offers a recent survey of much of the empirical research in this area.

Ethics, Virtues, and Principles for the Intercultural

An important and seminal book by Bernard Adeney (1995), *Strange Virtues: Ethics in a Multicultural World*, offers some useful principles for thinking about ethics, virtues, and dealing with intercultural communication.³ First, Adeney (1995) declares, “Our cultural practices are not just personal or subjective; they are socially constituted” (p. 14). As we relate to individuals from various language backgrounds and cultures in ESL/EFL, we must remember that language is social, and that our cultural practices teaching English are not simply individual and subjective, but social as well. Second, very often our human ethics and values tend toward absolutism or relativism, yet Adeney (1995) rightly states, “As a Christian, I have no doubt that there are absolute values, but our understanding of them is always relative” (p. 20). That quote reminds me of 1 Corinthians 13:12: “Now I know in part....” As we are all sinners (Romans 3:23), we also know that our understanding is impacted by the effects of sin.

Third, Adeney (1995) believes we study ethics in order to become good, and “goodness has two outstanding characteristics” (p. 25). One is that despite important cultural differences in expressing goodness, “qualities of character or virtue...shine with clarity across cultures. The other is that all virtues and vices are made real in cultural forms” (Adeney, 1995, p. 25). All people are created in the image of God, and Adeney reminds us that goodness may be recognized in different forms in all cultures. Fourth, Adeney (1995) states, “As cultural beings, we can see goodness only as it is enfolded in real times and places and peoples” (p. 27). Context is therefore crucial in thinking about virtues in particular situations, especially because “crosscultural ethics forces us to acknowledge that the form of goodness often lies not in an act itself but in the cultural meaning of the act” (Adeney, 1995, p. 27). For students in ICC for Ts, therefore, it is important not only to examine context and relationships, but also the meaning of cultural acts as we reflect on Christian virtues and communicating through English.

According to Adeney (1995), then, intercultural ethics is about doing good socially through correct cultural acts at the right time and specific place, with particular individuals in real life contexts. Helping students come to understand this is a goal of the ICC for Ts course.

³ While no doubt a full article could certainly be written on cross-cultural ethics, some principles that offer background for the ICC for Ts class will have to suffice here.

Virtues and Education

As a part of programs training teachers for classrooms, the ICC for Ts course is about preparing ESL/EFL teachers and helping them educate their students.⁴ Accordingly, we should recognize recent research on the role of virtues and values in education. The Jubilee Centre for Character and Virtues at the University of Birmingham, for example, studies practices for how character may be developed and virtues learned and taught in society. An important part of this effort is through education, with teachers central to such work. Arthur, Kristjánsson, Cooke, Brown, and Carr (2015) summarize a questionnaire and interview study of 546 new and experienced teachers and their views on virtues in education and teaching practice. In the interviews, “Teachers confirmed...that they frequently draw upon virtue-based reasoning in the classroom, especially in areas of moral or practical significance” (Arthur et al., 2015, p. 5). However, due to heavy workloads, prescriptive educational systems, and narrow views of academic success, teachers also often “reported that they are not always given the time in the workplace to reflect on the best way to practice moral virtues” (Arthur et al., 2015, p. 5). One finding relevant to the present article is that teacher training programs “spend very little time reflecting on the teaching of moral virtues” (Arthur et al., 2015, p. 5). Perhaps more focus on virtues would therefore be valuable in courses like ICC for Ts.

Closer to home, both Christian (e.g., Austin & Geivett, 2012; Dow, 2013) and secular (e.g., Ritchhart, 2015; Seider, 2012) writings have encouraged character development in education that involves virtues, in assisting students in thinking and in promoting academic success (see also Arthur, 2010a; 2010b). Baehr’s (2015) e-book is geared toward practicing teachers and administrators, while Baehr’s (2016) edited collection builds more theoretically on an earlier article on this topic (Baehr, 2013).

One recent study by Yonker, Wielard, Vos, and Tudder (2017) describes the teaching of humility over two weeks to two classes of first-grade Christian school children, using devotional lessons based on humility-related children’s books. Pre- and post-surveys were distributed to the teachers of the two classes and to the parents of the participating children, as well as to those in two comparison classes (that did not receive the humility-focused devotional lessons). The children were also interviewed one-on-one in order to complete a self-evaluation survey “to

⁴ The university does offer other, separate undergraduate and graduate courses in Intercultural Communication, but the ICC for Ts course sections take the “for Teachers” emphasis seriously.

assess their own behavior and how others close to them would assess their behavior” (p. 61). Humility was operationalized as being morals-focused, others-focused, and using self-focused regulation, and Yonker et al. (2017) “found a tendency toward significance with children in the humility groups demonstrating increased levels of others-focus, morals-focus, and self-regulation than children who did not experience the teaching on humility” (p. 66). Their discussion declares that their results “also show that devotional lessons on important Christian character traits can improve children’s practice of humility, especially for those children who tend to have the personality traits of Conscientiousness and Agreeableness” (p. 66). In short, as Yonker et al. (2017) “were able to find a measurable difference between humility intervention and comparison groups” (p. 67), Christian teachers of different types may perhaps be encouraged to consider incorporating the teaching of virtues, such as humility, into their own courses as appropriate.

Turning to TESOL, I have not been able to locate any specific articles or research on virtues in ESL/EFL education, but I discovered an ESL curriculum on virtues created by the Southern Ontario Cooperative of ESL Ministries (SOCEM). The sets of lessons themselves were revised and expanded (SOCEM, 2014) and placed online so that any teacher wishing to adapt or use them for ESL classes may do so. More specifically, however, “*The Virtues* is a series of ESL lessons designed with ESL programs in churches in mind” (SOCEM, 2010, p. 2).

As Yung (2015) describes it, *The Virtues* “consists of a series of 14 topical units and a total of 39 lessons” (p. 11). Individual lessons include readings, exercises, topics for speaking and conversation, as well as some homework and short writing tasks. “Nine of the unit topics are virtues” and “the other five unit topics are festivals and holidays such as Christmas and Easter” (Yung, 2015, p. 11). The virtues addressed are contentment, courage, forgiveness, honesty, hope, humility, joy, love, and wisdom. Each lesson comes with teacher’s notes and student handouts, and each set of lessons revolves around five distinct sections, outlined as follows:

- the initial *Life* section centres on creating community and reviewing previous work.
- the *Life to Topic* category introduces the unit topic and how to make it relevant to students’ lives.
- the *Topic* section includes pre-reading, reading, and post-reading activities, such as class or partner discussion of the background, “for students to understand and engage the topic” (SOCEM, 2010, p. 4).
- the *Topic to Life* focus is on applying the unit topic to students’ lives through discussion questions, mini grammar lessons, writing, and other activities, such as role plays, in order to help students use English in discussing the topic and in real life situations.

- the final *Life* section includes homework to help students reflect on the virtue and apply it to their lives. (SOCEM, 2010, pp. 4-5)

The Virtues lessons, as a series, start with a world culture thread, and then move to a more North American one, and finally to a Biblical focus (SOCEM, 2010, p. 4). Teachers using these lesson plans are encouraged to go through the above sections as they use the lessons with their students.

Among the principles behind this curriculum, Yung (2015) states, “we recognize that the virtues are universal and human themes and that each culture has a lot to say about them. We would like to mine the wisdom of other cultures and welcome their perspectives” (p. 11). With an emphasis on English language skills, “behind the design are also language learning principles that state that pragmatic components such as sociolinguistic, interactional and cultural competence are just as important as linguistic components such as grammar and pronunciation” (SOCEM, 2010, p. 2). These principles reflect the point from Hinkel (2014) noted earlier, that effective language instruction should incorporate the connections between language and culture. As a result, *The Virtues* curriculum is introduced in ICC for Ts as one option for incorporating materials that address values and virtues in ESL/EFL classes in North America or abroad.

Seven Christian Virtues for ICC for Ts

With the background above, I would now like to outline seven Christian virtues for the ICC for Ts course and how I incorporate (or plan to incorporate) them. At this point some virtues are perhaps more easily addressed in the course, and I will begin with those. By “Christian virtues” I simply mean virtues that hold special importance for Christians, mostly because they are highlighted throughout the Bible.⁵ Accordingly, I will briefly introduce seven virtues, note some relevant Scriptures, make connections to intercultural communication, and share resources that might be used to include these topics in the ICC for Ts and/or an ESL/EFL course. While several of the virtues overlap with some common ones, including those in the SOCEM (2014) lesson plans, these seven virtues were chosen as particularly relevant to ICC for Ts.

⁵ As one reviewer of this article noted, people often think of specifically Christian virtues such as faith, hope, and love, in contrast to virtues that people more generally would affirm, like humility and hospitality. This article discusses virtues more generally, similar to the way the SOCEM (2014) materials do, which seems appropriate for most ESL/EFL contexts.

1. Hospitality

Hospitality is the generous welcome of and provision for visitors, including strangers. This virtue is seen rather negatively in Genesis 19, where Lot offered to provide for the men of Sodom, but also more positively in the Luke 24:13ff. account of Jesus walking with and teaching two disciples on the road to Emmaus and then breaking bread with them. “Offer hospitality to one another without grumbling,” 1 Peter 4:9 tells us, while Hebrews 13:2 says we are to do so even to strangers, “for by so doing some people have shown hospitality to angels without knowing it.”⁶ Teachers may not know who our students are or will be, but we can still welcome and support them in various helpful ways.

In the second and foreign language literature, Christian authors Smith and Carvill (2000) argue “that hospitality must shape the spirit and manner in which learners welcome, acquire, and respond to the foreign language and culture” (p. 88). In addition, they believe hospitality means a stranger “also will be given loving attention” (Smith & Carvill, 2000, p. 91). In our first ICC for Ts meeting on campus, I provide snacks for students, which we enjoy together at the break, roughly half way through our three-hour evening class. I then use this as an opportunity to discuss food and culture, and I invite students to sign up if they would like to contribute and have snacks together each week during the semester. Students might bring snacks from a particular culture, while other times it is an eclectic spread. The point is that students are learning to show hospitality to one another, and to think about providing a hospitable environment for their ESL/EFL classes and students. Beyond welcome and provision, however, Stratman (2015) has indicated that recognition plays a key role in hospitality in the classroom, and this is something ESL/EFL teachers will need to navigate with their students’ names.

In contexts where service learning is not unusual, it may be possible to help ESL students show hospitality to others in various ways through English. An example of this would be having pairs of students visit with people in hospitals or retirement homes, where they might slowly build relationships with those they are practicing their English with over a semester. On many college or university campuses groups occasionally host festivals or special outreaches for students and staff. I have participated in one related to Valentine’s Day, for example. The point is to help students practise their English by showing generous hospitality to others, and reflecting

⁶ All Scripture quotations are taken from *The Holy Bible, New International Version* (Grand Rapids, MI: Zondervan, 2011).

this virtue in culturally acceptable ways in the contexts where they are learning the language. This can be true whether or not students are Christian, or interact with Christians.

In ICC for Ts, a key focus on hospitality is for the stranger. In the first week I use a “Christians and Intercultural Communication” PowerPoint presentation to introduce examples of culture and language in the Bible, from Genesis 11:1-19, Acts 2:1-13, and Revelation 7:9-12, noting that the Holy Spirit does not help everyone to speak the same language, but rather enables the multitude in heaven to encompass people from every nation, tribe, people group, and language. Special attention is paid to Old Testament laws dealing with foreigners (e.g., Exodus 23:9), God’s care for foreigners (Psalm 146:9a), and various narratives between Babel and Pentecost, with God’s people interacting with and dealing with the Other (foreigners), including Rahab, Ruth, Daniel, Jonah, the Good Samaritan (Luke 10:25-37), and the Samaritan woman at the well (John 4:1-42). One of the early assignments is for students to complete a one-hour Prayer Project, when they are encouraged to revisit one of these narratives and talk with God about their relationships with different Others, near or far. Since many ESL/EFL teachers are the Other for their students, it is important for them to reflect as Christians on showing hospitality.

What is considered hospitable is deeply cultural, and teachers need to discover what is appropriate in their instructional contexts. In teaching at the college level in China many years ago, I regularly hosted groups of my students by taking them out to lunch or dinner. In the U.S., my family and I have occasionally hosted my classes at our home. Even if these types of options are not possible, teachers can hopefully use their office hours and leisure time to show students and colleagues hospitality, perhaps over coffee or tea together. As my ICC for Ts students have noted, taking time to be available to our students, colleagues, and others is hospitable, especially in cultures that value availability and flexibility, and where people do not mind being interrupted from their activities and routines when others need assistance, encouragement, and information.

2. *Compassion*

Closely connected to hospitality to the stranger is *compassion*, the virtue that is in essence a type of love which reflects yet goes beyond sympathy to show concern for others in their predicament, suffering, or weakness (Roberts, 2007). In the PowerPoint presentation noted earlier, it is clear that the hospitality shown both to God’s people (by, e.g., Rahab or the Good Samaritan) and by Jesus himself (e.g., towards the Samaritan woman) often includes

compassion. The Old Testament is clear that “The Lord is good to all; he has compassion on all he has made” (Psalm 145:9). In the New Testament we repeatedly see Jesus having compassion on those he interacted with (e.g., Matthew 9:36, 14:14, 20:34). Ephesians 4:32 states, “Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you,” and Colossians 3:12 tells Christians to clothe ourselves with compassion. Sometimes, as in John 11, when Jesus was deeply moved and showed compassion to Mary and Martha before raising Lazarus from the dead, compassion may be hard to express verbally.

“Compassion means that one’s heart goes out to someone else,” Roberts (2007, p. 183) wrote. In the parable of the prodigal son (Luke 15), Roberts (2007) believes we learn not only about God’s compassion (since the father is God), but we also have “a model for our compassion toward one another” (p. 187). Yet there is also a clear connection with one’s neighbour: “When I am compassionate in the most centrally Christian manner, ... I am compassionate toward a ‘neighbor,’ some individual or group of individuals with whom I have to do” (Roberts, 2007, p. 196). In ICC for Ts, we note that often the Other is our neighbour, someone in our life with whom we relate, whether or not we actually live next to or near one another.

In ESL/EFL, students may be both the stranger and the neighbour. Ways that teachers can help students to show compassion to others include helping them learn what to say when they hear about someone’s death, medical issue, or other struggle or weakness, and how to share about their own trauma. Wolpow, Johnson, Hertel, and Kincaid (2011) offer teachers strategies for helping their students overcome trauma in public schools. In the classroom, as Medley (2012) advocates, teachers can create a safe environment and clear, regular routines that offer compassion to students who struggle (see also Medley, 2017). Teachers can also display and teach compassion by example when we offer encouragement, empathy, forgiveness, and sympathy to our students and colleagues, modelling what to say, when, where, and how.

In ICC for Ts, I hope the course encourages and exhibits compassion through the weekly devotional, when we consider a Scripture passage and what it teaches us about culture, education, and intercultural communication. In addition, the class shares praises, prayer requests, and personal updates with one another, and we learn to support each other in prayer, hopefully living out Galatians 6:2: “Carry each other’s burdens, and in this way you will fulfil the law of Christ.” We live in a world where media often tell us there is “compassion fatigue.” As Christian teachers, may we always reflect compassion for our students and other neighbours.

3. Contrition

The next virtue, *contrition*, is sincere remorse which recognizes one has offended God. It goes beyond regret to concede that the problem is not just with some action or deed one has done, but instead with oneself. Roberts (2007) puts it this way: “It’s a mark of contrition that its object is not directly the illicit deed or thought, but the self” (p. 100).

A detailed Biblical example helps us understand contrition. After being confronted by the prophet Nathan in 2 Samuel 12, following his adultery with Bathsheba and killing of Uriah, King David confesses in verse 13 that he had sinned against the Lord. For several days David pleaded with God to save his sick child’s life, yet the child died. When asked by his attendants why he carried on after the child’s death, in verses 22-23 David recounts that he had fasted and wept because he thought the Lord might be gracious to him and spare the child, but since God didn’t, there was nothing he could do. This example reflects Roberts’ (2007) point that “Contrition...is characterized by confident hope in God’s mercy,” since one recognizes “God as benevolent and a source of help, as well as angry and offended” (p. 104). In Psalm 51 by David we have a beautiful prayer of confession reflecting such contrition, as well as his trust in God.

ICC for Ts is not usually a context for sin, but it is often a conduit for God to point out students’ need for contrition at times. For example, as students read about arrogant portrayals of Westerners abroad expecting others to use their language, English, and how that seems inappropriate (e.g., in Livermore, 2009, another textbook), many students have confessed in class or in online discussion threads that they have been guilty of such attitudes and actions and recognized the problem in themselves. The fact that they have shared these perspectives with the class is a sign, I hope, of their trust in God’s mercy and help, in addition to admitting their offense. I am not sure, however, how one might address contrition in an ESL/EFL context, especially if the students are not Christian or open to the leading of the Holy Spirit. One possibility, though, is that the SOCEM (2014) lesson plans on Forgiveness may create opportunities to discuss contrition with students, since those lessons include a number of stories of forgiveness, including Corrie ten Boom’s and parables of the unmerciful servant (Matthew 18:21-35) and the prodigal son (Luke 15:11-32). Such lessons might well lead to discussions of contrition, and might be accepted in church ESL classes, for example.

Recent ICC for Ts students have offered additional ways to incorporate contrition into ESL/EFL classes. One suggested teaching conflict management skills and the English required to

practise them. Another shared that she uses the teaching of letter writing in order to help students process grief, which “basically involves expressing your true feelings, asking for forgiveness for your own part, and extending forgiveness to those who have wronged you.” She noted this works well with short stories where characters experience loss and model this process. Yet another student declared that the human tendency is often “to blame everyone but ourselves. We tend to minimize our ‘mistakes’ and emphasize the ‘sins’ of others.” He believes that helping our students acknowledge personal guilt through lessons on forgiveness can lead to contrition and help people move beyond grudges that run deep and can last long. Finally, in classes with learners from different cultural backgrounds, discussions, readings, and carefully selected video clips can prompt the correction of misunderstandings between students and enable reflection on previous actions and thinking, and potentially lead to a change of mind and/or behaviour.

4. Humility

Related to but separate from contrition is *humility*, which Roberts (2007) defines as not being overly proud of oneself, yet nonetheless having a self-confidence in one’s abilities. Proverbs 22:4 states, “Humility is the fear of the Lord; its wages are riches and honour and life.” Philippians 2:3 teaches, “Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves.” After encouraging younger people to submit to their elders, 1 Peter 5:5 commands, “All of you, clothe yourselves with humility toward one another, because, ‘God opposes the proud but shows favour to the humble.’” For ICC for Ts, Adeney’s (1995) comment that “A humble spirit of openness to God and the stranger may be our most valuable asset in a foreign culture” confirms the value of humility as a virtue to cultivate (p. 28).

Yonker, Wielard, Vos, and Tudder (2017) observed: “References to humility can be traced back thousands of years. Most of the early references to humility stem from religious writings from the Bible to the Quran to Buddhist and Hindu writings” (p. 55). In working with young children, their intervention drew upon children’s literature shared in morning devotional messages, which students later reflected on by writing in their faith journals. “Teachers would also provide reality-based feedback for students during the week on what behaviors the teacher observed that were in line with humility or were deviating from the essence of” it (p. 62). Breaking down the concept of a virtue like humility, into morals-focused (e.g., “The student tells the truth.”), others-focused (e.g., “The student helps others.”), and self-focused regulation (e.g.,

the student doesn't boast or interrupt others), in their surveys also seemed to be a useful strategy (p. 63), which might be adapted in teaching this and additional virtues in other contexts.

In ICC for Ts we often discuss the fact that the same action may reflect different meanings in different cultures. For example, one discussion of high- versus low-context communication pointed out that if a child is being reprimanded, looking someone in the eye in North America is expected and considered respectful. If the child is not looking at the person talking, they might hear something like, "Look at me when I'm talking to you!" Yet a Korean American student pointed out that in Korea that same action would be seen as a challenge or insult, and the best way to respond when being reprimanded is to look down or away. She noted that doing so reflects humility and, we might add, could be taken as a sign of contrition. The point is that humility may be reflected in different languages and cultures in different ways. When I was living in Japan, for example, I was a professor at a well-known university. However, following the custom, when people asked what I did, I said I was a teacher. When they asked where and I explained, they would then usually say, "Oh, you're a professor." This was the humble way for me to share about myself and my work in that status-oriented culture.

Both TESOL teacher educators and ESL/EFL teachers would do well to learn from Baurain's (2017) essay on imitating the humility of Christ in language teaching. Following a detailed discussion on the temptation of pride for all teachers (and especially Christian English language teachers), Baurain introduces the imperative of humility and draws upon Philippians 2 to reflect on the imitation of Christ. The lessons for teachers, Baurain (2017) argues, are for us to learn to step down (taking the position of a servant), step away (letting our students be at the centre of our classes), and step forward (obeying Christ even in the face of criticism of our faith). That is how we can "develop and practice Christlike humility with our students and colleagues, in our classrooms and professional lives" (Baurain, 2017, p. 126).

For ESL/EFL classes, the SOCEM (2014) lesson plans on Humility are a great resource for introducing and discussing this Christian virtue. They begin with definitions and consider proverbs and famous quotes from around the world about humility, and then they look at some stories and case studies. Finally, the lessons consider John 13:1-17 where Jesus washes his disciples' feet, and Philippians 2:5-9, describing the mindset of Christ Jesus. A final potential resource is chapter six in Baehr (2015), which discusses intellectual humility in education.

5. Gratitude

The virtue of *gratitude* is about being thankful and showing appreciation for kindness received. Roberts (2007) describes “the conditions for gratitude” as follows:

The situation is that of two parties and a good. One of the parties is the beneficiary, one is the benefactor; and the good is a gift from one to the other. Gratitude is the beneficiary’s concern-based construal of the situation in these terms. (p. 143)

Gratitude means we recognize a good we have received, and we realize that we are the beneficiary of it. A perfect example of “Christian gratitude is thankfulness to God for our creation, preservation, and all the blessings of this life” (Roberts, 2007, p. 144). Colossians 3:16 reflects this, encouraging believers to “Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your heart.” The Bible also encourages believers to come before God with thanksgiving (Psalm 95:2), which should flow from each of us (Ephesians 5:4).

In ICC for Ts students learn about ways that different cultures and languages experience and express gratitude. In many cultures gratitude is communicated through gifts of various kinds. I believe gratitude is a virtue that I need to think carefully about incorporating into the course more explicitly, in order to develop activities that will help (student) teachers understand and live out the virtue of gratitude. For example, in both teacher training and in ESL/EFL, sharing with students ways that we are grateful for them and all that we learn from them could help them to reflect on ways that they are thankful for experiences, gifts, people, opportunities, etc.

For ESL/EFL, the SOCEM (2014) Thanksgiving holiday lesson plans introduce the American and Canadian backgrounds for these holidays and use readings to highlight various traditions. They also encourage students to express what they are thankful for and are one way that ESL/EFL teachers might create opportunities to discuss gratitude. At various levels of proficiency, ESL/EFL teachers can also help their students learn to express thanks and gratitude in specific ways and contexts. For example, teachers might ask students to reflect on someone special in their life that they particularly appreciate, such as a parent, sibling, coach, friend, or teacher. Students could note a few things that they especially appreciate and value about that person, and then verbally share a summary of those points with a partner or small group. Next teachers could help students compose written thank you notes or emails to those people, which could then be presented to those special people in order to extend students’ gratitude to them.

This is one simple yet valuable way to incorporate examples of and discussions on the virtue of gratitude in ESL/EFL classes.

6. Hope

Hope is the belief that one's future includes good prospects. As Roberts (2007) outlines it, "Hope is a construal of the future in some terms, and Christian hope is the construal of our future in terms of God's promises of eternal life and righteousness" (p. 155). Psalm 62:5 reminds us, "Yes, my soul, find rest in God; my hope comes from him." Christian hope thus comes from God and involves trusting in God and following him faithfully in the present and as we head into the future. Romans 15:13 states, "May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit." Discussing the ways that languages and cultures express and view hope is one way to consider this virtue and its various expressions across cultures.

Unfortunately, thus far hope is not a virtue that I have emphasized in the ICC for Ts curriculum to date. I plan to do so in the future, however. A reviewer of this article pointed out that hope also deals with expectation, and since TESOL students learn about dispositions, one that is often focused on is the expectation that all English language learners can learn English. ESL/EFL students in various contexts sometimes experience less success in their English learning than they would like, but ESL/EFL teachers are trained to teach in such a way that the expectation is communicated that their students can and will indeed learn English.

In ESL/EFL courses of beginning and intermediate levels, we often teach students about hope as they learn verb tenses, to express their hopes for the future. The SOCEM (2014) lesson plans for Hope are a potential teaching resource, drawing on a number of famous quotations, discussion tasks, and readings that include a story on The Power of Hope (about a tutor teaching nouns and adverbs!) and Bible passages from Job 30-40 and Luke 24:13-35, Jesus on the road to Emmaus. Christian teachers know that "we have been justified through faith" and "we have peace with God through our Lord Jesus Christ" (Romans 5:1). As such, our "hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit" (Romans 5:5). May our lives reflect such hope as we incorporate this virtue into our classes.

In my most recent ICC for Ts course, one of the students described lesson plans on hope that she developed for intermediate level English students who are refugees in Houston, Texas.

Like the SOCEM lesson plans, hers included discussions, songs, video clips, and readings. For example, a TED talk on “Overcoming Hopelessness” by Nick Vujicic, a Christian evangelist and speaker who was born with no arms or legs, was used to focus on the value and dignity of every human being and to note the great good that can come in life despite its many challenges and difficulties. A UNICEF photo series “Finding Hope”⁷ was used to provide a global perspective and to help students reflect on and consider hope for their own lives and circumstances.

7. Joy

Joy is the seventh and final virtue I would like to highlight for intercultural communication. While the world thinks of joy as great happiness with pleasure, as a Christian virtue Roberts (2007, p. 116) describes it as “one kind of spiritual pleasure.” The Christian virtue of joy is not the product of one’s circumstances, but rather a wonderful feeling that results from one’s knowledge of and experience with God through Jesus Christ. We know from Galatians 5:22 that joy is one fruit of the Spirit, and Christians are commanded to rejoice in the Lord (Philippians 3:1). In the beautiful John 15 vine and branches passage, Jesus encourages his disciples to keep his commands and to remain in his love. Then he declares, “I have told you this so that my joy may be in you and that your joy may be complete” (John 15:11). Even amidst sorrow or suffering, God’s people know from Nehemiah 8:10 that the joy of the Lord is our strength. We can call on God to give us joy when we trust in him, as the Psalmist (86:4) does.

In terms of intercultural communication, Proverbs 15:23 teaches us, “A person finds joy in giving an apt reply – and how good is a timely word!” The challenge of course is that what is considered an “apt” reply in a particular situation is very cultural, as is a “timely word.” ICC for Ts helps students learn about culture, language, and nonverbal communication, as well as communication styles, pragmatics, and other issues to help teachers and students analyze such situations, on individual, community, national, and other levels. In doing so my hope is that students in the course will experience Christian joy. Once more I confess that this virtue is not one I have thus far explicitly incorporated into the ICC for Ts course, though I believe that I have glimpsed students’ joy that is beyond their circumstances and our class relationships. In the online section of the course one semester, graduate students were given the chance to reflect on which of the seven virtues they had particularly experienced or been challenged by, and one

⁷ Available at <https://medium.com/photography-and-social-change/finding-hope-dc5af886a39a>.

participant wrote, “I’ve...found a lot of joy in this course through the celebration of culture and the different interactions and stories we share in our discussion boards.” I hope to learn to bring Christian joy more to the forefront of my on campus and online sections of ICC for Ts.

For ESL/EFL, thankfully *The Virtues* includes a series of lessons on Joy (SOCEM, 2014), which use pair work to discuss and define joy, as well as to consider different proverbs and sayings on it. The readings there include Ecclesiastes 3 (A Time for Everything), and there are discussions of various idioms reflecting joy. In church ESL classes, teachers might discuss the joy of the Lord as the Christian’s strength, and sing the worship chorus that communicates that truth, or listen to one of the more recent pop culture versions (from, e.g., Rend Collective). The student I mentioned above paired her lesson plans on hope with two on joy. These included having her ESL students consider definitions of and famous quotes on joy, plus watch a short video on a “theology of joy” from the Yale Center for Faith and Culture (available at <https://www.youtube.com/watch?v=4YjiJwUwMgA>) and discuss and reflect on Seppälä’s (2013) blog “The Science Behind the Joy of Sharing Joy.” These are just some great ideas that might be adapted or spark yet other possibilities for teaching the virtue of joy in ESL/EFL. As language learning is a difficult, long, and involved process, one ICC for Ts student observed that joy helps learners and teachers by making “the small day-to-day moments enjoyable” in class and out.

Final Reflections on Christian Virtues and Intercultural Communication

In order to offer a summary for teachers in ICC for Ts to begin to think about potential ways to incorporate any of the above seven Christian virtues into their ESL/EFL classes, I created an “At A Glance” summary, included as an Appendix, where the above virtues are listed alphabetically, with a short definition and focus, some related Bible passages, and potential teaching resources. Readers might also use this chart as they attempt to incorporate these virtues into their lessons and the curricula for their own teacher training and/or ESL/EFL courses.

One issue I have not explicitly addressed here is how teachers and students might work to internalize and thus exhibit the virtues I have discussed. That is beyond the scope of this article, but as I have alluded to several times, I can attest to glimpses of my ICC for Ts students displaying, or reporting on growth in, these virtues. Also, while I teach Christian students at my university, I believe that others working with students from diverse religious backgrounds at other Christian schools could potentially benefit from incorporating virtues into their relevant

ESL/EFL and/or teacher training courses. In short, while the seven virtues I have outlined are Christian because they are highlighted in the Bible, they are not limited to Christianity, and thus could also be considered appropriate for those of other backgrounds and traditions.

While Baehr's (2015) e-book deals primarily with intellectual virtues in kindergarten through grade 12 teaching contexts, it is nonetheless an insightful resource for all teachers who wish to focus more on virtues in their teaching. I highly recommend chapter 35, where Baehr (2015) discusses integrating virtues language into one's instruction, including what to avoid, opportunities to practice the virtues, and giving virtues-based feedback.

As the above discussion reveals, the first several of the seven virtues are more clearly integrated into my ICC for Ts course at this stage, but the last few need to be addressed more explicitly. This is thus a work in progress.⁸ One further limitation here is that I have not yet incorporated any specific assessment where I might help students reflect on their learning of these virtues during the ICC for Ts course, although authors like Curren and Kotzee (2014) suggest there may be such a possibility, in terms of what they call routine "evaluation of student virtue-related learning" (p. 266). So far, I have seen a number of virtues and issues related to them come to the fore through students' written reflections in the course's two Prayer Projects, but the focus there is not on the virtues themselves.

Conclusion

This article briefly considered virtues and intercultural communication, drawing on principles from cross-cultural and virtue ethics. It has also noted the importance of virtues in education and described one ESL/EFL curriculum that focuses on virtues. Finally, it considered seven key Christian virtues, outlining ways I incorporate some of them in my Intercultural Communication for Teachers course, while noting that I still need to develop means to bring some of these virtues more explicitly into the curriculum. My hope is that readers will benefit from this overview and learn about and consider ways that they might incorporate Christian virtues into their TESOL teacher training and/or ESL/EFL courses. As my future students consider virtues and intercultural communication, I look forward to receiving additional

⁸ Recent curriculum changes in our program mean that I am developing a new iteration of the ICC for Ts course, entitled "Ethics, Values, and Intercultural Communication for TESOL Professionals." Virtues should continue to be of particular interest and assistance in this new version of the course.

feedback on and suggestions concerning these virtues and the new intercultural communication course, so that I may revisit and hopefully improve these efforts when I teach it each year.

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Appendix
Seven Virtues for Intercultural Communication,
Alphabetically ‘At a Glance’

Virtue	Definition/Focus	Bible Passages to Consider	Potential (Teaching) Resources
Compassion	Compassion is a type of love that reflects (and goes beyond) sympathy to show concern for others in their suffering or weakness.	Psalm 145:9, Matthew 9:36, 14:4, 20:34, Luke 10:25-37, John 11, Galatians 6:2	Wolpow et al. (2011) on compassion, resiliency, and academic success. Austin (2012).
Contrition	Contrition is sincere and complete remorse, recognizing one has offended God. Synonym: regret.	2 Samuel 18:21-35, Psalm 51, Matthew 18:21-35, Luke 15:11-32, 23:39-43, Romans 7:22-25	Mann (2015) and SOCEM (2014) Forgiveness lesson plans. McCullough (2008); Geivett (2012).
Gratitude	Gratitude is being thankful, showing appreciation for kindness. Synonym: being grateful.	Psalm 95:2, 105:1, Ephesians 5:4, 1 Thessalonians 5:18	SOCEM (2014) Thanksgiving holiday lesson plans.
Hope	Hope is the belief one’s future includes good prospects.	Psalm 62:5, Romans 15:13, Luke 24	SOCEM (2014) Hope lesson plans. Mattison (2012).
Hospitality	Hospitality is the generous welcome of and provision for visitors, including strangers.	Luke 24:13ff., 1 Peter 4:9, Romans 12:13b, Hebrews 13:2. Hospitality and Strangers: Exodus 23:9, Psalm 146:9a, Luke 10:25-37, John 4:1-42	Smith and Carvill (2000) chapter 5; see also Smith (2006, 2009).
Humility	Humility is not being overly proud of oneself, but having self-confidence. Synonym: being humble.	Proverbs 11:2, 18:12, 22:4, John 13:1-17, Philippians 2:3-9, 1 Peter 5:5-6	SOCEM (2014) Humility lesson plans. Baehr (2015) ch. 6; Baurain (2017); Bridges (2016); Pinsent (2012); Powell (2017).
Joy	Joy is great happiness with spiritual pleasure, due to a relationship with God, not one’s circumstances.	Nehemiah 8:10, Psalm 86:4, Proverbs 15:23, John 15:11, Galatians 5:22, Philippians 3:1	SOCEM (2014) Joy lesson plans.

Reviews

***Teach Like a Disciple:
Exploring Jesus' Instructive Relationships from an Educational Perspective***
Jillian Nerhus Lederhouse. Eugene, OR: Wipf & Stock, 2016.

Reviewed by Polly Treviño, Houston Baptist University

In *Teach Like a Disciple*, Jill Lederhouse explores how Jesus related to others in the Gospels. Lederhouse analyzes how Jesus taught and applies these understandings to modern-day educational contexts. Through studying Jesus' example, both novice and experienced educators can learn lessons on integrating faith into practice. Though it is written for general educators in PK-12 contexts, *Teach Like a Disciple* will appeal to Christian English language educators as well. Several chapters discuss working with students of culturally and linguistically diverse backgrounds and understanding students' unique personal and educational needs. All of the chapters emphasize relationships in the teaching-learning process. These are essential understandings for all educators, but they are especially critical for teachers of English language learners.

Summary

Chapter 1 introduces the book, its purpose, and its structure; Chapter 12 is a concluding chapter. In between, Chapters 2 through 11 explore interactions between Jesus and a specific individual in the Gospels (e.g., the Samaritan woman at the well, John the Apostle, Nicodemus, Peter, and others). Each individual is recast as one of Jesus' "pupils," and each has diverse needs not unlike the students in PK-12 classrooms today. The Samaritan woman is the student whose cultural background differs from the teacher's; John, the quiet introvert; Nicodemus, the gifted student; and Peter, the insecure attention-seeker. The chapters have a parallel structure built around five questions:

- What do we know about [the individual in the interaction]?
- What do we know about Jesus from this interaction?
- What can we learn from [the individual in the interaction]?
- What can we learn from Jesus in this interaction?
- What can we, as educators, learn from this interaction?

By answering these questions about each interaction, Lederhouse systematically guides the

reader through the theological and educational implications of Jesus' lessons. Each chapter closes with a one-sentence statement – “To teach like a disciple, we must...” – which summarizes the Christian educational principle that readers should take away.

Commentary

Teach Like a Disciple was a pleasure to read. Sometimes a Bible study, sometimes a primer on being a Christian educator, the text balances theology with application to educational practice. This is accomplished through the structure of the chapters, which is effective at helping the reader understand Jesus the Savior and Jesus the Master Teacher. Lederhouse skillfully weaves the familiar Gospel passages with analysis, historical and sociocultural context, and professional educational literature. She connects Jesus' words and actions to modern educational concepts, such as classroom management, differentiated instruction, and a growth mindset. As Lederhouse points readers to Jesus, we learn who he is as Savior and the salvation he offers. We see Christ's love for humanity in his love for his “students,” and, through his model, we understand how to see our students as he sees them. We learn how to become relational, loving teachers ourselves.

I recommend this book for both novice and experienced educators who are interested in understanding Jesus the Master Teacher. Novice educators will be reassured that they can win their students over and still hold them to high standards. Experienced educators will find encouragement and affirmation in relating to all students, including those often perceived as “difficult” – those with special needs, behavioral difficulties, or culturally and linguistically diverse backgrounds.

Teach Like a Disciple was moving to read individually, but the book would be equally powerful to read in a group context. The book could be used formally as a supplemental text in pre-service teacher programs, either in an educational foundations course or in a capstone/clinical internship seminar. It would also be effective for informal discussion in a professional learning community or even as a Bible study among educators or pre-service educators. No matter the context, readers will be stirred by the encounter with Jesus, Savior and Teacher.

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Caring for Words in a Culture of Lies

Marilyn Chandler McEntyre. Grand Rapids, MI: Wm. B. Eerdmans Co., 2009.

Reviewed by Emanuel Padilla, Moody Bible Institute

With appropriate urgency, Marilyn McEntyre begins her book by getting promptly to the point: “Caring for language is a moral issue” (p. 1). According to McEntyre, language-care should concern everyone, even beyond Christian English language educators, because the words we use and how we use them shape our way of being together. “Words are entrusted to us as equipment for our life together, to help us survive, guide, and nourish one another” (p. 2). McEntyre encourages her readers to resist the pressures poisoning the English language and to take on disciplines that, used correctly, will nurture it back to health. The pressures poisoning English are many: news media driven by corporate interests, technologies that encourage users to “be content to trade precision for speed” (p. 12), the loss of healthy discourse, and the widespread dependence on market language. The overall problem is that words have become “industrialized,” processed like food and emptied of their health benefit (p. 16). This cultural milieu affects both the instructor and student, and for this reason McEntyre’s book is a timely, prophetic call to steward words.

Summary

The book begins with a diagnostic of the current cultural context. McEntyre’s argument can be divided into two types. The first is a statistical analysis of the current state of language. Among the data points included, she notes the level of illiteracy and media intake in the U.S., and when appropriate, she pulls from her experience as a professor to confirm the data. Her use of anecdotal evidence continues throughout the rest of the book, providing compelling stories that support her proposals. Secondly, she argues for change in our practice by anticipating the potential outcomes if current language-use trends continue. Turning from diagnosis to strategy, McEntyre distills three actions necessary to restore and cultivate healthy language. Instructors must help students: 1) deepen and sharpen reading skills, 2) cultivate habits of speaking and listening that foster precision and clarity, and 3) practice *poesis* – “to be makers and doers of the word” (pp. 9-10).

McEntyre proposes twelve strategies for the recovery of the English language, giving attention to each in distinct chapters, and using them to support the actions listed above. The movement of the book is pleasantly simple, moving from strategies that are related to our affections to strategies related to language-rich rituals. These final three chapters are particularly stimulating because they confront the liturgies related to media and market speech. The book envisions a culture built from habits of language-use that challenge speakers to practice and play with beautiful words. English language educators will find in the final three chapters a theological orientation that roots good use of beautiful words in the Word Himself.

Commentary

Christian English language educators work in the intersection of *what is* and *what could be*. ESL students often need to make immediate gains (particularly adult learners), so instructors are pressured to teach functional English, that is, English that is useful in the workplace and market. Conversely, instructors have the opportunity to create new cultural patterns by forming the language practices of those assimilating to the English-speaking world. McEntyre's book is dedicated to inspiring and even guiding instructors toward this latter possibility. For instance, she encourages her readers to teach students to "Love the Long Sentence" as a way of starving the impulse to indulge "our vulgar appetites for action" (p. 134). "Slowing down, for a contemporary reader, is a countercultural act. Nearly everything in the momentum of modern life urges us onward at an accelerating pace" (p. 133). Each of the "stewardship strategies" suggested by McEntyre is a countercultural move.

Readers may initially think McEntyre's strategies are elitist, that the proposals are for the privileged. McEntyre herself is aware of this and treats this concern as it presents itself in each chapter. For instance, in "Tell the Truth," McEntyre reminds the audience that demanding precision is not the same as demanding sophistication or even technicality. In fact, quoting from a wide variety of novelists, McEntyre reveals that precision often relies on understatement and is countercultural to the hyperbolic tendencies of media-speak. It is important to remember the culture McEntyre has in view. Media and market language dominate the major spheres of culture (such as education, politics, and the arts), and by these forms of English many are excluded from active participation in and agency over their community. In an article published immediately after the United States 2016 presidential election, it was reported that poetry was increasingly

being used by people trying to make sense of social events. The elevated language of verse provided the solace people desired (Garber, 2016). It appears that the social context is such that the public intuitively recognizes the value of higher language. It is to this *hungry* group that McEntyre commends herself.

Caring for Words is beautifully written and stands as an example of the very practices it promotes. McEntyre quotes liberally from sociologists, novelists, and essayists, providing a bibliography of resources for instructors looking for tools to begin practicing poetry and teaching a love for the long sentence. The book will serve any instructor looking for long term strategies for English education and cultural transformation. In a culture increasingly lost for words, *Caring for Words* serves as a reminder of the essential language tools for communities of people. To the teachers, ministers, and speakers that McEntyre addresses in this book, the call for activism should be energizing and the strategies proposed are actionable in ways that transform the reader into part of the resistance, part of those refusing to let the English language perish, and with it our ability to be in community.

Reference

Garber, M. (2016, November 10). Still, Poetry Will Rise. *The Atlantic*. Retrieved from <https://www.theatlantic.com/entertainment/archive/2016/11/still-poetry-will-rise/507266/>

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Dangerous Territory: My Misguided Quest to Save the World

Amy Peterson. Grand Rapids, MI: Discovery House, 2017.

Reviewed by Dani Shepard

This book sheds light on the complications of missions as well as the spiritual highs and lows of the Christian walk. Peterson captures the reader's attention with a personal narrative of her experiences teaching ESL overseas with a Christian organization. As she sets out to "save the world," she discovers that she has plenty to learn about the love that God has for both the world and herself.

Summary

The book is divided into three sections, in addition to which there are “Interludes” on topics such as the history of short-term missions, the history of women in missions, and a dialogue about imagining other ways of doing missions. These are interspersed throughout the book in accordance with the topics being addressed in Peterson’s personal narrative.

Part One is entitled “Sent.” Peterson begins her narrative by describing the circumstances and motivations that pushed her towards overseas missions. This includes her discomfort with some of the baggage that can come with the term *missionary*, such as Western imperialism, the destruction of native cultures, and religious wars, none of which she desired to represent. As a result, she would say that she was going to live in a foreign culture, teach English, and represent Christ in her day-to-day life, avoiding the *missionary* label.

Peterson addresses her motivations by stating she was “equal parts zeal for God’s glory, hunger for adventure, and fear of failure” (p. 23). She transparently owns up to her mixed motivations for desiring to teach English overseas and the variety of feelings she was experiencing as she processed her fear of commitment, her need to save others, and her desire for an adventurous life. With the groundwork laid, Part One goes on to recount her move overseas (to an unnamed Asian country), including her arrival, a honeymoon stage, and her first year of teaching. She invites the reader into some of the relationships she formed with her students and colleagues and vulnerably processes the thoughts and issues she faced as she settled into her new home.

Part Two is entitled “Stripped.” As Peterson returned to the U.S. for the summer after her first year, she was met with reverse culture shock. She was especially conflicted about being safe at home while her students were facing difficulties with the authorities that stemmed in part from their relationship with her. As a result, just two weeks prior to her return to Asia, she was notified that she would not be allowed to do so. Instead, her organization placed her in Cambodia and she was thrown into turmoil and spiritual crisis. Her narrative at this point is raw and honest as she questions God’s love and goodness in the midst of a deep spiritual and emotional valley.

Part Three is entitled “Surrendered.” In her final chapters, Peterson brings us through to the other side of her spiritual crisis as she learns what surrendering to God means. This includes teaching in a place she did not feel fully called to. Her major spiritual focus is coming to terms with God’s love for her:

I had never been before God with nothing to offer... I walked toward God with empty hands and heart...and I understood what I had always believed: that God loved me anyway... I finally understood, both mentally and emotionally, that the sentence didn't need anything added. God loved me. Full stop. (p. 218)

Peterson wraps readers into her messy spiritual questions and doubts as well as the promises of God that she comes to trust and rely upon. There is no clean conclusion to this story apart from Peterson's acceptance of God's love for her and how that informs her path forward. She ends her book with a summary of some of the lessons she learned from her experiences. God's love and grace do not tie up all the loose ends, but they do provide her with a Cornerstone to build upon.

Commentary

Through Peterson's account of her personal experience teaching English overseas with a Christian organization, she humbly invites her readers into the messiness of her cross-cultural experiences in Asia. She transparently shares her joys and sorrows, as well as her mistakes, arrogance, and misinformed ideas that she had about missions and serving God. Her learning experiences become ours.

Some of the themes or issues that emerge along the way include misconceived notions about the purposes and methods of missions, the role of the missionary, and TESOL as a form of ministry. In narrating this aspect of her pilgrimage, she invites us to consider life direction, grief, learning to love and serve God, and how God's love is enough. She invites us into a realistic spiritual journey that any Christian can relate to, but especially those with cross-cultural and teaching experience.

One of Peterson's strengths in this book is that she addresses negative stigmas towards missions in an honest way as she both acknowledges her own mixed-up motives and the complexities of the issues themselves. She shares with us her shortcomings and walks us through her journey. She shows us how many of her assumptions were not true as she theologically reflects on her firsthand experiences.

Peterson's two major themes are perceptions about missions and a transparent analysis of her spiritual journey, particularly its valleys. This book thus aids in spurring deeper thinking in these two areas. For me it was a breath of fresh air to read such an honest and relatable narrative.

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***Reflecting on Critical Incidents in Language Education:
40 Dilemmas for Novice TESOL Professionals***

Thomas S. C. Farrell and Laura Baecher. London and New York: Bloomsbury, 2017.

Reviewed by Marilyn Lewis, University of Auckland

Reading the name of the first of this book's authors might set people wondering whether he had anything fresh to say on the topic. While it is true that he has been reflecting on reflection for some time now, each new book manages a fresh angle, in this case through its range of contexts, its task-based format, and its intended readership. As defined in a book by the same publisher, a critical incident is "an unanticipated moment or event during a lesson that can be analysed later for the sake of gaining further insight into teaching" (Liu & Berger, 2015, p. 81). Novice teachers won't have to search to think of an unanticipated moment in their own classrooms and, quite possibly, it will parallel one of the 40 dealt with here.

Summary

Topics are categorised into ten chapters of four incidents each. The dilemmas are introduced by real teachers into whose shoes the reader is invited to step (p. 3). The book's title and subtitle make clear the format and the intended readership. As the details will show, it would also make a handy resource for teacher educators.

The incidents cover various contexts including private and government schools in EFL and ESL countries. Students range from primary school to young adults, with a majority of school age, and vary hugely in their educational and societal backgrounds. In three cases there is an EAP emphasis and in one the class is for future teachers of English. A few teachers speak their students' language but most do not.

Three chapter headings that stood out for me initially as addressing commonly reported problems were 2, 4 and 9. In chapter 2, "Curriculum Development," Cheung's dilemma is having to use a textbook designed for native speakers of English which her students are not. An observer who noticed her carefully prepared supplementary resources said that she should not be "dumbing down" the content (p. 33) given the standards set by the examinations her students would be required to sit. This criticism will resonate with many teachers, not all of them new,

who try and make a prescribed course more accessible. Reading this experience suggests one further group which could benefit from this book, namely, school administrators and supervisors.

Then in Chapter 4 on “Classroom Management” Li Jing and Neeta both face the problem of off-task behaviour, while for Min-Jun as a new teacher the challenge is how to fill the time in two-hour lessons. Jorge, who speaks the same first language as his students, finds that encouraging use of the new language is the challenge. Chapter 9, “Addressing Workplace Challenges,” looks at problems that can arise through the approaches of colleagues, through the presence of special needs learners, and through an examination-focussed atmosphere.

The first chapter, on creating a positive classroom community, could be read at any stage of one’s teaching life. As an example, the introduction makes a wise distinction between showing an interest in students’ personal lives and, on the other hand, the need “to create some boundaries” (p. 15) for the teacher’s own good. Chapter 3, “Teaching Mixed Level/Large Classes,” deals with concerns that are also touched on in the classroom management chapter. While a smart response to the title could be that all classes are, in some way or another, multilevel, size does accentuate these differences. Thuy, for instance, reports teaching up to 50 students in the same room.

Chapters 5 to 8 focus on the four skills, sometimes in integrated classes and at other times on courses dedicated to this skill. Miko, who was teaching listening to university students in a general EFL course, mentions his response when the class reported problems with the lessons, mainly their boredom and the lack of purpose. That feedback made Miko think about the teacher’s role when the prescribed materials are of little interest to the students. (The problem of boring textbooks is not limited to listening classes, of course.)

Commentary

Even if this book were only a collection of incidents it would make interesting reading, but then teacher educators would be left to design ways of using them. Fortunately for the latter’s preparation time, the “reflecting” part of the title is well attended to, even before the incident is presented. Question starters such as “What is your understanding of...?”, “Why is it important for...?”, “Have you taught or observed...?” and a few “Should...?” questions encourage reflection on readers’ own experiences before they read what others have been through.

Then, following each incident, but before the reader's own views are sought, there is a section headed "X tries to problem-solve". Here we read of self-help moves. Some teachers thought up an action they could take next time, while others sought help from experienced colleagues such as a guidance counsellor. As noted above, one or two had unsolicited suggestions from an official classroom observer. Readers without the luxury of outside advice will find plenty throughout the book.

Since a book review usually includes suggestions or evaluations, here's one thought for the next book: How about a collection of taped reflections between new teachers and the people who come to observe them in action? Given Baecher's role in working with pre-service teachers, this should be easy to organise. The discussions might include references to sections of teacher education books which new teachers have used in their training as well as to recently published articles in the form of case studies.

The real measure of this book's success will be in its helpfulness to the intended readership. Once I have used it with that group, as planned, I might have further suggestions.

Reference

Liu, J., & Berger, C. M. (2015). *TESOL: A guide*. London and New York: Bloomsbury.

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Resilience: Bouncing Back through English

R. Michael Medley. Bloomington, IN: WestBow Press, 2017.

Reviewed by Robin Gingerich, LCC International University

Today's glossy language learning textbooks are often geared toward upper middle class professionals who are learning English for promotion, travel, or prestige. *Resilience* is foundationally different; the book's holistic approach to students provides a much needed resource to teachers who want to offer more than language instruction. Unfortunately, many students have been displaced by war, traumatized by personal loss and pain, or displaced from

their homes due to violence. They are in our classes to learn English to make a better life for themselves, often after suffering hardship, trauma, and loss in their own lives. Christian English teachers are called not only to teach grammar and reading, but also to offer hope and support for all students. This book is the perfect blend of language focus and content rich material that addresses both practical language needs and personal encouragement. Dr. Michael Medley uses his own academic experience and knowledge of teaching trauma-affected learners to accurately fill the gap in the textbook market – we needn't ignore the difficult personal histories of our students. Stories of strength, exercises in reflection, and stress-relieving activities lay the foundation for building resilience in our students' lives and create a safe place to learn English. This book helps teachers coach students to find healthy strategies to cope with their trauma.

Summary

At its core, this is a language textbook grounded in communicative language instruction for young adult learners at the high intermediate to advanced levels of English. The scope and sequence logically outline the reading skills, language functions, and language structures which are presented in each of the 15 chapters. With conflict, trauma, and resilience as the content of the lessons, this unique book is a powerful tool for teachers who truly care about their students. *Resilience* steps carefully through difficult topics such as recognizing violence, defining trauma, responding to threats, and noticing the cycle of violence while at the same time offering hope through redemptive themes such as healing listening, showing mercy, seeking justice, and building peace. The topics and exercises are grounded in the materials of Eastern Mennonite University's Strategies in Trauma Awareness and Resilience (STAR) program. The author is very clear that teachers are not expected to turn language classrooms into counseling centers or therapy sessions; rather the book offers concrete ways to provide a safe place for students to make sense of their stories in a supportive, learning community.

Each chapter begins by engaging learners in the topic through questions or an interactive activity. The first reading is an academic text focused on key terms and ideas, followed by reading comprehension and vocabulary tasks to ensure students' understanding. Students are led through a variety of both interactive and individual word studies in such a way that the content is reinforced. Each chapter contains a grammar focus requiring students to use a particular grammatical structure in a logical context. The students are now prepared to read a true personal

story of someone who has overcome difficult circumstances or traumatic events. Students see these people as examples of resilience, as the stories exemplify heroism and admirable traits in the face of trauma. These stories of hope and strength are followed by activities promoting language production and true dialogue in the classroom setting. The final section is likely the most unique. As students reach the end of the unit, the “Extend your learning” section encourages students to use their multiple intelligences to develop strategies for healing from trauma. Through music, journaling, drawing, movement and breathing exercises, students are challenged to process their own personal experiences while developing lifelong attitudes toward forgiveness and reconciliation. To wrap up each chapter, students are encouraged to assess their own learning.

Commentary

Resilience speaks with calm reassurance to all students who desperately need to hear stories of hope. The book does not gloss over the harsh realities of war and difficult circumstances. Instead, this text reassures students by giving them tangible, safe ways to deal with their own hurt through learning the vocabulary of both trauma and healing. Students read stories of the hope and resilience of others who have lived through difficult times. The book promotes a variety of communicative language activities that work well in the classroom. The vocabulary is presented and reinforced throughout the chapters. The instructions are very detailed, providing the teacher with step by step instructions for each activity. There is a warm, calm tone throughout. The book is very “efficient” in the sense that the pages are relatively dense with black and white text. While the issues can be quite difficult to address in a classroom, the author of the book is clear that this text does not substitute for psychological counseling.

Resilience was a powerful resource for me and my young Iraqi Yezidi students, who had survived the horrors of the Sinjar mountain massacre just two years prior and some of whom had fled their homes near Mosel. Every chapter is packed with ideas. I did not have time to complete every activity in every chapter so, as with most textbooks, I found myself selecting the most salient activities for my students at the time. I appreciated the suggested songs within each chapter and the background information on the songs and the performers.

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