

Chronicles of Hope

(Christian English Language Educators in Korea and Abroad)

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LETTER FROM THE EDITOR:

Welcome to our ninth issue of the Christian Teachers' Special Interest Group's Newsletter! We are excited that you are taking time to read about teaching English and developing connections between your faith and your classroom.

We are blessed to have two profile pieces in this addition of the newsletter. Robin Gingerich received the Earl Stevick award in 2017 and had many things to share about her life in Lithuania. James Rush, an all around Renaissance man who teaches English at Luther University in Yongin, is our second profile piece.

We are also honored to have an article by Brad Baurain on student listening. He has some recommendations on how to make listening more authentic in the classroom. (Isn't this something we are continually working on?)

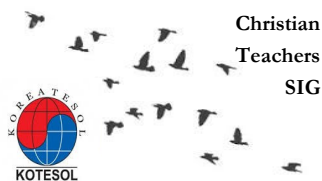
Heidi Nam has written a piece on separating reading for comprehension from pronunciation practice. This has

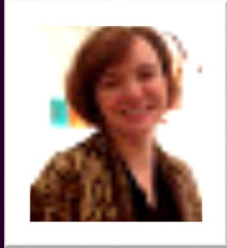
benefits for lower level students who may be struggling to understand the text while they are reading aloud.

We are making special plans for the tenth issue of newsletter. Please keep your eye out on the blog and on our Facebook page for special promotions.

May the peace of our Lord Jesus Christ bless you as read, reflect, and teach this fall!

Virginia Hanslien (Editor)





“Our willingness to get to know them as people, not just as students has repercussions in and beyond the classroom.”

On Teaching...

I had opportunity this past spring to interview Robin Gingerich. At the end of the interview, she gave two pieces of advice that were for new teachers. (The interview is the next article.) This advice applies to seasoned teachers and we would be wise to be reminded of these truths.

The first piece of advice was about having a plan for class. ***A good sense of our goals and objectives can give us the space to become flexible and creative in our classrooms.***

First, we can let go of activities that are just busy work. (Haven't we all done this?)

Second and related, we can modify or transform activities to get to that end goal. (I absolutely love when I realize there is a better way!)

Third, we should be able to relax and enjoy the process that the students are going through because we know where they are headed and what it is going to take to get there. (Don't you love watching students grow and change?)

Fourth, this should improve on our ability to listen to our students. Since we know where we are headed, we are better able to pay attention and listen carefully to the students as well as to what the Holy Spirit is telling us about our students and our classroom. (Amen!)

Essentially, clear goals and objectives are the starting blocks for creating a culture for learning in the classroom.

The second piece of advice relates to our subject, the students, not the lesson plan. ***Yes, we are teaching social skills, cognitive skills, learning skills, language skills, but it really is all about being with people.***

We need to know about our students in order to be effective teachers. We need to know what makes them tick, what they get excited about, what they dislike, what motivates them individually and what motivates them as a group.

Our willingness to get to know them as people, not just as students has repercussions in and beyond the classroom. We can easily modify activities based on topics and activities that the students find interesting and we can motivate many of them to achieve more in the classroom. We may even find ourselves enjoying their company and blessed in their presence.

Many of us have a great sense of God using us to bless our students and there is nothing wrong with this perspective. But we need to be open to the possibility of more and be receptive to how God is blessing us through our students. God is always doing more than we can ever see or imagine in and beyond our classroom.

“Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.”

Ephesians 3:20-21 ESV

This is important because we may think that the English language is the all important subject. But it is not. We are teaching people, the subject is secondary.

I hope and pray these truths bless you as you teach.

Virginia Hanslien Virginia Hanslien (BA Development studies, MA Intercultural Studies) teaches at the Sejong Institute of Foreign Languages at Korea University's Sejong Campus. She is the editor for this newsletter and the blog **Chronicles of Hope**. She is a co-facilitator for the Christian Teachers Special Interest Group. She lives near Sejong City with her husband Hansung Kim and three sons, Justin, Aidan, and Jordan.



“I believe that every student is created in God’s image, able to learn, and with endless capacity for language learning.”

Professor Profile: Robin Gingerich

Robin Gingerich has been teaching at LCC International University in Lithuania for 21 years and is a mission associate with Mennonite Mission Network. She has a PhD from the University of Iowa in Curriculum and Instruction. She received the Earl W. Stevick award in 2017. I had the pleasure of talking to her in May about the work she does.

Can you tell us a little about your faith background?

My family for fourteen generations is Mennonite. We have a long history of Mennonite education and Christian education. I grew up in schools with a strong Anabaptist peace tradition. I believe that we “become” more Christ – like throughout our lives. **I am still becoming a Christian in many ways.**

How did you come to Lithuania?

I had been working in San Antonio, Texas, at a social services agency. I knew that one of my career paths was to work overseas. My uncle had been on the board at LCC, and my father had been in Latvia; they both had great stories about Eastern Europe. A position came up at LCC through the Mennonite Central Committee. I initially said “no” because I loved my work in San Antonio. After much prayer, I

came to the decision that I would teach at LCC for one year. I have been teaching in Lithuania for 21 years. Obviously, it grew on me.

Can you tell us about LCC International University and what you teach?

I teach undergraduate and graduate students at LCC International University in Klaipeda, Lithuania. Klaipeda is on the western edge of Lithuania, on the Baltic Sea. LCC is a Christian liberal arts university with students from 33 different countries. I am the chair of the English department and the director of the MA TESOL program. I teach TESOL Methods, practicum courses, and first year composition courses. I am a mission associate with Mennonite Mission Network, a mission agency of the Mennonite church.

Who is Earl Stevick and why is he important in the field of Christian English language teaching?

Dr. Earl Stevick (1923-2013) was an influential force in English language teaching, through many conference presentations, training sessions, major articles and books. The latter includes:

- the ground-breaking volume **Memory, Meaning and Method** (Rowley: Newbury House, 1976)

- the award-winning classic **Teaching Languages: A Way and Ways** (Boston: Heinle, 1980)

- **Teaching and Learning Languages** (New York: Cambridge University Press, 1982),

- **Humanism in Language Teaching** (Oxford: Oxford University Press, 1990),

- **Working with Teaching Methods: What’s at Stake?** (Boston: Heinle, 1998), among others.

What are some of the ways that you connect your faith to your teaching?

I can think of many ways but I will list the ideas that relate to classroom teaching here. First, I believe that every student is created in God’s image, able to learn, and with endless capacity for language learning. I try my best to honor each student as an individual and learn to know their unique gifts and talents.

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Professor Profile: Robin Gingerich

(continued from page 3) has a wonderful brain with endless capacity for language learning. ***I try my best to honor each student as an individual and learn to know their unique gifts and talents.***

Second, I believe that young people learn about the world through positive interactions with other students and adults. I try to create opportunities for positive communication in the classroom and then encourage students to be positive contributors to civil society.

Third, I try to use lesson materials that are uplifting, genuine, and thought provoking. I believe that we need to talk about real issues in the classroom including issues of values and faith.

Fourth, I attempt to give grades and feedback fairly. I try to keep accurate student records for the sake of integrity.

Fifth, I like to laugh in the classroom and to hear my students laugh. Life is to be enjoyed!

Sixth, I try to remember that each student is fighting his/ her own battles. I must be kind, open, and offer a listening ear. ***I want to portray empathy and grace, or firmness and discipline as needed.***

Is there a Christian way to teach English?

Yes, I think that a teacher's moral compass does impact the classroom. Young people have told me about other teachers at other schools who were unkind, dishonest, and immoral towards their students. Some of my students expect me to be unfair or to allow cheating. So sometimes I can see the opposite of what we might call "Christian" teaching.

If we teach with a Christ centered heart, we reflect Christ's compassionate love to our students.

For example, we offer non-violent ways to solve problems and teach our students to do the same. We honor every student's contribution and teach our students to do the same. We foster healthy, uplifting speech in the classroom, not bullying or derogatory language and teach our students to do the same. We discuss models of peace and conflict transformation in the classroom and hope that our students learn to follow peaceful ways.

What advice would you give new teachers?

First, you need to have a good plan for class. Once you have a good sense of your goals and objectives, you can be flexible and creative within that context. When a teachable

moment comes up because of what someone says, you can be flexible or creative in that moment.

Second, you need to get to know your students as quickly and as well as you can. We are working on social skills, cognitive skills, learning skills, language skills, but it really is all being with people. We are teaching people, the subject is secondary.

"If we teach a Christ centered heart, we reflect Christ's compassionate love for our students."



“At some point during the lesson, there ought to be an open ended element. Only then will the communication be engaging and relational, and only then will the planned task be truly respectful of people and what they have to say.”

Are They Really Listening?

The students are practicing a typical dialogue about making plans. They work in pairs, first rehearsing a scripted dialogue that uses key vocabulary, then extending the conversation themselves with the help of role-play cards. They discuss when they can meet for lunch this week, using the schedules on the cards to determine their availability.

A typical language learning scene—but something is different. One student chuckles, as if what his partner is saying is funny. Another looks openly bored and stares off into space. Another acts nervous or jumpy. Still another has taken an aggressive or hostile posture. What is happening here? The students' role-play cards, in addition to providing schedules for the information gap, have also directed them to use body language and nonverbals to convey various attitudes or emotions.

Why? What effect does this have on their language practice? Around the room, people are listening more closely to one another. They do not initially understand why their partner is conveying a particular attitude or emotion, or what it might have to do with making plans, so they interact in ways that are more attentive and creative. The communication is more genuine.

From my perspective, there is a strong need in TESOL classes to promote this kind of authentic listening. **When classroom "conversations" are merely rehearsals of target vocabulary or language functions, communication tends to become artificial.** At some point during the lesson, there ought to be an open-ended element. **Only then will the communication be engaging and relational, and only then will the planned task be truly respectful of people and what they have to say.**

Listening is, after all, biblically connected with wisdom. Solomon said, "Let the wise listen and add to their learning" and "The way of fools seems right to them, but the wise listen to advice."^[1]

The Master Teacher Himsel told His followers not to "babble" in prayer—God is not impressed with many words.^[2]

Good listening can be a concrete way to value others above ourselves.^[3]

When we teach listening, are we equipping learners with a language skill for negotiating sociocultural transactions for their own benefit? Or can we aim higher, teaching listening as a virtue to be exercised in wise and fruitful living?

Here are three practical ideas for promoting this kind of listening in class: First, as in the opening anecdote, incorporate body language and nonverbals. These can be added onto almost any coursebook task.

A second idea is to use structured discussions. The use of structure (a conversation template) slows things down and promotes genuine listening. For example, a simple small group discussion structure I have used successfully is: (1) Everyone has time to prepare what they would like to say on a given topic. They may jot down notes but not a script. (2) Each learner shares their thoughts in a set period of time, with no interruptions allowed. (3) Each then asks another group member a question that invites clarification, explanation, or elaboration. (4) Each then gives another group member positive feedback, such as "I agree because..." or "Thanks to you, I realized that..." (5) Finally, each learner comments on one way in which the discussion has affected their own original opinion.

My third recommendation is specifically for teacher education classes. When training ESOL teachers with regard to the "four skills," ask them to read non-ESOL articles or books about

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“As an educator, I hoped to make an impact by being a part of communities where the potential of the youth was recognized and they would be encouraged to make their contribution to society.”

Professor Profile: James Rush

James Rush has been called a Renaissance man by many people in KOTESOL. Some of us know he is a Christian and all that he does to engage his students and his colleagues. Here is our interview with the one and only, James Rush.

How did you become involved in Christian English language teaching?

This is a great way to travel down memory lane! The quick answer is, “God”. But I know that is like saying, “Jesus” for questions during Sunday school, right? **God’s a very intentional designer of our paths and I readily testify to His great wisdom to help me realize how He knew exactly where to place me at specific times for growth and service.** Teaching has always been the main, general choice for my vocation. Overseas education became an option and a reality in 2005.

The extended answer is hopefully worth a read! As an educator, I hoped to make an impact by being a part of communities where the potential of the youth was recognized and they would be encouraged to make their contribution to society. This goes all the way back to my college

days. When I first entered the coursework as an undergrad, I thought I would be able to graduate and go back to my hometown of Flint, Michigan. However, God had other plans.

Concordia University of Wisconsin, a private Christian school just north of Milwaukee, Wisconsin, offered a significant amount of financial aid to students in the field of education to help alleviate the debt-burden that happens. This was for Lutheran Education in particular, which includes over 2,000 schools throughout the U.S and more than 200 here in Asia. Therefore, I continued with my pursuit of a Secondary Education with a focus on Business Education. That path also included methods courses on teaching computers-technology. In order to become a Certified Lutheran Educator, I took classes about our faith, including New Testament, Old Testament, and Lutheran Confessions.

I graduated and spent some time searching for a “right fit” and finally ended up in Minnesota at Concordia Academy in Roseville. After working in that high school and then serving at my home church as Director of Family and Life, I became an International Educator. Once in Asia, I was shown the major need for work to be done in the 10-40 window of the eastern hemisphere. I received an additional certification, Teaching English as a For-

eign Language (TEFL) from the **English Language Institute of China** in the fall of 2008.

How did you come to teach at your university?

In the fall of 2016, I received a message stating there was a challenging situation for our local partner, the Lutheran Church of Korea (LCK). The LCK oversees Luther University, also known as Luther Theological University or “LTU”. I belong to the **Lutheran Church-Missouri Synod (LCMS)** and we do what we can to witness, extend mercy and live life together. LTU needed a professor to teach the required courses of English and a couple electives to students. All students need these classes for completing their degrees.

In the past, I have been in similar situations: being asked to fill in a position on short-notice. This has actually earned me the nickname, “Ready Reserve”. It is a reference to the airline industry and how the flight attendants always have a bag packed so they can leave immediately if there is a need for a substitute on one of the flights. Maybe this one reason why my name is “James”, which has a root of “Jacob” and that means “Follower/Supplanter”. I suppose I am always following after an opening occurs or somehow the school needs a person to fill the need!

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Professor Profile: James Rush

(Continued from page 6) Also, as a really interesting acknowledgement to God's divine way of orchestrating plans in accordance with His will, there is the fact that I have had two family members serve here in Korea.

The first was my Grandfather who was with the Navy during the time when the main military exchange took place back in the early 50's.

Then, in the mid- to late-70's, my uncle by marriage served with the Army. Since our church body, the LCMS and the LCK had a lot of connections back to the military support, I think it is an extension of those efforts.

I never served in the military, but I am able to serve here now. If those acts of defense and support had not taken place, the South Korean people would have had a much more difficult time to achieving an armistice. Furthermore, who knows how the church-connections would have unfolded.

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

Language. Not being able to have full, in-depth conversations with people. Many Koreans have a fair amount of English ability and it is possible to have quality interactions. Even if the person I am directly

speaking to is not able to understand, usually there is someone standing close and will ask, "May I help you?" This is helpful and I always try to express my gratitude for those who do have a good amount of English-language ability. However, there is almost always a point when the exchange just cannot happen any longer because it is too challenging for me to say anything coherent or for them to understand my explanations.

(Now that I think about it, though, this happens when I am speaking to family and friends who are native English speakers! So, maybe it's just me!)

That being said, I think the necessity of having to explain myself as being capable of carrying out everyday tasks, like my ability to use chopsticks, can be annoying. Sometimes I will feel bad for pretending I can't use chopsticks – like it's truly difficult or a huge accomplishment. In most scenarios, I try to joke and offer some humor; I use the phrase "just kidding" (농담하는) quite often.

What aspects of Korean culture do you particularly enjoy?

People and the variety. Although many don't think about it at first, like when they ask me, "Where are you from?" and I say, the U.S.A.....and they are like "I know, but where – what

state?" Then, I ask, "How about you? Where are you from?" and they reply, "Korea"! Too funny, right! Enough Koreans feel like their nation is so small and doesn't offer a lot of diversity, but I think there are numerous ways to enjoy all of Korea's many cultures.

In addition to the people, I enjoy the access to transportation, all of the food and even the attention to sports. For example, one regular activity is specific to this community where I work-live. There is a group of local men, ages 20's-60's who love playing soccer. I had never really played in regular games and am definitely not as good as them. However, this local club has welcomed me, allowing me to float around onto teams they have organized.

In other ways, I have always had a love for basketball and it is fairly easy to find pick-up games or youth just shooting around at the courts in this area.

Hiking and Taekwondo are a couple additional aspects of Korean culture I have been able to experience and thoroughly enjoy. Hopefully, I can join some more of the Ultimate Frisbee games that I hear take place throughout the area.

Ah! There have also been a few significant happenings while here in Korea: the candlelight protests and

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"In addition to people, I enjoy the access to transportation, all of the food and even the attention of sports..."

Professor Profile: James Rush

(Continued from page 7) eventual political situations with President Park and then election of President Moon; the Winter Olympics in PyeongChang and most recently the Inter-Korean Summit. These are amazing, special and historical times we are in!

What other ministries do you participate in?

Just recently I have been more aware of how I can work with the youth and kids at the church that is on the campus of our university. However, I have not done regular ministry. Since our school holds chapels and there are numerous opportunities throughout the week to have exchanges, I try to make myself available for whatever may happen. Last year, I was involved with a morning Bible reading time. Also, we did work with Lutheran Hour Ministries to hold a time of dinner-and-discussion for the students who live on campus.

One of my commitments includes contributing as a team member with a group, Global Lutheran Education-Networks. This is known as “GLE-Net” and is a part of the Lutheran Education Association (LEA) in the U.S.A. I attended a major

conference of the Asian Lutheran Education Association (ALEA) in the fall of 2016 and intend on staying active with these communities.

How often do you connect faith to your teaching?

Being transparent with the hope of keeping this post as a reminder, I will say: not nearly enough. Our school is a Christian university. The classroom should be constantly filled with opportunities to discuss the amazing simplicity and complex reality of our faith. Jesus deserves to be central in our curriculum and we are working on ways to help our students become critical thinkers and reflective spiritual beings.

In my prayer and devotion life, I am still growing. My goal is for a deeper understanding of pedagogy and the art of connecting with students. As the relationships develop, faith – both mine and theirs – can be more fully realized. In exchanges with the students, sometimes I ask if I can pray for them. I pray for more courage, especially for reaching out to those who come from different kinds of families. It seems there are not many who are well-versed in the faith, even if they come from Christian homes.

Is there a Christian way to teach English?

Yes, there is a Christian way to teach, and there is definitely a Christian way to

teach English. Since I hold to the maxims of “Faith Alone, Grace Alone, and Word Alone” and most certainly “Christ Alone”, there are methods, approaches and even specific lessons that can be taught that are all Biblical and focused on Jesus Christ.

A main example is prayer. Praying for our students, their families, our coworkers and their families, the community and other relationships that are connected to our schools. ***I hope I am not the only one who has had to pray about a lesson plan and I think more teachers pray about tests than the students do!***

As a matter of classroom management, discipline and working through challenging scenarios related to sin (and not just policy or handbook issues!), we can look to the Bible for guidance and take a “Matthew 18” approach. ***We have a perfect guide and example in the teachings of the Bible and the actions of Christ.*** This gives us the reassurance of being a fully-equipped leader of those we are teaching.

When we mess up and inadvertently make life hard for others, we have the forgiveness of Jesus and should be able to confess to those individuals, or even groups, as a testimony to our faith.

Most directly, there are many lessons to be taught from the Bible. There are

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“My goal is for a deeper pedagogy and the art of connecting with students. As the relationships develop, faith—both mine and theirs—can be more fully realized.”

Professor Profile: James Rush

(Continued from page 8) phrases and idioms to be shared and learned since they give insight into so many concepts. These ideas are typically extended past learning only about the faith. There are volumes of literature and multitudes of plays, movies, and musical offerings that are rooted in the Christian-worldview.

In closing, I would also like to give credit to one of the most influential “pearls of wisdom” about teaching that was offered by Dr. Brad Baurain while I took a course with him at E.L.I.C. He shared about the exchange in Acts 8, between Philip and the Ethiopian. With this there are three principles for us to take away from verses 26-40.

First, the opportunity for teaching the Gospel came from a language learning need and reading comprehension discussion. This was a cross-cultural matter. Also, we can see how it is helpful to be intentional and strategic in what we do as Christians who are often crossing into other cultures to teach the language.

Second, it is important to meet the student where he or she is at. This could be intellectually, but also being holistic in our approach, we should want to serve students in areas of their physical, emotional and certainly their spiritual realities. This requires careful listening. (And doing it for a deeper purpose than just formative and summative feedback!)

Philip met with him. Doing this well also requires us to ‘know our stuff’. Certainly, if Philip hadn’t studied Isaiah, we probably would have never heard of this interaction, right? Teaching about the Christian faith requires us to know our faith well, along with understanding the Bible. This can be considered our theology. **Being a great teacher requires us to know our subject well, so we are constantly learning.**

Third, **we can have the confidence that the ultimate responsibility is with the Holy Spirit.** We do have explicit directions to “Go!” We know we must prepare, plan, and make every effort to be effective. However, in the end, **the lessons rest with the student and certainly any faith formation is totally the work of the Holy Spirit.**

James G. Rush, II, currently serves at Luther University in Yongin where he has been since the fall of 2016. He has taught English as a Foreign Language for more than 10 years and has been an educator for 17 years after graduating from Concordia University of Wisconsin. In 2012, James earned a Master’s degree from the University of Michigan-Flint as part of a unique Global Cohort that focused on Technology in Education. His educational passions include service-

learning and projects focused on digital citizenship, student-led initiatives, and social justice matters. He has taught at all levels and worked overseas in Taiwan, Vietnam, Japan, Macau, Shanghai and Shenzhen in China, South Africa and now Korea.

“...we can have the confidence that the ultimate responsibility is with the Holy Spirit.”



“Beginner and low-intermediate students at the A2/B1 level may be reluctant to contribute, and this reluctance will act as a road block to ... linguistic development and ... comprehension of the passage.”

Applying Classroom Practices to Bible Study

Many Korean speakers participate in English Bible studies as a way of both building their Bible knowledge and boosting their English communication skills.

I have participated in a number of these groups, and the usual procedure I have observed is this: members of the group take turns reading the passage aloud, and then the leader asks interpretation questions about the passage. The group often closes with prayer.

This model probably is more effective with higher-level English speakers than with speakers who are struggling with comprehension and production. **Beginner and low-intermediate students at the A2/B1 level may be reluctant to contribute, and this reluctance will act as a road-block to both their linguistic development and their comprehension of the passage.** Here are some practical ideas for supporting lower-level English speakers in these contexts.

Reading aloud can be a demanding activity for lower-level non-native speakers. Since they have to devote a large amount of attention to pronunciation, they are less able to concentrate on the meaning of the passage.

If students are concentrating on the individual words, they may not connect words within a phrase, and

without connected phrasing, it will be more difficult for listeners to comprehend phrases as units. Teachers for these groups may want to separate pronunciation practice from reading for comprehension.

The teacher could remove some of the stress from the pronunciation practice by having students listen and repeat phrase by phrase or after key words.

Silent reading of the passage may be better for student comprehension than reading aloud. Lower-level students can demonstrate comprehension by explaining the passage in Korean to a partner.

Students can also demonstrate comprehension by writing their own “wh” questions about the text. They can take turns asking simple questions like “Who is in the passage?” and “Where did they go?” and “What did he say?” This type of simple Q and A can reinforce basic question formation skills as well as solidify simple factual understanding of the passage.

To make the question and answer session more productive, **Sunday school teachers can use the Think-Pair-Share or Write-Pair-Share techniques. In this process, the teacher encourages students to think silently about their answer or write their answer before asking them to speak.**

Giving students a little preparation time will help them find the words to express their ideas more richly in English.

In the second stage of this sequence, or the “pair” stage, students share their answer with a partner instead of the whole group. Sharing with only one partner reduces stress because the speaker can rehearse language without worrying about a larger audience. Since several speakers can practice at once, the students will get more speaking practice, and the additional speaking practice will boost not only their linguistic competence but also their understanding of the passage.

After students have rehearsed their answers with a partner, the teacher can elicit answers from individual students. The additional practice will ensure that the students are ready to answer in front of a group.

By separating reading for comprehension from pronunciation practice, and by giving students time to plan and rehearse their language, EFL Bible study teachers will help their students get more out of the lesson.

Heidi Vande Voort Nam (MA TESL/TEFL) teaches at Chongshin University, where she runs a teacher-training course in Christianity and ELT. She is particularly interested in the relationship between faith and pedagogical practice. Heidi lives in Seoul with her husband and their two children.

Souls Works (Poetry)

This begins a new section for our newsletter where we will profile a poem about teaching. We all need to be reminded that what we has a poetic element.

Teacher

Teacher' - a word that takes me back to the start,
The start of my very first day at school.
I tightly clenched my mother's hand,
I was afraid to let her go.
But suddenly somebody held my other hand
and all my fear flew 'cause there was someone to understand.
She wiped my tears and took me to class.
It's when my grooming starts.
I understood that a teacher is the second mother or father I had,
For which I'm still glad.
I am glad that I lived under their guidance.
They taught me all, all they had.
All the manners and values I have are just because of them.
In my growing life, they are the stem.
Like a tree, I have reached heights,
For my strength re-unites.
Teachers are my preachers,
They'll live in my heart forever.
For they have given me strength to endeavor.
They are my most precious treasure.

SHAMBHAVI SINGH

Published by Family Friend Poems on January 12, 2016

Would you like to publish a poem for this section of the newsletter? Or do you have a great idea for an article that you would like to see? Please contact the editor at virginiarose818@gmail.com or 010-3601-4826.



For more information about this newsletter or the CT-SIG:

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Christian Teachers SIG (CT-SIG)

Purpose Statement:

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

- providing role models who integrate their faith with their profession.
- sharing resources for teaching and personal growth
- encouraging one another through fellowship and worship

Really Listening

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being a good listener. Then discuss how to synthesize principles from these readings with standard professional knowledge in order to teach listening more holistically.

[1] Proverbs 1:5 and 12:15, New International Version.

[2] Matthew 6:7-8.

[3] Philippians 2:3.

What's Your Perspective?

What additional ideas do you have for promoting genuine, relational and open-ended conversations in the language classroom?

What proverbs or sayings about the wisdom and importance of listening are part of you and your students' cultures?

How might listening be part of a larger theology of language?

Bradley Baurain has taught for more than 25 years in the United States, Canada, China, and Vietnam. He is now leading the BA and MA TESOL programs at Moody Bible Institute in Chicago. His interests include teacher development, narrative inquiry, literature in language education, seafood, post-rock music, and photography. Information on his publications may be found at: <https://moody.academia.edu/BradleyBaurain>.

This article originally appeared in Master Teaching.

<https://masterteaching.leapasia.org/2018/07/05/really-listening/>