

University of Wales Trinity Saint David

Teaching English as a Missionary Language: A Revised Theory for the
Evangelical Use of English Language Teaching for Religious Ends

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DMin, 2017

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ABSTRACT

The aim of this research was to find ways that would help reconcile contested ethical and pedagogic issues raised by the phenomenon of Teaching English as a Missionary Language (TEML): that is, the evangelical Christian use of English Language Teaching (ELT) as a means for achieving religious ends.

Four aspects of ELT were examined as a way to identify factors that could contribute to an improved understanding between evangelical Christians and opponents of the appropriation of ELT for religious ends. These were cultural and linguistic hegemony, teacher authority, ethical accountability and teacher identity. This was done by using a combination of qualitative research methods and theological reflection to analyse the data from four case studies about why and how evangelical Christians taught English to speakers of other languages.

A revised evangelical identity was used to create an original theological theory of action that describes the characteristics of an evangelical practice of ELT in a way that addresses criticisms made by ELT professionals. The new theory describes how the integration of knowledge drawn from human experience, theology and the social sciences can contribute to the mediation of the Christian faith in modern society. It incorporates a Christocentric understanding of mission as *missio Dei*, moral transparency regarding evangelical Christian motivation for teaching English and the pursuit of pedagogic excellence.

The contribution to the understanding and practice of ELT by evangelical Christians that this research makes is that, by embracing a Christocentric paradigm of mission as *missio Dei* and adopting a dialogic collaborative pedagogy, evangelical Christians can make a unique contribution on the basis of their faith towards a redemptive and harmonious relationship with their students and the wider community of ELT professionals.

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CONTENTS

	Page
INTRODUCTION	1
Introduction to the research questions	1
Aim of the research	1
The research questions	1
Selection of the research topic	2
Researcher's experience of TEML in the UK	2
Researcher's experience of TEML in South Korea	3
The research setting	3
Contested issues in TEML	5
Evangelism	5
Power	6
Transparency	7
Unqualified native-speaker teachers	8
Summary	10
Limitations of existing research	10
The research methodology	11
Framework of the thesis	11
CHAPTER ONE: THE LITERATURE REVIEW	13
Aim	13
Introduction	13
Part One: The Spread of English in the World	13
The global demand for English	14
The use of English as a global language	15
The commodity value of English	16
The linguistic power of English	17
Inequality	17
Summary of research issues identified	18
Part Two: Evangelicalism and the practice of TEML	19
Evangelicalism	19
Conversionism	22

Activism	24
Biblicism	28
Crucicentrism	29
Summary of research issues identified	29
Part Three: ELT Pedagogy and the practice of TEMPL	30
Linguistic imperialism	31
Cultural hegemony	32
Covert evangelism	33
Missionary pedagogy	34
Evangelical responses	35
Vocation	37
Identity	41
Ethical accountability and responsibility	42
Summary of the research issues identified	46
Part Four: Mission in Context	47
Mission in context	47
Contextualization	50
Liberation Theology	52
<i>missio Dei</i>	53
Summary of the research issues identified	56
Restatement of the research aims and themes	57
CHAPTER TWO: RESEARCH METHODS IN USE	60
Aim	60
Method used	60
Educational Research and Practical Theology	60
Educational Research Approaches	61
Normative	61
Interpretative	61
Critical	62
Practical Theology Approaches	63
Applied Theology	63
Praxis-based	64
Theological Theory of Action	64

Critical correlation	66
Christopraxis	67
Habitus	68
Reflection-on action	68
Reflection-in-action	69
Research paradigm	69
Ethical Statement	71
Design Intentionality	72
Case study strategy	72
Data collection methods	74
Mechanics of data collection	75
Data analysis	78
Risks associated with the research method	78
Summary	81
CHAPTER THREE: CASE STUDIES	83
The Research Situation	83
Selection of cases	84
Case Study No.1: Adventures in English Camp (AIE) at STU	85
Introduction	85
Background	86
Experience of volunteer orientation and training	86
Experience of the camp	88
Comparative analysis of teacher and student attitudes within the case	92
Interpretation	94
Implications for the research questions	96
Case Study No. 2: English teaching at STU	97
Introduction	97
Background	98
Experience	98
Comparative analysis of teacher and student attitudes	101
Interpretation	102
Implications for the research questions	104
Case Study No.3: The KEHC Missionary Training Centre	105

Introduction	105
Background	106
Experience	106
Comparative analysis of teacher and student attitudes within the case	111
Interpretation	112
Implications for the research questions	113
Case Study No.4: The English Dormitory at STU	114
Introduction	114
Background	115
Experience of the first semester	115
Experience of the second semester	117
Interpretation	120
Implications for the research questions	122
Cross-case implications for the research questions	123
Pedagogy	123
English Worship	123
Native-speaker teacher / Korean student relationship	124
CHAPTER FOUR: DEVELOPING A REVISED EVANGELICAL APPROACH TO TEML	126
Aim	126
Key themes in the practice of TEML	126
Evangelical Christianity and ELT	127
Identity and ELT	128
Pedagogic power	128
Cultural hegemony	129
Justice	129
Religious use of ELT	129
Christ and culture	130
<i>missio Dei</i>	130
Use of Power	131
Evangelical Identity	134
Cultural Awareness	136
Mission and Evangelism	137

The role of Practical Theology in the practice of TEMPL	138
An original theological theory of action for TEMPL	141
Ecclesiological. TEMPL as witness v evangelism	142
Diaconological. TEMPL as servanthood v service	145
Anthropological. TEMPL as a professional vocation v unqualified volunteer activity	147
The use of the new theory for the evangelical practice of TEMPL and its limitations	148
Areas for further research	149
Endpiece	150
BIBLIOGRAPHY	151

INTRODUCTION

Introduction to the research questions

This thesis identifies causes of conflict between secular and evangelical English language teaching (ELT) practitioners. Four contested issues in the practice of teaching English as a missionary language (TEML) are introduced in order to address research questions about how the faith of evangelical Christians influences their pedagogic practice, ethical decision-making, and understanding of mission. The four issues are: the evangelisation of students; the nature of the power relationships between teachers and students; differing secular and evangelical Christian ethical standards for ELT; and the way that the global demand for English language teachers enables untrained native speakers of English to work as ELT teachers. By the end of this chapter readers will have an appreciation of the background to the research, the reasons for carrying out the research, the context in which the research was conducted, the design of the research project and how it was implemented.

Aim of the research

The aim of the research was to explore the potential for reconciling the evangelical Christian use of English Language Teaching (ELT) as a means for achieving religious ends with the ethical standards of secular ELT professionals.

The research questions

Rather than viewing ELT as an inevitable locus of conflict between ELT pedagogy and evangelical Christian practice, the researcher sought to address the contested ethical issues surrounding the exercise of power, the use of deception in evangelism, and the level of pedagogic competence in the practice of TEML. The researcher sought to do this by seeking answers to questions about developing an original theory for the ethical practice of TEML that included:

- What lessons can be learned about the practice of TEML from the existing body of knowledge and the data obtained from the four case studies?

- What can be learned from evangelical Christian English teachers about why and how they teach English?
- Is there a theological theory of action for an ethical and transformative pedagogic practice that is capable of reconciling the English teaching practice of evangelical Christians and professional ELT practitioners?

Selection of research topic

The selection of the ethical conflict between secular and evangelical ELT practitioners in respect of the evangelistic appropriation of ELT by Christian missionaries as a research topic arose from the researcher's personal experience of teaching English to speakers of other languages (TESOL). Initially this was as an Evangelist working for an evangelical church in the UK, and subsequently as an English teacher with an evangelical missionary society in South Korea. It was as a result of these experiences of English teaching that the researcher became aware of contested ethical issues surrounding the promotion of English teaching by evangelical Christians. These included; a tendency to assess the effectiveness of English teaching in terms of the number of Christian conversions and subsequent baptisms achieved rather than the students' linguistic learning outcomes; the uncritical acceptance of covert approaches to evangelism; and the indoctrination of converts into the respective Christian traditions of their teachers.

Researcher's experience of TEML in the United Kingdom.

The researcher's interest in using English language teaching as an evangelistic tool began when he served in pastoral ministry with an evangelical Church between 1998 and 2001. The church was located close to a University in a UK city. During that time, the church joined a partnership of like-minded evangelical churches located within the University neighbourhood that worked together to evangelise and disciple international students who were studying at the University. The researcher's personal involvement began as a participant in his local church outreach ministry to international students. Outreach activities included facilitating English conversation classes, hosting welcome meals, organising homestay visits with local families, and leading sightseeing trips. None of the church participants, including the researcher, had any prior formal or informal

training in teaching English. These activities, which were advertised to students on campus as hospitality events, were referred to within the church as ‘friendship evangelism’. The aim of these activities was to build relationships with international students in order to evangelise them through exposure to the personal testimonies of church members, regular church worship services, and their participation in evangelistic Bible studies, such as *Christianity Explored*. The process of evangelisation was considered to have been completed whenever a student publically professed faith in Jesus Christ. English conversation classes were organised directly by the researcher with small groups of students. The classes were usually based around discussions on topical items selected by the students and moral themes or Bible studies chosen by the researcher.

Researcher’s experience of TEML in South Korea.

In 2002 the researcher left local church ministry to pursue a postgraduate qualification in Teaching English as a Second Language with the intention of using ELT more effectively as an evangelistic tool. In part-fulfilment of the course requirements the researcher undertook a classroom-based action research project as a volunteer English teacher at Seoul Theological University (STU) in South Korea. In 2004, the researcher returned to teach English Communication for Ministry in the English Department of STU. At that time the researcher also served as a volunteer English trainer at the Mission Training Centre of the Korean Evangelical Holiness Church (KEHC). Following a period of local church ministry in the UK, the researcher subsequently returned to South Korea where he taught as a full-time English lecturer at STU between September 2007 and August 2012. During this second period in South Korea he served again as an English trainer at the Mission Training Centre of KEHC.

The research setting

The demand for English Language Teaching (ELT) in South Korea is often described as a fever that impacts on every stage of education from pre-school onwards (Jeong, 2004). The popularity of English has been closely associated with the increasing global importance of South Korea in Asia’s economic growth and to political policy changes during the 1990’s (Kwon, 2000). These changes were aimed at improving the efficiency and effectiveness of English teaching as part of a

globalisation campaign supported by the World Trade Organization (Jeon, 2009). Government initiatives included the establishment of the English Programme in Korea (EPIK) in 1995 that utilized native-speakers of English to improve the English speaking ability of Korean English teachers, and the introduction of English electives in High Schools in 1996 and Elementary Schools in 1997.

In common with many other countries, English has become a language of power and prestige in South Korea, and acts as a 'crucial gatekeeper to social and economic progress' (Pennycook, 1994:12). As such, it can be regarded as an instrument for 'maintaining social divisions that serve an economy dominated by a privileged elite' (Tollefson, 1995:186). An example of this is the widespread requirement to pass standardized international English tests, such as the state administered National English Ability Test (NEAT), for entry into jobs and further education courses in Korea that do not require the use of English.

Like all Christian denominations in South Korea, the Korean Evangelical Holiness Church (KEHC) recognises the status of English as an international language and the social importance of providing English language based worship and education opportunities for its congregations. Consequently the KEHC has promoted church based English Education programmes, church controlled English language International Schools, and local church English Bible study groups. The South Korean Church's appetite for English can be most readily observed in the widespread and distinctive practice of English Worship. This most commonly takes the form of a structured church service for Koreans in which all aspects of Christian worship are undertaken by Koreans using English as the only language.

Through its missionary training programme the KEHC also promotes the use of English by Korean missionaries in the evangelism of English Second Language (ESL) speakers and learners, both in South Korea and overseas. This activity embraces countries that permit Christian mission-making and also countries that prohibit proselytisation and place limits on the public practice of Christianity. As one Korean missionary who taught English in China told the researcher, 'English is the modern visa for missionaries. English is just a wrapper for the gospel'.

Today, STU remains the primary theological training provider for the KEHC that aspires to train the next generation of elite global Christian leaders, for both the church and society. In 1996 it responded to the demand, from Church leaders, High School teachers and students, for a mission orientated four year undergraduate degree in Mission-English by recruiting native English speakers as English lecturers. In addition to compulsory English Language and English Literature modules the degree pathway features elective modules that intertwine Christian faith and English language learning (Lepp-Kaethler and Dörnyei, 2013). These feature the use of the Bible, and include Phonics and Songs, Bible Study Methods, Preaching, and Evangelism Methods. In addition, the University also maintains a residential English-speaking dormitory for male Korean students, and organizes an annual English evangelism-training course called 'Adventures in English' (AIE).

The aims of the English courses and associated activities offered by the University are: to train cross-cultural missionaries with theological knowledge and excellence in English and to cultivate Christians who can fill various roles in international society.

Contested issues in Teaching English as a Missionary Language (TEML)

Evangelism

The increase in the global demand to speak English has inspired the widespread and vigorous promotion of English teaching by evangelical Christian seminaries and mission agencies. English Language teaching courses are frequently promoted as a pathway to a professional qualification that provides evangelical missionaries with 'vocational opportunities and a relational basis for effectively accomplishing their main goal of communicating the gospel to un-evangelised peoples' (Pocock et al, 2005: 211).

This has been accompanied by the emergence of specifically evangelical Christian English Language Teaching courses and ELT textbooks aimed at Christians with little or no teaching experience or linguistic knowledge. For example, the Wheaton College 'Reach Out with English' course promotional material states:

TESOL (Teaching English to Speakers of Other Languages) is an amazing ministry tool—a bridge into the community and a way to express God’s love by meeting the real and felt needs of those who want to learn English. You want to have a vital and growing TESOL ministry. You want to reach out to the nations. The question is “How can you do this most effectively?” (Wheaton College Institute for Cross Cultural Training, 2014).

Typically, these short, practical courses provide around thirty hours of classroom instruction on the evangelistic use of the Bible as a textbook for teaching English, in order quickly to prepare ‘thousands of English-speaking mission workers who have responded to the universal demand for English teachers’ (Pocock et al, 2005:241).

Secular academic interest in the Christian appropriation of ELT has been increasing since it was initially raised in Julian Edge’s condemnation of religiously motivated Christian English teachers in his article “Keeping the Faith” (Edge, 1996). Since then evangelical Christian involvement in the ELT profession, for the purpose of achieving religious ends, has been met with opposition from a variety of pedagogic perspectives in an increasing number of scholarly articles and books. For example, Pennycook and Coutard-Marin, in *Teaching English as a Missionary Language* (2003) criticize how ELT has been commonly regarded by native English speaking evangelical Christians as ‘a gold mine rich with mission opportunity’ (Pennycook and Coutard-Marin, 2003:339).

In recognition of the criticism that ‘there are complaints from all over the world from TESOL professionals who see untrained Christians calling themselves EFL teachers but really just being ‘missionaries’ (Purguson, 1998:35), an increasing number of theologically conservative American Christian Universities, such as Biola University in California, are offering MA TESOL courses that seek to provide an academically rigorous professional career pathway based on ‘biblically-centred training’ in English Language Teaching for evangelical Christians.

Power

In the context of interpersonal relationships power refers to ‘the ability to affect, to influence, and to change other persons’ (May, 1972:100). As a value-laden activity,

teaching, of any subject, can lead to the oppressive domination of local communities by the religious and political theologies that inform the conduct of teachers. As the 'primary means for communicating ideas and values across cultures' (Prey, 2005:27) language teaching has an embedded potential for teachers intentionally or unintentionally promoting their particular religious beliefs and values to their students (Pennycook and Coutard-Marin, 2003). This is because, unlike other forms of Christian service that may, or may not, afford opportunities for personal witnessing and evangelism, such as famine relief, medical care, engineering and agricultural development, teaching often places the teacher in a position of 'influence and power over student futures' (Wong, 2009:93). In the context of ELT, students' perceived spiritual needs can take precedence over their linguistic needs when teachers use their power to design English lessons that allow them to engage in evangelism. This can be through the direct use of Bible texts, or indirectly through the choice of course materials and activities designed to elicit student interest in Christianity. For example, learning about Western festivals such as Christmas and Easter. This inherent malleability of English lessons is a significant factor, that, combined with the on-going increase in the global demand for English, has contributed to the English language becoming 'the bait for the missionary hook.... for a new brand of Christian evangelical activity that now confronts the world' (Pennycook and Makoni, 2005:141).

The use of ELT for evangelism raises issues related to the use, and potential abuse, of power in the mission of the church that are explored in this thesis.

Transparency

'Creative access' is widely used as a euphemism for covert missionary activity. It embraces all means to obtain legal entry to a country where Christian missionaries are not welcomed, for the primary purpose of evangelisation (Pocock, 2005). For example, engaging in humanitarian relief, business investment, agricultural development and education. In addition to the ethical issue of the appropriateness of teaching English as a means of evangelism, this associated practice of covert evangelism raises the moral issue of the personal integrity of those engaged in Christian evangelism. At what point does it become deceitful to represent oneself

as an English teacher, or the curriculum as promoting English proficiency, when the aim is evangelism?

In *Imperial Troopers and Servants of the Lord* (Edge, 2003), Edge argued that students always have a moral right to know if evangelism is a motivating factor for their teachers. The author's exposure of the deceitfulness of disguising evangelistic intent as English teaching and his call for moral transparency is congruent with this researcher's understanding of Biblical texts calling for Christian integrity and opposition to deceitful practices, such as 2 Corinthians 4:2.

we have renounced the shameful things that one hides; we refuse to practice cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God (2 Cor. 4:2, NRSV).

However, Moreau, in *Introducing World Missions* (2004), justified the practice of covert evangelism as a necessary means to a good end in nation-states and situations where missionary work is illegal or banned. 'Missionaries who want to work in such countries must be creative in the means they utilise for entry and residence' (Moreau et al, 2004: 12).

Similarly, Robison, in *Truth in Teaching English* (2009), presented an argument in support of an ethics of concealment in hostile contexts where Christian missionary activity is prohibited. In such situations a lack of transparency in a teacher's motivation and desired evangelistic outcomes is not to be regarded as a moral failure but rather the virtuous application of 'justifiable prudence' (Robinson, 2009: 256).

The appropriation of ELT as a means to practice covert evangelism raises ethical issues in the mission of the church that are explored in this thesis.

Unqualified 'native-speaker' teachers

Significant factors that contribute to the association of English teaching with Christian evangelism are the seemingly unlimited global demand for English, and the associated privileged access of native-speakers of English as teachers in situations where traditional Christian missionaries are excluded. The scale of the

global demand for English language teachers has given rise to the phenomenon of the employability of the untrained or minimally trained native-speakers of English as recognised teachers in formal classroom settings, at all levels of education from Kindergarten through University in many countries, including South Korea. This has precipitated an increase in the numbers of theologically and pedagogically untrained Christian English teachers serving as missionaries.

Although disputed as discriminatory, the terms 'native-speaker' and 'non-native speaker' are part of the accepted professional ESL discourse that promotes and maintains the belief that in some unique sense the English language belongs to 'native-speakers', that is those who speak English as their birth or first language and 'represent a 'Western culture' from which spring the ideals both of the English language and of English language teaching methodology' (Holliday, 2006:385).

Pennycook, in *The Cultural Politics of English as an International Language* (1994), noted that learning English is not only about learning to speak in another language, but also to some degree, about the cultural way of life of the teacher. In his analysis, he traced how, through the influence of 18th and 19th century Anglican missionary activity, both English literature and the English language became perceived as the 'embodiment of Christian thought' (Pennycook, 1994:101). Of particular interest to this study is his critical challenge of the dominant discourse that teaching English is an intrinsically natural, neutral and beneficial activity (because it is a globally used language, has no influence on the values of people who speak it as a second language, and is always beneficial to the speaker).

Krashen, in *Principles and Practice in Second Language Acquisition* (1982), presented his acquisition-learning hypothesis that adults acquired languages in a similar way that children acquire their first language. One aspect of his theory was that students needed the intuitive correction of pronunciation and grammar errors by a native-speaker of the target language.

Long, in *Native Speaker / non-Native Speaker Conversation* (1983) describes how Krashen's acquisition-learning hypothesis was instrumental in the acceptance of

native-speakers as English teachers for speakers of other languages, and the development of the distinction between ‘native’ and ‘non-native’ speakers, as:

it was widely assumed in language acquisition theory that speech modifications of native-speakers addressing non-native speakers of the target language was necessary (Long, 1983:126).

The impact of Krashen’s theory is still evident today in South Korea where teaching qualifications and experience are not regarded as essential requirements for an English teaching visa, rather it is essential to be a ‘native-speaker’ from either Australia, Canada, New Zealand, South Africa, the United Kingdom, Ireland or the United States.

Issues relating to the professional pedagogic competence and personal integrity of native-speaker evangelical Christians are explored in this thesis.

Summary

Limitations of existing research

Despite the acknowledged importance of these contested issues in TEML the subject continues to suffer from a lack of empirical research. In addition, evangelical responses defending the practice of TEML have often been limited to Christian publications and failed to engage with the wider readership of established academic journals in the field, such as *TESOL Quarterly* and *ELT Journal* (Pennycook and Coutard-Marin, 2003; Varghese and Johnston, 2007; Wong, Kristjánsson and Dörnyei, 2013).

From his personal experience of TEML in South Korea, the researcher became aware that there was also a considerable gap between his understanding and other evangelical native-speaker English teachers’ understandings of the purpose, meaning and ethics of the use of English language teaching in the mission of the Church.

The research methodology

Given the situated nature of the researcher's experience of TEML in South Korea, and recognising that people both attribute meaning to and create meaning from events and their environment, the research sought to address the contested issues in TEML in the context of the English education ministries of STU and the KEHC missionary training centre in South Korea by:

- Observing and interpreting the experiences of native-speaker Christian English teachers in South Korea.
- Observing and interpreting the experiences of Korean students learning and using English in South Korea.

Framework of the thesis

The way the research was undertaken is presented in the following four chapters.

The first chapter consists of a review of the existing literature about the relationship between ELT and evangelical Christian mission. The chapter explores how the global demand for English language teachers provides opportunities for evangelical Christians to engage in ELT as a missionary vocation, evangelical ethics related to the practice of TEML, and secular ethical objections to the way that evangelical Christians appropriate ELT for religious ends.

The second chapter reviews literature about the research methodology that informed how empirical research into the practice of TEML was conducted by the researcher. In particular, how the data collection and data analysis stages of the research were informed by approaches to educational research and practical theology.

The third chapter consists of reports on four case studies that provided the data on which an interpretation of the practice of TEML was based. The case study data were used to create a narrative of the researcher's experience of TEML that facilitated reflection on the practice and promoted further insights into its practice from a range of different Christian perspectives.

The fourth chapter focuses on the application of practical theological frameworks to develop a new theory for the practice of TEMPL to make an original contribution to the future practice of TEMPL. This involved a critical correlation of a number of issues recorded in the case study data with unresolved issues identified in the review of the literature. This chapter includes a proposal for an original theological theory of action for the use of ELT for religious ends by evangelical Christian native-speaker teachers. It concludes with recommendations about the future practice of TEMPL aimed at reducing the conflict between religious and secular ELT professionals that was identified in the review of the existing literature.

CHAPTER ONE: THE LITERATURE REVIEW

Aim

The aim of this chapter is to review literature about the relationship between English Language Teaching (ELT) and evangelical Christian mission and to identify gaps in the existing body of knowledge. By the end of this chapter readers will have been provided with a survey of the literature that formed the basis for the subsequent research and the gap in knowledge that this thesis will fill.

Introduction

The literature review is divided into four sections. First, ideas about how the global demand for English provides a platform for evangelical Christian evangelism are reviewed. Second, as a way to explore the practice of Teaching English as a Missionary Language (TEML), literature about the appropriation of ELT for evangelistic and other religious ends by Christians is reviewed. Third, literature is reviewed about secular academic approaches to ELT pedagogy. Fourth, literature is reviewed about the significance of contextualisation, liberation theology and *missio Dei* theology for the evangelical practise of TEML.

Multiple and correlational sources of knowledge that reflect the multi-disciplinary scope of the review and provide various perspectives on the value and purpose of English language competence within the mission of the Korean Church were reviewed. These included; practical theology, linear theology, ELT pedagogy, reflective practice, and studies of mission in context. Each of these subjects provided alternative ways to consider the practice of TEML.

Part One: The Spread of English in the World

This section of the review considers literature about how the global demand for English provides a platform for evangelical Christian evangelism.

Literature was reviewed about:

- The global demand for learning English

- The use of English as a global language
- The linguistic power of the English language
- Inequalities created by the global use of English

The global demand for English

Crystal, in *The Cambridge Encyclopaedia of the English Language* (1995), traced the initial global spread of English, as the language of a relatively small national population, through the expansion of British colonial power during the 18th and 19th centuries, and the emergence of the United States as the leading economic world power by the late 20th century.

The sustained demand for learning English in the 21st century can, however, no longer be directly attributed to the influence of British and American cultural power, but rather to the effect of globalisation on language (Block and Cameron, 2002) and the related increase in the economic and technological power of English as a linguistic medium for international trade, the internet, and political discourse (Naysmith, 1987; Crystal 2003).

Krachru, in *Standards, Codification and Sociolinguistic Realism* (1985), described a 'Three Circle' framework for the spread of English around the world that remains influential today. It conceptualises the different ways in which the global use of English has developed in terms of three concentric circles, *inner*, *outer* and *expanding* to represent the inexorable spread of English, its patterns of acquisition, and the increased functional use of English as a communication tool across many diverse cultures and languages. The *inner circle* refers to the traditional bases where English is the primary native language. It includes the USA, UK, Ireland, Canada, Australia and New Zealand. The *outer circle* refers to countries, mostly former British or American colonies, where English is recognised as a 'second language' and has an important role in social and political institutions. The *expanding circle* consists of countries that were not colonised by the native English-speaking members of the *inner circle* and English does not function as a second language. These countries recognise the importance of English as an international language for education, trade and travel. Although the framework has been criticised as an overly simplistic classification (Park and Wee, 2009), it

highlights the unique cultural pluralism and linguistic diversity embraced by the global use of English in these terms:

with its diffusion, English ceases to be an exponent of only one culture - the Western Judaeo-Christian culture ... rather, it has become the language of those who use it (Krachu, 1985:20).

For example, in South Korea it is not uncommon to find Korean Buddhism being promoted through public lectures and residential temple stay events conducted in English for the benefit of both foreign tourists and Koreans.

The use of English as a global language

While it helps to avoid simplistic interpretations of the complexity of contemporary English usage (Crystal, 2003), Quirk, in *The English Language in a Global Context* (1985), provides a helpful categorization of the global role and significance of English under the three headings of *native*, *internal* and *external*.

Native refers to the daily use of English by native-speakers within English speaking countries and for communication between native and non-native English speakers. For example, European nationals working in the National Health Service in the UK are required to be sufficiently competent in English in order to communicate with their UK colleagues and patients.

Internal refers to the use of English as a second language, rather than a foreign language, for government administration, broadcasting and education. English functions this way as the official second language in over seventy countries (Crystal, 2003). For example, in India, where Hindi is the official language of government, and hundreds of regional vernaculars are spoken, English has a special status as the most common language used in parliament, the judiciary, national media and education.

External refers to the use of English for communication between non-native speakers. An example of this would be its use by German managers in

communication with Chinese workers in the Volkswagen car plant in Shanghai (Bryson, 1990).

While estimates vary, one consequence of these *internal* and *external* uses of English has been that around 375 million native-speakers of English are now outnumbered by around 750 million non-native speakers and learners (Crystal, 2003) and as Robert Phillipson has noted:

English ... more than any other language, is the language in which the fate of most of the world's millions is decided (Phillipson, 1992: 5).

The commodity value of English

Although it is a commonly held view that we are living in a world in which 'the value associated with the global demand for English has increased exponentially with economic globalisation' (Nunan, 2001:605), the scale of the global demand for English, the history and extent of its spread, and benefits of the phenomenon remain disputed.

Block and Cameron, in *Globalization and Language Teaching* (2002), described the phenomenon of the global demand for English in terms of its perceived value in a *linguistic commodity market*. In their model, languages are treated as economic commodities rather than as symbols of ethnic or national identity. Thus the commercial value of a language can be valued relative to other languages. For example, as an international commodity, English has more value than Korean (Block and Cameron, 2002:7).

White, in *Managing Innovation* (1987), recognised that the commodity value attributed to English has contributed to the emergence and growth of English Language Teaching (ELT) as a popular and profitable service industry.

ELT is a service industry, supplying people with a service –English language teaching – and a commodity – the English language (White, 1987:211).

For example, the ELT industry in the UK is worth over £2 billion annually and projected to raise to £3 billion by 2020 (British Council, 2013:14), and in South Korea ELT related sales of goods and services exceeds £10 billion annually (Jeon, 2006).

The linguistic power of English

A key generalization from applied linguistics research is that, 'power and inequality ... are central to teaching and learning' (Tollefson, 1995: ix). One consequence of this is that the global demand for English has given native-speakers a measure of linguistic power, based on their greater fluency and comprehension, over those who have to learn it as a second language (Crystal 2003). Within the practice of ELT the linguistic power of native-speakers is evident in the greater employment opportunities that untrained and unqualified native-speaker English teachers often enjoy over professionally trained and qualified non-native speaker English teachers (Canagarajah, 1999a).

Tollefson, in *Power and Inequality in Language Education* (1995), identified two ways that power operates in language teaching situations. One way he highlights as *discourse power* in encounters between two unequal individuals, that is, the ability to control the encounter. The other way is characterized as *ideological power*, that is, 'the ability to project one's own beliefs and practices as universal and common-sense' (Tollefson, 1995:2).

The combination of the linguistic power of English and the operation of power in language teaching situations are fundamental factors underlying the ability of English native-speaker Christians to use ELT for religious ends, such as evangelism, both inside and outside the classroom. It empowers them to do this by enabling them to present themselves as English teachers and also to control classroom discourse in a way that projects their religious beliefs and practices. The extent to which the commodity value and linguistic power of English is a factor in the practice of TEMPL is considered in each of the case studies.

Inequality

Phillipson, in *Linguistic Imperialism* (1992), argued that native-speakers of English ought to resist the temptation to profit from the employment opportunities

afforded by the global demand for English. He contended that the promotion of English maintains and contributes to global inequalities in the distribution of social, cultural, and economic capital that benefits those who are proficient in English and marginalises those who are not. In effect, making the rich richer, and the poor, poorer. His analysis poses moral and ethical challenges for the practice of TEML that are addressed in this study. Notwithstanding Phillipson's critique of the ELT enterprise, globalisation remains a fact of life that cannot be ignored. In the absence of a plausible substitute there is no reason to believe that the world will choose an alternative global language to English (Giddens 2000; Quirk, 1985; Graddol, 1997).

Summary of research issues identified

This review of the literature on the global demand for English identified a number of unresolved and controversial issues related to the continuing spread of English throughout the world. These included:

- The extent to which Krachu's assertion that English has become the language of those who use it rather than 'the expression of the Western Judaeo-Christian culture' (Krachu, 1985:20) was explored. Each of the case studies recorded in chapter 3 reflect on the extent to which English was associated with expressions of Western Judeo-Christian culture. For example, case No. 3 looks at how American missionaries intentionally associated English with Western Judeo-Christian culture as part of an evangelistic strategy to introduce discourse about Jesus Christ into their ELT classrooms
- The reality that, although the majority of global English communication involves non-native speakers, the linguistic power of English confers privilege on the relatively small number of native-speakers. For example, case No. 1 considers the relationship between the linguistic power of unqualified native-speaker English teachers and the apparent acceptance of the English native-speakers interpretation and application of Biblical texts by Korean students.

- The extent to which the high commodity value of English distorts, prejudices, or supports missionary activity. For example, case No. 2, considers the extent to which the availability of a globally competitive salary in South Korea for English teachers influenced the decision of native-speaker English teachers to teach in South Korea.

Part Two: Evangelicalism and the practice of TEML

This part of the review considers literature on the nature of evangelicalism with particular reference to evangelical understandings of the Bible and the necessity of personal saving faith in Jesus Christ.

Literature was reviewed about:

- The defining priorities of the modern evangelical movement.
- The relevance of evangelical priorities to the research.

Evangelicalism

S. Brown, in *Providence and Empire 1815-1914* (2008), has traced the emergence of the modern evangelical movement as a distinct Christian tradition to the 18th century promotion of emotive evangelical piety through the itinerant preaching of evangelical Anglicans, such as, Howell Harris, George Whitefield, and Charles and John Wesley. The resulting resurgence of vital evangelical religion throughout the North Atlantic world was characterized by an intensely personal and emotional conviction of sin that stressed the importance of an individual's belief that:

only by accepting Jesus Christ as one's personal saviour by truly believing that Christ had atoned for the sins of humankind by his crucifixion on the cross could people hope to be saved from the everlasting torment of hell and to know the eternal bliss of heaven (Brown, 2008:22).

Warner, in *Reinventing English Evangelicalism* (2007), noted that the strongly individualistic character of evangelicalism marked a development in the promotion of religion as a matter of both personal choice and personal

responsibility, as opposed to its historical use as an established mark of cultural or ethnic identity within British society.

Bebbington, in *Evangelicalism in Modern Britain* (1989), described the characteristics of evangelical religion within the Protestant Christian tradition in early 18th century Britain in terms of a quadrilateral of priorities:

conversionism, the belief that lives need to be changed; *activism*, the expression of the gospel in effort; *Biblicism*, a particular regard for the Bible; and ...
crucicentrism, a stress on the sacrifice of Christ on the cross (Bebbington, 1989:3).

Bebbington stressed the relative prominence of each of these priorities while also recognizing that the main focus, between the four priorities, had shifted over time from an initial stress on conversion and the cross during the 18th century, to a focus on the prominence of the Bible and the expansion of evangelistic activism in the 19th century. He concluded that these shifts within evangelicalism have led to the presence in the 20th century of many culturally diverse expressions that defy a single unifying definition.

The enduring value of Bebbington's analysis is reflected by McGrath's recognition, in *Christian Theology* (2006), that evangelicalism 'now rests upon a cluster of four assumptions'. These correlate with the four priorities identified by Bebbington (1989); namely, the authority and sufficiency of Scripture (Biblicism); the uniqueness of redemption through the death of Christ on the cross (Crucicentrism), the need for personal conversion (Conversionism) and the necessity, propriety, and urgency of evangelism (Activism) (McGrath, 2006:80).

Noll, in *The Scandal of the Evangelical Mind* (1994), observed that while there is nothing uniquely evangelical in the orthodox Christian beliefs described by Bebbington (1989), Bebbington's quadrilateral of evangelical priorities has come to be regarded as one of the most useful general definitions of the phenomenon of evangelical Christianity. However, Noll was critical of how the prominence of individual choice within evangelical religion had contributed to its fragmented and sectarian nature. He attributed this to the 'lengthened shadows of individuals' ...

namely, ... 'public speakers whose influence rested on their ability to communicate a simple message to a broad audience', such as Charles Finney, D.L. Moody, Billy Graham, John Stott and Martyn Lloyd-Jones (Noll 1994: 61-62). His assessment was that 'evangelical impulses never, by themselves, yield cohesive, easily defined groups of Christians' (Noll, 1994:8). He cautioned that:

all discussions of evangelicalism are always both descriptions of the way things really are as well as efforts within our own minds to provide some order for a multifaceted, complex set of impulses and organisations (Noll, 1994:8).

Stackhouse, in *Evangelical Futures* (2000), stressed the necessity of a trans-denominational element as a further essential characteristic of the modern evangelical movement in which 'evangelical' can be as vague a notion as 'anything to do with the gospel' (Stackhouse, 2000:41).

evangelicals bestow upon Bebbington's quadrilateral a distinctive centrality and are willing to make a common cause with all Protestants who share these convictions, irrespective of denomination (Stackhouse, 2000:19).

Grenz, in *Renewing the Center* (2000b), focused on evangelicalism as a theological phenomenon. In his analysis, he differentiated between the 18th century emphasis on a personal conversion experience; the development of an over-riding emphasis on the authority of an inerrant Bible in the late 19th and early 20th century; and the 21st century emergence of a mosaic of beliefs at the heart of the evangelical community that seek to reflect and articulate the significance of spiritual experiences and traditions within particular cultural contexts.

In the context of the limited amount of empirical research that has been conducted into the practice of TEML, Varghese and Johnston, in *Evangelical Christians and English Language Teaching* (2007), investigated the relationship between the religious beliefs of evangelical English language teachers and their classroom practices. They concluded that each of Bebbington's four priorities 'played key roles in the lives of the participants' (Varghese and Johnston, 2007:17), and that the participants frequently sought to convert their students by stressing the importance of Jesus Christ and the Bible during ELT classroom lessons.

The researcher, while recognising evangelicalism as a distinct trans-denominational movement within Protestant expressions of Christianity (Stackhouse, 2000), opted to use Bebbington's (1989) widely accepted framework of four evangelical priorities in order that the data could be readily compared with the existing empirical data provided by Varghese and Johnston (2007). The degree to which Bebbington's (1989) four evangelical priorities related to the participants' perspectives on missionary work and on the relationship between faith and English language teaching (ELT) was explored within, and compared across, the case studies. However, the imprecision of the range of individual understandings of what it means to be an evangelical Christian put it beyond the scope of this study to explore the doctrinal and political differences between the diverse forms of evangelical Christianity encountered. Consequently, the researcher accepted the authenticity of the participants' self-identification as evangelical Christians and orientated the primary data collection methods to uncovering the way that their individual Christian identity influenced how and why they taught English.

Conversionism

Bloesch, in *The Evangelical Dictionary of Theology* (1984), discusses the diverse understandings of conversion that exist within various Christian traditions. He notes that within evangelical traditions conversion came to be associated with a 'crisis experience' that marks the beginning of a new life in Christ (Bloesch, 1984:272-273).

Wolfe, in *God and Greater Britain. Religion and National Life in Britain and Ireland 1843-1945* (1994), described the normative features of an evangelical crisis conversion in terms of an emotional experience:

an acute sense of sinfulness gave way to an equally intense experience of forgiveness and of personal encounter with Christ. Converts might fear hell and judgment but their deepest emotion was positive realisation of the love of Christ (Wolfe, 1994:21).

However, Bosch, in *Transforming Mission* (1991), notes that the phenomenon of a crisis conversion experience is a typically Western one. Following Stendahl (1976), Bosch traced its origins to the 'introspective conscience' of penetrating self-examination coupled with a desire to acquire the certainty of salvation that was described in Augustine's description of his conversion in his *Confessions*. He considered that the practice gained prominence in Protestantism following the crisis conversion experience of Martin Luther (Bosch, 1991:125).

Noll's (1994) observation that salvation through faith in the finished work of Christ on the cross is not necessarily defined by a point in time, or a crisis experience, but in a life committed to God 'from the beginning of faith until death' (Noll, 1994:244) serves as a caution against advocating the necessity of an emotional crisis-type experience and also against the reductionism of culturally stereotyping such an experience as "Western'.

Likewise, Stackhouse, in *Evangelical Futures* (2000), emphasized that, to be considered an evangelical, each individual person needed to have both a testimony of a unique emotional experience of conversion and a cognitive acceptance of Christian doctrine. He described the evangelical conversion as an experience of the renewing power of the Holy Spirit accompanied by a new and on-going desire to live in obedience to the teachings of Christ, as preparation for a blessed eternity with God (2000:41-42). While acknowledging that evangelicals disagree on the strength of emotion and level of awareness involved in conversion, he maintained that:

conversion is the correct way to describe God's work of salvation in each Christian and as a reality to be experienced, not merely affirmed (Stackhouse, 2000:41).

The significance of the evangelical association of conversion with both a personal experience and with obedience to the Bible is explored in the case studies from the perspectives of evangelical English teachers, and Christian and non-Christian students. Korean understandings of evangelical conversion are also explored in case Nos. 1, 3 and 4.

Activism

Activism refers to the public promotion of both social and spiritual values (Bebbington, 1989). This takes many forms, for example in the promotion of sacraments, worship, ethics, welfare, and theology. Within the evangelical tradition, the primary focus of activism has been on activities that could facilitate or promote the conversion of non-believers as:

Evangelicals can not be evangelicals without endorsing the importance of evangelism (Stackhouse, 2000:54).

The International Congress on World Evangelization (1974) was an international gathering of evangelical theologians and church leaders from over 150 countries that met in Lausanne to discuss the unfinished task of world evangelisation. The Congress developed 'The Lausanne Covenant' as a basis for evangelical unity in the pursuit of world evangelisation. Section 4 of the Lausanne Covenant described the active nature of evangelism as:

the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and to be reconciled to God (The Lausanne Movement: Lausanne Covenant 1974, Section 4).

Burke, in *The New Dictionary of Christian Ethics and Pastoral Theology*, drew an important distinction between Christian evangelism and religious proselytism.

while proselytism is the recruiting activity of any religious group, and proselyte could describe a convert to anything, evangelism is a uniquely Christian activity, communicating the story of Jesus and its implications for the world. Evangelism is one of the distinguishing features of evangelical Christian theology (Burke, 1995:360-361).

The primary motivation for evangelical engagement in evangelism is given in the introduction to the Lausanne Covenant as obedience to 'Christ's commission to proclaim the gospel to all mankind and to make disciples of every nation' (Lausanne Covenant, Introduction, 1974). Christ's commission refers to the text of

Matthew 28:18-20. This is commonly called 'The Great Commission' and is often cited as 'the marching order for the church' (Engel and Dyrness, 2000:20).

and Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age' (Matthew 28:18-20, NRSV).

Moreau, Corwin and McGee, in *Introducing World Missions* (2004), noted that, this passage of Scripture from Matthew 28, was first used as a motivation for world evangelisation by William Carey in 1792, in his booklet *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*. 'It was Carey's thinking on the Great Commission ... that launched what eventually became today's missionary societies and agencies' (Moreau, 2004:43).

Bosch, in *Transforming Mission* (1991) describes how the wellbeing of individuals has featured throughout the 18th and 19th centuries of Christian missionary activity. However, this often resulted in an 'attenuated definition of salvation' that took the form of an 'external' emphasis on 'the care of the sick, the poor, orphans, and other victims of society, as well as in respect of education, agricultural instruction, and the like' in order to 'dispose people favourably toward the work of the *real* missionary, namely, the one who proclaimed God's word about eternal salvation' (Bosch, 1991:394-5).

McGavran, in *Missions at the Crossroads* (1932), reflected on the extent to which the command 'to make the gospel known to all peoples with the purpose of bringing them to faith in Christ' related to other missionary activities, such as establishing schools and medical clinics. His conclusion that 'a living vital relationship to God Incarnate is of primary importance, learning English (or any other matter) is of lesser importance' (McGavran, 1932:13) reflects the 'attenuated definition of salvation' described by Bosch (Bosch, 1991:394-395) and which still resonates with the contemporary evangelical attitude towards the use of English language teaching as a means to achieve religious ends, such as evangelism.

Engel and Dyrness, in *Changing the Mind of Missions* (2000), discussed a number of consequences of the evangelical appeal to Matthew 28:18-20 as a basis for evangelistic activity. One was the tendency among evangelicals to evaluate the progress of the church towards completing the 'Great Commission' in terms of 'communicating a set of biblical propositions to a maximum number of people and declaring them as "reached" once this takes place' (Engel and Dyrness, 2000:21). Another was the belief that the power and the authority for mission comes exclusively from the risen Christ who commands his church to make disciples throughout the world. From an evangelical perspective, defined in this way, all economic, political and social powers and authorities assume a lesser importance relative to this divine command. The strength of this belief is one of the driving forces in the evangelical use of English teaching as a vehicle for 'covert' evangelism in countries that prohibit Christian missionary activity.

In this study, the extent to which individual Christians take personal responsibility for the completion of the Great Commission through the use of English teaching for evangelistic activity was explored. For example, case Nos. 1, 3 and 4 look at the significance attributed to individual conversion experiences, and the extent to which the imperatives in Matthew 28:18-20 to make disciples, baptise and teach obedience to Christ were pursued by the participants.

One of the most significant, yet subjective, areas of Christian involvement in ELT is that belief that one has been personally called by God to use English teaching as a means of engaging in evangelistic missionary activity to un-reached people groups, often in a specific country or situation. Dörnyei, in *The English Language and the Word of God* (2009), attributes this sense of call to the way the reference to 'nations' in the 'Great Commission' has been used to stir a sense of call to travel overseas to foreign countries with the gospel message. This requires an 'interface' with the host country, that is, 'a way of entering the society and immersing into it'. Professional work, such as English teaching, is 'a widely available way to interface and so provide benefit to the host country and income for the missionary' (Dörnyei, 2009:155). In evangelical Biblical parlance, this process of 'interfacing' is commonly referred to as 'tentmaking' after the example of the Apostle Paul in Acts 18:3-4.

and because he was of the same trade, he stayed with them, and they worked together - by trade they were tentmakers. Every Sabbath he would argue in the synagogue and would try to convince Jews and Greeks (Acts 18:3-4, NRSV).

Hamilton, in *Planning for Success* (1962), described a tentmaker as:

a tentmaker is a Christian who works in a cross-cultural situation, is recognized as something other than a 'religious professional', and yet, in terms of his or her commitment, calling, motivation, and training is a 'missionary' in every way (Hamilton, 1996:2).

Price, in *The Tentmaker's Mandate* (1997), associated tentmaking as an exclusively evangelical vocation. Reflecting the evangelical appeal to the Bible as the definitive guide to Christian practice, he asserted that, 'every tentmaker has personally experienced deliverance (from sin), reconciliation and new life in Christ through the cross'. Therefore, in the same way as Paul and Barnabas were directed by the Holy Spirit to leave Antioch to go to the Gentiles (Acts 13:1-4), 'so every tentmaker is specifically called and directed'. Consequently, for Price tentmaking is 'a valid and biblically authenticated form of cross cultural outreach urgently needed in our world today' (Price, 1997:107-108).

Pocock, in *The Changing Face of World Missions* (2005), gave five reasons for the contemporary popularity of 'tentmaking' activities among evangelical Christians as a means to 'take the gospel to people who live where vocational missionaries are not allowed or well received' (2005:211). These were in order to gain privileged access to a country with an English teaching visa, to provide an acceptable public reason to be in a country, to garner respect for earning one's own way rather than living off charity, to create opportunities to develop interpersonal relationships as a pretext for evangelism, and as a platform to display professional integrity (Pocock, 2005:235-240).

Of particular significance for this study are the ethical issues raised by Edge's critique of how Christians disguise their evangelistic motives for teaching English. For example, is it ethical to conceal the evangelistic purpose of ELT? Clearly, the

use of Acts 18:3-4 as a proof text for contemporary evangelical 'tentmaking' activities, such as ELT, ignores the transparent way that Paul sought to persuade groups of people to believe that Jesus was the Messiah, in the public and religious setting of the synagogue, and seeks to avoid the persecution that Paul suffered as a consequence at Iconium (Acts 18:6) and eventually also in Corinth (Acts 18:6).

This study explored the significance of the factors driving evangelical activism for the participants to engage in the field of ELT. For example, case No. 3 considers the way that faith in God's call to teach informed the choices of native-speakers and compares this with the significance attributed to being able to use English by the Korean missionary candidates.

Biblicism

Evangelicals commonly view the Bible as a library of historically 'timeless truths' (Bebbington 1989:4) and divine commands with 'unchangeable meanings' (Kaiser, 1981:24). Consequently, within the evangelical Christian movement, salvation is often equated with an individual's convictions about the truthfulness of a set of propositions about God that are based on commonly accepted interpretations and applications of Biblical texts (Gruder, 1999). Characteristically this 'places the priority of the Word and Act of God over the faith, response, or experience of men' (Ramm, 1973:13). The use of word studies and proof texts to convey biblical truth (Noll, 1994) are typical outcomes that reflect the priority of Biblicism. For example, the use of Acts 18:3-4 to advocate the contemporary evangelical activity of 'tentmaking'.

Within the context of the evangelical practice of TEMPL, inspiring Biblical narratives are commonly used as lesson material to develop students' English comprehension and vocabulary (Malley, 2004).

Noll, in *The Scandal of the Evangelical Mind* (1994), traced this evangelical attachment to the Bible as a source of objective truth to the influence of the Enlightenment. He argued that this inevitably led to the development of an evangelical apologetic in which 'rigorous empiricism became the standard for justifying belief in God, revelation and the Trinity' (Noll, 1994: 91).

Harris, in *Fundamentalism and Evangelicals* (1998), was critical of the way that evangelical belief in the inerrancy and the perspicuity of Scripture can conflate trust with intellectual submission in the way that it identifies the gospel with belief in a set of Bible-based doctrines rather than faith in Christ. However, not all evangelical Christians subscribe to the notion that Biblical inerrancy is immune from human reason. For example, Grenz, in *Articulating the Christian Belief-Mosaic* (2000), proposed an alternative evangelical theological method that 'proceeds non-foundationally and in so doing takes seriously the postmodern condition characterized by the move away from both realism and the metanarrative' (Grenz, 2000:119). This sought to acknowledge the role that communities and tradition play in shaping conceptions of rationality by treating Christian theology as 'an activity of the community that gathers around Jesus the Christ' (Grenz, 2000:121). This understanding prioritises the evangelical characteristic of conversionism over Biblicism, by the telling of personal narratives of faith encounters with the God of the Bible, through Jesus Christ, by the Holy Spirit who speaks through the words of the Bible.

Crucicentrism

Crucicentrism generally refers to the priority given to the centrality of Christ as mediator of the relationship between God and humankind, and of his cross as the basis of forgiveness and justification (Packer, 2000). Within the evangelical movement there are divergent understandings of the doctrine of atonement and the importance attributed to this priority. Case Nos. 1, 3 and 4 look at the significance of the 'cross of Christ' to Korean students and their American teachers.

Summary of research issues identified

The review of the literature on evangelicalism and ELT has noted, firstly, the significance of individualism, both in the relative importance attached to the characteristics of conversionism, activism, Biblicism and crucicentrism (Bebbington, 1989). Secondly, it reveals the way that evangelical Christians assume personal responsibility for Great Commission and defend the covert use of ELT as a 'a valid and biblically authenticated form of cross cultural outreach' (Price, 1997:107-108).

In addition, a number of issues related to the practice of TEMPL were identified. These included:

- How the Western cultural emphasis within evangelicalism upon an individual's freedom to choose and practice a religion independently of cultural or ethnic identity contributes to the promotion of religion as a matter of individual choice and responsibility.
- How the evangelical priorities of conversionism, activism, Biblicism and crucicentrism contribute to the motivation of evangelical Christians to use ELT as a tool for evangelism.
- How evangelical Christians regard their personal understandings of the Bible, the death of Christ and conversion as normative and essential for the salvation of others.
- How evangelicals defend the public promotion of social and spiritual values by appealing to the divine authority of the commands of Christ recorded in the Bible.
- How evangelicals associate their use of English teaching as a professional vocation with a personal sense of divine calling as Christian missionaries.

Part Three: ELT pedagogy and the practice of TEMPL

This section of the review considers literature which discusses the practice of ELT (separate from evangelistic ambition) and ethical objections to the evangelical appropriation of ELT for religious ends.

Literature was reviewed about:

- Secular objections to TEMPL
- Evangelical responses to secular objections

- Ethical accountability and responsibility

Linguistic imperialism

Phillipson, in *Linguistic Imperialism* (1992), addressed the question of who benefits most from the global demand for English. Recognising that a country's language policy and educational policy inevitably reflect social pressures and government decisions, he discussed how 'the dominance of English causes structural and cultural inequalities between English and other languages' (Phillipson, 1992:47). By applying Galtung's (1986) distinction between a dominant *Centre* and dominated *Peripheries*, to the arena of English language teaching, he raised the ethical issue for English teachers of who gains and who suffers by virtue of their teaching. He asserted that, 'most of the benefits and spin-offs of this relationship accrue to the Centre, while the Periphery remains in a dependent situation' (Phillipson, 1992:57). Politically, he saw the English language as a threat to the survival of many indigenous languages in terms of a neo-colonial narrative, 'whereas once Britannia ruled the waves, now it is English which rules them' (Phillipson, 1992:1). At the level of individual English teachers, he concluded that even if they were unaware of their role as agents of linguistic and cultural imperialism, they remained morally accountable for the oppressive as well as the liberating effects of the use of English in the world. This correlates with Pennycook's (1994) view that individuals are constrained by social, historical, cultural and political relationships, and challenges the dominant discourse that English is always neutral, natural and beneficial. For example, the high commodity value of English, especially in government and education, primarily serves the political and commercial interests of powerful Western countries like the USA and the UK.

Phillipson's (1992) attempt to address the political inequalities within ELT has been criticized for its cultural overgeneralization (Holliday, 2005), and for overstating the role of English teachers in the promotion of neo-colonialism (Rajagopalan, 1999). For example, Rajagopalan, in *Of EFL Teachers, Conscience and Cowardice* (1999), accepted Phillipson's (1992) contention that the global spread of English was jeopardizing the survival of minority languages and cultures. However, he attributed this to the intrinsic power inequalities in human

relationships that lie behind the global demand for English. Likewise, Canagarajah's (1999b) criticism of the orientation to domination in Phillipson's (1992) construction of linguistic imperialism in *Of EFL Teachers, Awareness and Agency* (1999b). Canagarajah highlighted how 'people are not always passive or blind to be converted heart and soul to new discourses' and often filter dominant discourses (Canagarajah, 1999b:207) in ways that can appear to be accepting. For example, by paying lip-service to the opinions of teachers. Case Nos. 1, 2 and 4 look at the extent to which the Korean students accepted or mediated these issues and the values and traditions of their evangelical American native-speaker teachers.

Cultural hegemony

Edge, in *Imperial Troopers and Servants of the Lord* (2003), described how, following the American led invasion of Iraq in 2003, he became engaged in the politics of how English was being promoted and taught in Iraq as part of the American government's post-war reconstruction agenda. His concerns focused on the ethical issues associated with linguistic hegemony, and covert Christian evangelism. He defined hegemony as:

a relationship based not on explicit coercion but on established power and the consent of the majority to go along with the arrangements that flow from that power because of the rewards that the majority receive (Edge, 2003:702-3).

Edge contended that the worldwide demand for English was driven by the 'hegemonic status of the United States across many domains of human life, including the occupational, commercial, and cultural' (Edge, 2003:702). Thus, people learned English because it was in their best interests. Following the invasion of Iraq, however, Edge perceived an overt alliance between English language teaching providers and the Western forces controlling the post-war reconstruction of Iraq that had caused people to learn English because the dominance of English speaking nations was being imposed upon them by force. This led him to describe English language teachers who worked in support of the Western agenda in post-war Iraq 'as a second wave of imperial troopers' (Edge, 2003:703). While Edge may have overstressed the role of English teachers as an instrumental force in the dominance of English as a global language, the opportunities afforded for Christians to engage in ELT as a consequence of the

economic, military and cultural power of English speaking nations raises the same concerns previously highlighted by Phillipson (1992). For example: Does evangelical Christian involvement in ELT unsettle or reinforce relationships of coercion and domination? Does it empower the powerless? Does it tend to bring the marginalised towards the centre or does it marginalise them further? (Messer, 2007). The wider significance of the hegemonic power of English is considered in the following section of the review in the context of power relationships in mission.

Covert evangelism

In addition to the issue of hegemony and English language teaching, Edge (2003) questioned the ethical validity of some teachers' use of ELT 'as a covert launching pad for their efforts at religious conversion' (Edge, 2003:703). His critique focused on the widespread evangelical appropriation of ELT as a pretext to be in a country for the purpose of evangelisation. In his discussion of the practice, Edge accepted the legitimacy of seeking to persuade others of the merits of one's religious beliefs and values. The issue he identified was the lack of evangelical teachers' transparency regarding their motivation for teaching English. He proposed transparency as an ethical basis for teaching that made teachers accountable and opened them to be challenged about their faith, and its impact on their pedagogic practice, by their students and peers. Regarding the use of English teaching for religious ends, he argued that, 'these people have a moral duty to make that instrumental goal and means relationship absolutely explicit at all stages of their work' (Edge, 2003:704).

The alternative, from his perspective, was that evangelical English teachers were content to afford students language learning purposes 'a secondary status in relation to their own ... religious agendas' (Edge, 2003:707), through the use of deception and manipulation.

Edge's (2003) appeal for transparency correlates with Martin's (1999) model for a visible pedagogy, in which, 'classroom practices and pedagogy should be made visible and should aim to enable students to create discourses appropriate for

communities of practice' (J. Martin 1999, cited in Mahboob and Tilakaratna 2012:12).

Missionary Pedagogy

Pennycook and Coutard-Marin, in *Teaching English as a Missionary Language* (2003), surveyed the practice of 'missionary pedagogy' in the context of teaching English as a means of converting others to the Christian faith. Their analysis shared Edge's (2003) concerns about the consequences of the cultural politics involved and issues of trust and transparency. They spanned the spectrum of evangelical approaches to the appropriation of ELT for evangelism. These ranged from 'the offer of free English classes to lure potential English language students off the street and into missionary English classes, to an invitation for teachers to share their knowledge of English as a ministry to the poor' (Pennycook and Coutand-Marin, 2003:337). In their discussion they described two approaches to the Christian practice of teaching of English for religious ends, namely the *Christian evangelical position* and the *Christian service position*.

The *Christian evangelical position* was exclusively identified with the promotion of a Capitalist-Christian prosperity gospel and political acquiescence to the authority of state government' (2003:342). Following Haynes (1996), they identified the 'gospel of prosperity' with an 'American-promoted' doctrine that emphasised 'the righteousness of wealth and capitalist accumulation' (Haynes, 1996:226). Given the association of English with improved access to global economic opportunities, they saw 'an unholy alliance between English, capital and Christianity' (Pennycook and Coutand-Marin, 2003:344). Applying Bourdieu's (1992) contention that the power of language derives in large measure from the social power of the speaker, they concluded that an evangelical prosperity argument suggests that it is 'participation in global capitalism that evinces a Christian way of life' (Pennycook and Coutand-Marin, 2003:344). Citing Haynes (1996), they summarized the salient features of such a 'gospel of prosperity' as a belief that:

it is only right and proper – indeed it is God's will, that those who deserve it achieve earthly prosperity. Poverty, illness, poor health, and other misfortunes are sure signs of sin, of a true lack of Christian commitment (Haynes, 1996:225, cited in Pennycook and Coutand-Marin, 2003; 343).

The *Christian service position* they described reflected an alternative understanding of English teaching as missionary work in itself. Drawing on Snow (2001), they described how the approach seeks to promote high quality English teaching as a means to the end of displaying the love of God to students in and through the life of the teacher. This may or may not influence students to accept the Christian faith. Significantly, this alternative approach rejects the theology of a 'gospel of prosperity' and acknowledges the ethical concerns raised by Edge (2003) surrounding issues of transparency and trust. However, Pennycook and Coutard-Marín (2003) remained sceptical about the promotion of inequality of opportunity that they regarded as embedded in all English teaching and voiced their concern that 'once ELT becomes constructed in itself as a form of Christian service, it is also too easy for the promotion of ELT to be driven by missionary fervour rather than educational need' (Pennycook and Coutard-Marín, 2003: 348).

Despite their objection to the missionary pedagogy of the Christian approaches they described, Pennycook and Coutard-Marín (2003) accepted the necessity of ELT on the basis that to deny people access to English would only exacerbate the present inequalities to which they were opposed. However, they concluded that Christianity as a dominant Western discourse should be opposed, rather than promoted or tolerated, in the practice of ELT. Their alternative proposal advocated a secular vision for a situated ethics of ELT based on a critical pedagogical commitment to three main issues. The first was a concern with disparity, in particular with overcoming inequalities in access to English language learning opportunities. The second was a concern with how to include and engage with social and cultural difference. The third was a concern with a desire to creating liberating possibilities for students (Pennycook and Coutard-Marín, 2003: 350-351).

Evangelical responses

Moreau, Corwin and McGee, in *Introducing World Missions* (2004), contended that there are considerably more theological themes and visions of mission than the two guiding themes of 'prosperity' and 'service' that were used by Pennycook and Coutard-Marín (2003) as the basis for their criticism of missionary pedagogy. For example, drawing on the Christologically focused mission theologies of Bosch (1991) and Shenk (1999) they proposed an evangelical matrix of six motifs of

related and recurring ideas that reinforce the central theme of mission as an activity of God, that is rooted in evangelism, namely the Kingdom of God, Jesus, the Holy Spirit, the Church, Shalom and the return of Jesus.

The motif of the Kingdom of God is described paradoxically as 'God's very reign but works in hidden ways ... It represents an attitude towards life that puts God first in all that Christians do, such as, acts of justice performed in the name of Christ' (Moreau, Corwin and McGee, 2004:81).

The motif of Jesus, forms the central focus of the Christian faith in which God's 'ultimate concern for the entire world is demonstrated in the Great Commission ... calling all people to faith in himself and obedience to his teachings' (Moreau, Corwin and McGee, 2004:81).

The motif of the Holy Spirit, focuses on the person of the Holy Spirit as 'the agent who empowers Christians for mission makes mission work possible for the church' (Moreau, Corwin and McGee, 2004:82). For example, it is the Holy Spirit who 'convicts those in the world of sin, *and* empowers Christ's followers to witness and acts as the agent of change in the lives of those who have committed themselves to following Christ' (Moreau, Corwin and McGee, 2004:83).

The motif of the Church focuses on the purposes of the church, as a community of believers in Jesus Christ, in relation to the world. This entails calling people to repentance towards God and faith in the Lord Jesus Christ and living as 'a sign of the reality of the kingdom of God' (Moreau, Corwin and McGee, 2004:84).

The motif of Shalom relates to personal freedom from the power of sin that confers a sense of personal and community wholeness, and is holistically concerned with not only spiritual salvation, but also with physical healing, psychological wellbeing and issues of social justice.

The motif return of Jesus presents a vision that determines responsibilities in the present. In particular, 'the Christian's personal involvement in evangelism is an

indication that he or she takes seriously both God's concern for humankind' (2004:85).

Moreau, Corwin and McGee's (2004) use of theological motifs provides a framework for understanding the nature and purpose of evangelism that is more capable of being reconciled with the ethical concerns raised against the practice of TEMPL by Pennycook and Coutard-Marin (2003). For example, case No. 4 looks at the way in which power is exercised through the collaborative engagement with students as co-learners (Wells, 1999) in ways that seek to promote, the worship of God, the proclamation of God's justice, and ethical social change.

In respect of their description of the *Christian evangelical position*, Pennycook and Coutard-Marin (2003) have been challenged for their reductionist stereotyping of all evangelicals as being wedded to wealth creation and the promotion of American-Capitalism (Varghese, 2009). The association of Christianity with this type of prosperity gospel is widely regarded by many evangelicals as a false gospel that confuses living for the kingdom of God with living the American dream (Mohler, 2009; Piper, 2007; MacArthur, 1992). An example of this might be Piper's statement that: 'the heart of true biblical missions is the willingness to die to the cravings that prosperity preachers exploit' (Piper, 2007:1). However, others such as Byler, in *Confronting the Empire: Language Teachers as Charitable Guests* (2009), accept that many American Christians believe that 'capitalism is simply the essential mode of human life that corresponds to religious truth' (Clapp, 1983:27, cited in Byler, 2009:125).

Vocation

Snow, in *English Teaching as Christian Mission* (2001), explored ways in which English teaching could be undertaken as a Christian vocation 'as opposed to a useful but ultimately secular service' (Snow, 2001:16). He started with the idea that mission is 'not an activity undertaken by individual Christians on their own initiative. Rather it is "*missio Dei*" – the mission of God'. Citing Shenk (1993), Snow posits an understanding of *missio Dei* as 'an activity initiated by God in which the church participates' (Snow, 2001:26). Viewing the church as 'the body of Christ on earth' and the role of Christians as 'ambassadors of God and the church' (Snow,

2001:27), Snow correlated his understanding of Christian mission with Bosch's paradigm of mission as *missio Dei* (Bosch, 1991) in which 'to participate in mission is to participate in the movement of God's love toward people, since God is a fountain of sending love' (Bosch, 1991:390).

As ambassadors of God and the church, Snow cautions against teachers using the power of their social position to coerce students toward a profession of faith. Citing 2 Corinthians 12:10, he contends that Christian English teachers ought to follow the example of Paul and revel in their weakness rather than relying on the unequal power relationship with their students to promote the gospel. This entails Christian English teachers voluntarily limiting themselves to the exercise of power by appeal to the example of how their faith informs their pedagogy and their commitment to their students educational needs.

God's way seems to be one of offering the gospel to people rather than relying on worldly power to force them to accept it (Snow, 2001:76).

Consequently, Snow proposed four ways that Christian English teachers might have a 'special role to play in the body of Christ and the mission of God' (Snow, 2006:27). These were: witness, through life and work, ministry to the needs of students, service to the disadvantaged, and promoting better intercultural understanding. Each of these approaches emphasised how Christians could demonstrate God's love through a combination of personal integrity, diligent attention to student needs, transparency regarding religious beliefs and motives, empathy, and compassion. For example, citing Stott's (1975) analysis of the ministry of Christ in Luke's Gospel, Snow contends that Christian English teachers ought to take the ministry of Christ to the poor and disadvantaged as a model for their own practice by paying 'special attention to the needs of those who are poor, outcast, and otherwise disadvantaged' (Snow, 2006:107). In this way evangelical teachers could work to improve the ability of people to access wealth through commercial opportunities in areas such as translation services, tourism, and international trade.

Snow acknowledged the limitations of the individual focus of this model of ministry to the poor as 'enabling a few individuals from a disadvantaged group to

gain a better education or jobs will not always translate into direct benefits for the group as a whole' (Snow, 2001:117). This orientation towards a capitalist model of increased material prosperity for individuals within Snow's (2001) evangelical approach contrasts with the Marxist orientation of Pennycook and Coutard-Marin's (2003) secular desire to create liberating possibilities for socially disadvantaged students to 'overcome inequalities in access ... engage with forms of social and cultural difference' and 'to create possibilities for alternative futures' (Pennycook and Coutard-Marin, 2003:350-351).

In each of his four proposed approaches to ELT, Snow stressed the paramount importance of the quality of the teaching provided by Christians as a vital part of their witness or evangelism. In this way, by offering students the help that they need to learn English, 'the quality of a *Christian's* teaching work is the primary vehicle through which they share the love of God with their students' (Snow, 2001:65). Case Nos. 1 and 2 look at the extent to which participating evangelical Christian English teachers agreed with and/or personally identified with Snow's (2001) four approaches, and their understanding of the role of 'quality teaching' as a means to share God's love. However, as the human virtues and qualities stressed by Snow are also to be found amongst secular ELT professionals, the researcher finds Pennycook and Coutard-Marin's (2003), observation that Christian service approaches may have no influence on Christian conversion unsurprising. From an evangelical perspective this lack of a uniquely Christian distinctive can be regarded as a fundamental shortcoming in Snow's (2001) Christian service approach to ELT.

Varghese and Johnston, in *Evangelical Christians and English Language Teaching* (2007) responded to both Edge (2003) and Pennycook and Coutard-Marin (2003) from an evangelical Christian perspective that was characterized by Bebbington's (1989) four priorities of crucicentrism, Biblicism, conversionism and activism. They explored the connection between Christian mission and ELT by surveying a group of ten evangelical English language teachers in training about their religious beliefs and their attitudes towards missionary work. Their survey revealed that Christian service was frequently equated with evangelical activism. This found expression in the activity of witnessing through the verbal sharing of one's faith for the purpose of *planting seeds*. The metaphor of *planting seeds* was used to describe

how by words and deeds the evangelical teachers hoped to stir the curiosity of their students about Christianity as part of a process that would lead to their conversion to Christianity. In their analysis, they identified that the need to share one's faith with others was a defining aspect of the identity of Christian ELT teachers. They argued that this created a moral dilemma for Christians on the basis that respecting someone involves letting them hold their own spiritual values. Having the aim of the conversion of others to one's own beliefs was an inevitable source of conflict between evangelical Christian ELT teachers and their secular peers.

Purgason, in *Teaching English to the World* (1998), promoted the use of ELT as one of the main tools that evangelical Christians could use to share their faith and culture. She stressed the need for evangelicals to obtain the appropriate training and professional qualifications necessary to provide students with excellent teaching. This was viewed virtuously as working 'as to the Lord' (Ephesians 6:7, NRSV). Despite rejecting direct evangelism in the classroom through the use of Biblical texts and stories as a violation of the teacher-student trust relationship, the primary purpose of her approach remained evangelistic. The provision of excellent teaching had a dual purpose; one was to meet the language needs of students, the other was the intentional creation of evangelistic opportunities outside the classroom. Her approach is based on the assumption that students who enjoyed excellent teaching were more likely to say 'yes' to their teacher's gospel invitations and would be more likely to trust what their teacher had to say about spiritual matters. The establishment of trust between the teacher and individual students was also seen as a bridge to building relationships with student families, through school social events, for the purpose of inviting them to evangelistic Bible studies and fellowship groups (Purgason, 1998:32). Her emphasis on the development of teacher-student trust and sharing one's personal faith reflects the strongly individual character of evangelicalism identified by Warner (2007) and is an example of how, contrary to Pennycook and Coutard-Marin (2003), the promotion of professional excellence in ELT can be driven by missionary fervour while at the same time meeting educational need. Case No. 2 looks at the relationship between the missionary needs of evangelical English teachers and the educational needs of their Korean students.

Niles, in *Professional Tentmakers Open Doors for Ministry* (2000), developed an incarnational model of ministry that emphasized the relationship between the pursuit of pedagogic excellence and the professional credibility of Christian teachers with their academic peer group. His approach addressed the issue of the power imbalance between teachers and students by advocating the ethical advantages of making one's professional peer group the primary focus of evangelism rather than one's students. These included the ability to live fully among people in ways they could understand, to create and maintain authentic long-term social relationships, to maintain an appropriate professional distance from students, and so avoid the charge of coercion or manipulation of pedagogic situations for one's own religious ends.

Identity

Wong, in *Reconstruction toward a "Global Christian Professional Language Teacher" Identity* (2006), also sought to address the issue of the power imbalance between teachers and students in her development of Snow's (2001) notion of Christian service. She proposed the term *global Christian professional language teacher* as an evangelical alternative to the use of "tentmaker" to describe missionaries who choose to teach in order to gain access to un-evangelised people. She defined the term in the following sense:

global to emphasize our understanding of and need for diverse perspectives; *Christian* to mark our primary identity, which encompasses all that we are, say, and do; *professional* to stress the importance of being qualified, skilled, and knowledgeable; *language* to convey sensitivity to English's domination and the importance of other languages; and *teacher* to note our role, responsibility, and vocation (Wong, 2006:1).

Following Guinness (1998), she distinguished between a *primary calling* to serve God and *secondary callings* to one's profession. Her aim was to promote the integration of teachers' spiritual identities and pedagogy in such a way that their primary calling to make disciples of all nations would be realised through their secondary calling of teaching English. Identifying as a *global Christian professional language teacher* would be a way to empower Christian teachers to 'neither hide

their allegiance to Christ nor exploit the power they hold in the classroom to promote their faith' (Wong, 2006:2).

In both *Deconstructing/Reconstructing the Missionary English Teacher Identity* (Wong and Canagarajah, 2009) and *Forever Changed* (Wong, et al 2013), Wong further developed this concept. The global Christian professional language teacher would be a person who took an approach to ELT that was informed by a critically transformative pedagogic practice 'infused with Christ-like attitudes and behaviours' (Wong, 2013, Ch.5). These included compassion, integrity, fairness, diligence and valuing others languages and cultures. This would enable evangelical Christian English teachers to honour God by 'living peacefully, legally and ethically in a community and performing one's work with excellence' (Wong, 2009:92). As with Snow's (2001) Christian service approach, Wong advocates a virtue ethic that is not exclusive to Christian faith and practice. However, it does challenge the assertion of Pennycook and Coutard-Marin's (2003) that missionary approaches to ELT that seek to spread Christianity are invariably orientated 'towards the opposites of disparity, difference and desire: conformity, conservatism and coercion' (Pennycook and Coutard-Marin (2003:351). Wong (2009) argued that through increased awareness of the social and political inequalities created by the hegemonic relationship between language and power, evangelical English teachers could be agents of reconciliation between ELT pedagogy and Christian theology. This approach not only correlates with Snow's (2001) notion of Christian service but also with Browning's (1991) critical correlation approach to practical theology. However, by subordinating student language learning purposes to the teacher's *primary* religious agenda, Wong's approach falls short of Edge's (2003) call for moral transparency regarding one's motivation for teaching English in the way that it does not necessitate the disclosure of an evangelistic *primary* purpose for teaching English.

Ethical accountability and responsibility

The issue of ethical transparency in relation to the actions of Christians has been addressed theologically by Fiorenza, in *The Ethics of Biblical Interpretation* (1988). Her contention that ethical responsibility requires a standard of accountability that 'stands responsible ... for the ethical consequences of the biblical text and its

meanings' (Fiorenza, 1988:14) correlates with the research context of the way that native-speakers introduce Biblical texts and make theological claims to their students in English teaching situations. Accordingly, as the agents responsible for a distinctive interpretative activity that entails theological claims, evangelical Christians engaged in the practice of TEMPL can be considered to have a moral responsibility for the outcomes of the biblical interpretations and claims that they present to their students.

Likewise, Schweiker, in *Radical Interpretation and Moral Responsibility: A Proposal for Theological Ethics* (1993), proposed a discourse of accountability that recognised the fact that as 'human agents are causal forces in the world' (Schweiker, 1993:614), they can be held accountable not only for the intended outcomes of their actions but also for the unanticipated and unintended outcomes, such as the conflict between evangelical native speakers and secular ELT professionals that has been identified in the review of the literature.

Davis, in *Evangelical Ethics* (1985) advocates a more limited level of accountability than that which is advocated by Fiorenza (1988) and Schweiker (1993). Asserting that 'the Bible functions normatively in evangelical ethics through its specific commands and precepts, general principles, various precedents, and overall worldview' (Davis, 1985:15) he promotes a prescriptive and deontological understanding of ethics 'for discerning the will of God in concrete situations and the specific duties that follow from it' (Davis, 1985:16). This approach, which is consistent with the evangelical characteristic of Biblicism, subordinates knowledge gained from non-biblical sources, such as the social sciences, to the application of the moral absolutes of Scripture. Accordingly, it provides a justification for a reduced level of ethical transparency than that which is advocated by Edge (2003). Conversely, it correlates with Wong's (2006) distinction between a Christian English teacher's *primary* and *secondary* calling in the way that it subordinates a learner's English language needs to their spiritual need of salvation and the Word of God in the practice of TEMPL.

Moreau, Corwin and McGee, in *Introducing World Missions* (2004), proposed an alternative evangelical approach based on the ethical principle of graded absolutism (Geisler, 1994). On this basis they justified the practice of covert

evangelism as a necessary means to a good end in nation-states and situations where missionary work is illegal or banned. The basis for their defence of covert evangelism followed the principle that a higher obligation suspends a lower one, 'as love for God always takes precedence over love for one's neighbour' (Geisler, 1994:135). For example, in the case of obtaining an English teaching visa in order to engage in evangelism in a country that prohibits religious proselytisation, disobedience to a government's restrictions on missionary activity is approved by God.

Robison, *Truth in Teaching English* (2009), also argues in support of an ethics of concealment in hostile contexts, where, for example, Christian missionary activity is prohibited. In such situations, a lack of transparency in the teacher's motivation and desired evangelistic outcomes is not to be regarded as a moral failure but rather the virtuous application of 'justifiable prudence' (2009: 256). This 'defence of concealment' argument applies equally to non-threatening environments. For example, as in the researcher's initial experience of teaching English to overseas students in the UK.

The approaches presented by Morueau, Corwin and McGee, and Robinson, serve as examples of discourse that seeks to privilege Christian belief and that lacks the dialogical stance necessary to engage in an on-going pedagogic and ethical conversation in pluralist environments (Hollinger, 1989), rather they are:

bound by the rhetorical dogmatism of Evangelical certainty ... they are unable to make a rich theological appeal to alternative missional visions ... and are marked by their refusal to enter a critical hermeneutic dialogue with contemporary society (Messer, *Theological Issues in Bioethics*, 2002:3).

Peever, in *English Evangelism: A Tool for the New Century Mission* (2003) argued for an ethic based on divine command theory (Davis 1985). She attributed globalisation to 'what God has engineered to help us finish world evangelisation' (Peever, 2003:73). Accordingly, the global expansion of the use of English has increased the moral responsibility on Christians to use it for 'God's glory and the expansion of his kingdom' (Peever, 2003:67). Therefore, individual Christians who

are native-speakers of English have a duty to seize the mission opportunities afforded by the ability to get an English teaching visa for entry into countries that restrict missionary activity. This approach is an example of the type of 'rigorous deontological Biblicism' noted by Antoun (2001) that 'lacks the dialogical stance necessary to engage in on-going pedagogic and ethical conversation in the pluralist environment of ELT' (Antoun, 2001: 37).

Dörnyei, in *The English Language and the Word of God* (2009), presented a novel argument against the charge of deceit attached to the use of ELT as a vehicle for evangelism. He contended that in light of The Great Commission of Matthew 28:18-20, every follower of Christ was to some extent a missionary trying to serve the Lord. His conclusion was that as this is openly stated in the Bible, and preached in churches, evangelism cannot be viewed as a hidden agenda in the Christian life, rather, it is to be expected. However, while his argument may have some merit in countries with a high proportion of practising Christians, it is based on the assumption that everyone in the world knows what is in the Bible and what is preached in Christian churches. This approach is an example of the type of evangelical discourse that seeks to dominate rather than cooperate with those who subscribe to alternative belief-systems, and that is frequently characterized as 'condemnatory, intolerant and anti-pluralistic' (Deidun, 1998:23).

Davis (1985), in his discussion of Biblical and theological precedents for civil disobedience proposed a more nuanced evangelical ethical framework based on the principle of contextual absolutism, that is, 'that all authorities are ultimately subject to God, from whom their authority derives' (Davis, 1985:223). He advocated that in every ethical situation 'there is a course of action that is morally right and free of sin' (Davis, 1985:223). This may involve suffering or martyrdom. For example, when Peter and the other apostles were arrested and imprisoned by the Sanhedrin for refusing to desist from preaching in the name of Jesus, their defence was 'we must obey God rather than any human authority' (Acts 5:29, NRSV). According to Davis, transparency is required both for the sake of principle and as a strategy to appeal to public opinion, as is a willingness to accept the penalty for breaking the law serves as evidence of the ethical motivation of the person who broke the law. The use of ELT as a means of covert evangelism

provides as a concrete example of when the civil authority prohibits a Christian from doing what God has commanded. Adopting this ethical framework would have a significant impact on the practice. In particular, the assertions that any act of disobedience must be public and that there should be a willingness to accept the penalty, if convicted, for breaking the law. Nevertheless, it would address secular objections about the deceitful use of English teaching visas as a cover for missionary activity and the lack of transparency regarding the motives for teaching English.

Summary of the research issues identified

The review of the literature on the relationship between ELT pedagogy and evangelical approaches to English language teaching showed that the issues of domination and covert evangelism were sources of conflict between secular ELT professionals and evangelical Christians. A range of evangelical ethical responses to secular criticisms of the use of ELT for evangelical religious ends was also considered.

The significance of the issues identified for this study included:

- The extent to which evangelical Christians, knowingly or unknowingly, contribute to the perpetuation of inequality and the oppressive distribution of power as a consequence of their promotion of the English language.
- The challenge for evangelicals teaching English in a way that is free from the use of the forms of power available to them to influence the religious beliefs and practices of their students.
- The diversity and compatibility of evangelical understandings of mission with the concept of *missio Dei*. In particular, how Christian English teachers can show the love of God toward people through the quality of their teaching.

- The ethical responsibility and accountability of evangelical English teachers for the intended and causal outcomes of the pursuit of their personal religious ends through the use of English language teaching.

Part Four: Mission in Context

This section of the review considers literature about the significance of contextualisation, liberation theology and *missio Dei* theology for the evangelical practise of TEML

Literature was reviewed about:

- Mission in Context
- Contextualisation
- Liberation Theology
- *missio Dei*

Mission in Context

'Mission in context' refers to the relationship between Christianity and culture.

Newbigin, in *The Gospel in a Pluralist Society* (1989), drew attention to the 'basic fact' that every interpretation of the gospel is embodied in some cultural form.

the simplest verbal statement of the gospel, "Jesus is Lord", depends for its meaning on the content which that culture gives to the word "Lord" (Newbigin, 1989:144).

Consequently, he argued that as 'all the events recorded in Bible, all the teachings it embodies, are shaped by specific human cultures ... something which is not embodied in any human way of living ... can not impact on human affairs' (Newbigin, 1989:144-145).

Niebuhr, in *Christ and Culture* (1951), wrote what has come to be regarded as a classic text on the interaction of Christianity and culture from an American social anthropological perspective that discussed the relationship between two authorities, namely the authority of Christ and the authority of the culture of

secular civil society (Carson, 2008). He mapped the relationship between Christ and culture using a fivefold typology of Christ against Culture, The Christ of Culture, Christ above Culture, Christ and Culture in Paradox, and Christ the Transformer of Culture. Niebuhr believed that the relationship between Christian faith and culture was important because culture was about what man has 'purposefully wrought and with what man can and ought to do' (Niebuhr, 1951:34).

While Niebuhr acknowledged that his use of typology involved a simplification of complex relationships for the purpose of illustration, two of his typologies provide insights into the evangelical practice of TEMPL. Firstly, Christ against culture 'affirms the sole authority of Christ over the Christian and resolutely rejects the culture's claims to loyalty' (Niebuhr, 1951:45). This correlates with evangelical appeals to the authority of Christ to engage in evangelism without regard to the civil laws. However, it is inadequate for the appropriation of culture that makes TEMPL possible in the first place. Secondly, Christ as transformer of culture adopts a view of history that 'holds that to God all things are possible in a history that is fundamentally not a course of merely human events but always a dramatic interaction between God and men' (Niebuhr, 1951:195). This correlates with Christian service approaches in which evangelical English teachers view their vocation as an activity initiated by God and seek the Holy Spirit's interaction with their students (Snow 2001).

Billings, in *Union with Christ* (2011), was critical of the tendency of practitioners of tentmaking ministries, such as Christian service approaches to English language teaching, to see their own presence and ethical example as capable of effecting religious, moral or ethical change in others. He developed an alternative basis for a relational, culture-crossing ministry that always points beyond itself to the gift of the forgiveness of sins and new life in the Spirit. This was based on a theology of union with Christ in which:

Christians do not have the burden of being redeemers; instead, they belong to the Redeemer and bear witness to the living Christ, who creates a new humanity in which the dividing walls between cultures are overcome (Billings, 2011, ch5).

Similarly, Newbigin, in *The Gospel in a Pluralist Society* (1989), cautioned that one of the dangers of emphasising the concept of the 'Great Commission' as a mandate given to Church is:

that it tempts us ... to see the work of mission as a good work and to seek to justify ourselves by our works. On this view it is *we* who must save the unbelievers from perishing (Newbigin, 1989:117).

The rejection by Billings (2011), of reliance on human power in order to achieve divine ends has implications for how the Bible is used within English lessons by evangelical Christians seeking to convert their students.

One possible alternative is found in the perspective presented by Brueggemann, in *Hope for the World* (2001). Brueggemann explored how 'divine hope translates into ethically concrete behaviour whose object is to implement God's love for the world and all its creatures' through promoting issues of 'justice, peace and the well-being of creation' (2001:15). Viewing scripture as 'the primary testimony of the mission of God in the world through which Christianity is formed and been invited to participate' (2001:17), he proposed an approach to mission that invited people into scripture texts, and encouraged them to trust the testimony of the texts for themselves, in order to find a context-specific hope in Christ. This would involve living as Christians in exile from the Church of Christendom and resisting its power to impose the God of the Bible on others. In the context of TEML such an approach would allow for the discussion of Bible texts and themes in English lessons in ways that were free from the influence of the teachers own interpretation.

A more radical alternative can be discerned in Donovan, *Christianity Rediscovered* (1978). In this work, Donovan challenged the embedded political values in Western cultural assumptions regarding the necessity for missionaries to provide education, literacy, planned development, hospitals, and improved sanitation. Such missionary activity confused the gospel with worthwhile causes and detracted missionaries from engaging in the 'establishment of the kingdom that is not of this world' (1978:135). He maintained that:

the gospel is not a philosophy or set of doctrines or laws. That is what a culture is. The gospel is essentially a history, at whose centre is the God-man born in Bethlehem, risen near Golgotha (Donovan, 1978:25).

As such, he regarded that a missionary's work was finished when God and Jesus Christ had been truly presented to people in a way that enabled them to hear for the first time the name of their saviour, 'Jesus', and respond by either accepting the message and being baptized, or rejecting it. Such an approach rejects the rationale behind the evangelical practice of TEML that is characterized by its synthesis of English education with an evangelistic presentation of Jesus.

Brueggemann (2001) and Donovan's (1978) critiques of the church's relationship with the dominant culture raise questions about how English is used in the mission of the Korean church. Do the political values of Western missionaries who teach English to Korean missionary candidates influence the Korean missionaries' understanding of mission?

Bosch, in *Transforming Mission* (1991), argued that the church-in-mission had to make moral judgments for justice, and against oppression, within whatever cultural context it found itself 'just as Jesus immersed himself into the life situations of the poor, the captives, the blind and the oppressed so to Christ, today, is where the hungry and the sick are, the exploited and the marginalised' (Bosch, 1991:426). Accordingly, Bosch's advocacy of a preferential option for the poor and the oppressed shares many of the concerns, expressed by Phillipson (1992) and Edge (2003), about how providing English language education often privileges the wealthy and further marginalises the poor. This correlates with Snow's (2001) Christian service approach to TEML in which one way that Christians can demonstrate God's love would be by seeking opportunities to teach English to those who would otherwise be unable to afford or access English language classes.

Contextualization

Hiebert, in *The Gospel in Human Contexts* (2009), discussed the importance in an increasingly globalized world for Christians to be aware of how culture can influence belief more than the gospel. He identified how our conscious awareness of cultural contexts changes as we encounter other cultures and face the questions

raised by differences with our own. In his analysis, he presented three views of cultural contextualization, namely non-contextualization, uncritical contextualization and critical contextualization.

His description of non-contextualization and minimal contextualization correlates with the theological positivism of applied theology approaches that often characterize the evangelical defence of TEML. In particular, the understanding of the gospel as an ahistorical, acultural, unchanging and universal truth about salvation that can be 'communicated in all languages without a loss of meaning' (Hiebert, 2009:21). For example, evangelical Christian English teachers speaking in English, seek to convey the truth about the atoning death of Jesus Christ as they understand it, in the hope that their students will share their belief in the truth and so be saved. This lack of cultural awareness also correlates with the evangelical emphasis on Biblicism. Of significance for this study was Hiebert's questioning of the degree to which missionaries' ignorance of the social and cultural contexts in which they serve can contribute to a missionary's own cultural understanding of Christianity being regarded as normative for everyone. Case Nos. 1, 2 and 3 looks at the how the level of cultural awareness of American missionaries' influenced the way they taught English.

In his treatment of contextualization, Hiebert reflected on how our human awareness of cultural contexts often changes through our encounter with other cultures. Of particular significance to this study is his description of critical contextualization as an alternative evangelical approach to communicating the gospel. Drawing on the semiotic theory of Charles Peirce (1955), and a critical realist epistemology, he drew a sharp distinction between revelation and theology. According to this view, revelation is God-given truth and theology is the imperfect human understanding of that truth within a given cultural context. Therefore, seeking to answer the questions people raise from Scripture calls for 'a community-based hermeneutic in which dialogue serves to correct the biases of individuals' (Hiebert, 2009:29). This correlates with Bosch's view of the 'essentially dialogical nature of the Christian faith' (Bosch, 1991:482) and Wells' dialogic approach to learning and educational research (Wells, 1999).

In response to the perceived dangers of both non-contextualization and over-contextualization. Hiebert developed a theory for the practice of mission as 'intercultural mediation'. His theory emphasized the primary identity of missionaries as human beings and as Christians. In his approach, missionaries serve as 'mediators who stand between different worlds, seeking to build bridges of understanding between different communities and cultures' (Hiebert, 2009:179). This correlates with the promotion of intercultural understanding in the Christian service approach to English teaching advocated by Snow (2001).

Liberation Theology

Liberation theology offers an alternative to the contextualisation approaches described by Hiebert (2009). Originating in Latin America in the 1960's liberation theology arose as a new theological movement, primarily among Roman Catholic theologians, who were concerned over what they regarded as the Church's resigned acceptance of unjust social and political exploitation of the poor. Influenced by the Kantian emphasis on the autonomy of human reason and Marxist critical theory they developed a new contextual hermeneutic that sought to interpret Biblical texts and Christian Church traditions from the perspective of the poor and oppressed. The new hermeneutic marked a paradigm shift away from the application to contemporary situations of timeless God given-truth as revealed in Scripture, to the discovery and formation of new theological truth out of given historical situations through personal participation in the class struggle for a free and just society of equals. The traditional understanding of sin as a personal offence against God, and salvation as God's gift of forgiveness of sin, were recast in terms of the inhumanity of the oppressive structural systems that cause human misery and the achievement of social justice through political liberation from capitalist power structures. By attributing the cause of oppression to the social structure of Western capitalism, liberation theologians developed an opposing theology in which Israel's divinely inspired liberation from bondage in Egypt, and Jesus' self-identification with the poor, became core paradigmatic features. This enabled them to give theological legitimacy to active resistance against the alienating political and economic structures of society in ways that stressed human solidarity with the poor and confrontational political action as the salvific way to human freedom (Coffey, 2009; Hennelly, 1990; Kirk. 1979).

Evangelical responses to liberation theology recognise 'liberation' is a field or a theme, not a single position' (Yoder, 1994:15), and the impossibility of giving 'faithful witness to the gospel while being indifferent to the situation of the hungry, the sick, the victims of human inhumanity' (Newbigin, 1989:136). For example, the Lausanne Covenant of 1974, affirmed from the Scriptures, that Christians should share God's 'concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression', while insisting that 'political liberation' was not to be confused with 'salvation' from the power and penalty of our sins, for which Christ died (Coffey, 2009:1).

Wright, in *The Mission of God* (2006) described, from an evangelical perspective, how 'a broadly missional reading of the whole Bible ... actually subsumes liberationist readings into itself' ... in a way that reveals 'all true liberation, all truly best human interests flow from God – not just *any* god, but the God revealed as YHWH in the Old Testament and incarnate in Jesus of Nazareth' (Wright, 2006:44).

Wright's (2006) evangelical perspective is consistent with the way that Snow (2001) citing Bosch (1991) appropriates the liberationist theme of a preferential option for the poor to denote a Biblical concern for the poor and marginalised. For Snow this equates to improving the life opportunities of marginalised individuals in a way that is not orientated towards a political struggle against alienating political and economic structures, but rather is accepting of a capitalist model of the pursuit of individual material prosperity (Snow, 2001).

The liberationist theme of a preferential option for the poor is significant for this study as uncritical use of the term in Snow's (2001) influential Christian Service approach to ELT creates a fertile ground for misunderstanding the different ethical motivations, and associated levels of ethical transparency, of evangelical Christian and secular critical pedagogic engagement in ELT.

missio Dei

In addition to the uncritical use the liberation theme of a preferential option for the poor, the theological concept of *missio Dei* is also uncritically appropriated within Snow's (2001) Christian Service approach to describe how Christian English Language teachers can promote the gospel to their students by acting as

ambassadors for God and the Church by participating in ‘the movement of God’s love toward people’ (Bosch, 1991:390).

missio Dei is a Latin phrase used by Karl Hartenstein in his report on the 1952 International Missionary Council in Willingen to emphasise that the mission of the church (*missio ecclesiae*) must be in response to the what God is doing for the redemption of the world (Arthur, 2013). Hartenstein described mission as ‘taking part in the sending of the Son, the *missio Dei*, with the holistic aim of establishing Christ’s rule over all redeemed creation’ (Hartenstein in Freytag, 1952. Cited in Engelsviken, 2003:481). Although Hartenstein ‘did not expressly ground mission in the Trinity’ (Flett, 2010:123), the theological concept of *missio Dei* subsequently evolved to become a ‘normative paradigm of the mission of the triune God ... for both Catholic and Protestant theology’ (Wright, 2000:9).

Bosch, in *Transforming Mission* (1991) summarised how the doctrine of *missio Dei* expressed at the Willingen Conference (1952) was put ‘in the context of the doctrine of the Trinity, not of ecclesiology or soteriology’:

God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another “movement’: Father, Son, and Holy Spirit sending the church into the world (Bosch, 1991:390).

Vicedom, in *The Mission of God* (1965) further developed the Trinitarian concept of *missio Dei*. Emphasising that God is the acting subject in mission, he viewed both the church and the mission of the church as ‘tools of God, instruments through which God carries out His mission’. The redemptive purpose of the mission is the present and final salvation of human beings that God offers in Christ. This is achieved through the revelation of God: ‘God sends His Son. Father and Son send the Holy Spirit’. God is both the sender and the one being sent. (Vicedom, 1965:5-8. Cited in Engelsviken, 2003:482-3).

Engelsviken, in *Missio Dei: The Understanding and Misunderstanding of a Theological Concept in European Churches and Missiology* (2003) identifies and describes the role of J.C Hoekendijk in the simultaneous development of a

fundamentally different understanding of *missio Dei* through “The Missionary Structure of the Congregation” study process of The World Council of Churches, published as “*The Church for Others, and the Church for the World*” in 1967. The aim of *missio Dei*, viewed as the realisation of the will of God in the world, was defined as establishing shalom, that is; ‘at once peace, integrity, community, harmony and justice’ (Hoekendijk, 1967:19. Cited in Engelsviken, 2003:488). This would be accomplished ‘through God’s activity in the secular and social events of the world and where the role of the church is to discern what God is doing in the world and then participate in it’ (Matthey, 2001:429-30. Cited in Engelsviken, 2003:491).

Goheen, in *As the Father has Sent Me* (2001) described these two broad understandings of *missio Dei* as Christocentric-Trinitarian and Cosmocentric-Trinitarian. These terms serve to differentiate between the Willingen understanding of mission as centring on the work of Christ through the church and Hoekendijk’s opposing understanding of mission as ‘the providential work of the Father through the Spirit in culture and world history apart from Christ and the church’ (Goheen, 2001: 117-8) respectively.

Consistent with Bebbington’s (1989) characteristics of evangelical *activism* and *crucicentrism*, it is normative for evangelical Christians to hold a Christocentric understanding of *missio Dei* that embraces the necessity of the instrumental role of the church in mission, both collectively and individually. For example, this is expressed in the Lausanne Movement’s *Manila Manifesto* (1989):

We affirm that God has committed to the whole church and every member of it the task of making Christ known throughout the world; we long to see all lay and ordained persons mobilised and trained for this task. (Lausanne Movement, *Manila Manifesto*, Affirmation 13).

Flett, in *The Witness of God* (2010), accepted the theological legitimacy of grounding missions in the being of the triune God and missionary witness in and through the life of the church. However, he was critical of both the way that reference to the Trinity (in both Christocentric and Cosmocentric understandings of *missio Dei*) failed to offer “any concrete determination” of human action in

relation to God's sending (Flett, 2010:8) and also of the way that *missio Dei* theology was 'contingent on an account of God's own life whereby his movement into the world is a second step alongside his eternal being' (Flett, 2010:4). Flett sought to address the critical issues of distinguishing and relating divine and human agency by drawing on the theology of Karl Barth (Flett, 2010:57). His constructive revision of *missio Dei* sought to address the problem of how human beings can witness to God by relating missionary action to the internal life of the triune God rather than relying on the 'propagandistic missionary methods' (Flett, 2010:28) of those who 'think that in bringing their particular form of Christianity, they are bringing Christianity itself, and thus the gospel itself' (M. Kähler, 1971:115. Cited in Flett, 2010:63).

Flett, in *A Theology of missio Dei* (2014) summarised his revision of *missio Dei* as:

A call for the Christian community to worship God as he is, and it belongs to God from and to all eternity to come to us in creation, reconciliation and redemption. The community called by God cannot expect its life to be other than revealed in Jesus Christ. As Jesus Christ's own coming as a witness to the Father is God living his own proper life, so the church's own coming into the world under the impulsion of the Spirit to witness to the love of God in Christ Jesus is proper to its own life. ... Missionary witness is internal to the gospel itself, as it is internal to the very glory of the triune life (Flett, 2014:75).

The final chapter of this thesis relates the evidence of the case study data and the literature reviewed to both the liberation theme of a preferential option for the poor and *missio Dei* in the construction of a new theological theory of action for the practice of TEML.

Summary of the research issues identified

The review of the literature on mission in context showed that the question of the relationship of the Gospel to culture remains critical for mission.

The significance of the issues identified for this study included:

- The complexity of the relationship between the authority of Christ and the authority of civil societies. In particular, how the hegemonic power of a dominant culture can cause the proclamation of the gospel to be diluted and replaced by worthwhile causes that serve the interests of the dominant culture. For example, to what extent are Christian service responses to secular objections about the use of ELT as a means of Christian evangelism a response to the hegemonic power of a dominant secular culture?
- The extent to which the evangelical understandings of Christianity as 'ahistorical, acultural, unchanging and universal truth' (Hiebert, 2009:21), allied with ignorance of the social and cultural contexts of the classrooms in which they seek to evangelise, contributes to how evangelical Christians teach English, and also to the opposition to their involvement in ELT.
- The extent to which the shared Marxist political agenda of critical pedagogy and liberation theology inform or influence the ethical and pedagogic choices of evangelical Christians engaged in ELT.
- The extent to which the evangelical Christian native-speaker participants understanding of the theological concept of *missio Dei* informs their engagement in ELT and influences the way that they teach English.
- The extent to which evangelical Christians rely on their own ingenuity and effort to create evangelistic opportunities with their students and peers, both within and outside the English language classroom.

Restatement of the research aims and of the themes identified in the review of the literature

The aim of the research was to contribute towards the creation of a revised theory about the performance of TEML. The way this was done was to explore how and why evangelical Christian native-speakers of English appropriated English language teaching as a means to further their personal religious ends. A multi-disciplinary approach to the research question was used by drawing on existing

knowledge from sacred sources about Christian mission and secular sources about pedagogic theories of teaching and applying this knowledge and these theories to four contested aspects of TEMPL.

First, factors contributing to the evangelical appropriation of ELT as a locus for evangelical activism directed towards the conversion of English language students to evangelical forms of Christianity were reviewed. These included: the accessibility of ELT jobs to untrained and unqualified native-speaker teachers created by the scale of the global popularity and high commodity value of English; issues about how the operation of power in English language classes provides teachers with a platform to promote their personal values and beliefs to their students, and how ELT provided visa access for Christians to countries where Christian missionaries were banned.

Second, questions were asked about the defining characteristics of evangelical Christianity. These included: the emphasis on individual freedom and responsibility to seek forgiveness for one's sins through faith in the atoning work of Jesus Christ on the cross; the necessity of an emotive conversion experience; submission to the authority of an inerrant Bible; and the duty to actively seek the conversion of others.

Third, questions were raised about the ethics of TEMPL. These addressed issues concerning how ELT can disadvantage the poor through its promotion of cultural and linguistic imperialism; questions about the concealment of the evangelistic motives of Christians engaged in ELT and what it means to be a Christian professional English teacher.

The vast scope of the literature related to the research necessitated the restriction of the review of the literature to the key texts informing the empirical research stage of the study. These identified a number of unresolved issues relevant to the research.

Firstly, the question of whose ethics should be treated as normative in the practice of ELT is raised by the conflicting and adversarial nature of the arguments

reviewed in the literature regarding the legitimacy of the Christian use of ELT as an evangelistic tool. The research aims to resolve this tension by applying a practical theological framework to the knowledge obtained from the existing literature and the data obtained from the case studies.

Secondly, the theologically significant themes of '*missio Dei*' and liberation theology within the field of Christian engagement in ELT are uncritically subsumed within the evangelical approaches considered in the review of the literature.

Additional literature related to these themes is considered in the development of a new practical theological theory for ELT practice in the concluding chapter of this study.

CHAPTER TWO: RESEARCH METHODS IN USE

Aim

The aim of this chapter is to describe how the researcher's choice of strategy contributed to the research and interpretative process, how the research methods were selected to answer the research questions, and how a combination of educational research and practical theological approaches contributed to the creation of a revised theory for the evangelical practice of TEMPL.

Method used

A collective case study strategy was undertaken in order to gather data from four different English teaching situations, based in two separate locations, where evangelical Christians taught English. Case Nos. 1, 2 and 4 were based at Seoul Theological University. Case No.3 was based at the Missionary Training Centre of the Korean Evangelical Holiness Church. This involved interpreting the experiences, perspectives and actions of people, as individuals and groups, with whom the researcher interacted in order to address the research questions. Due to the diversity of the situations encountered a mixed-methods approach was used to gather empirical data from multiple sources of evidence. These included semi-structured interviews, narrative interviews, focus groups, participant-observation, documentation, surveys, the researcher's field notes and the researcher's reflective journal.

By the end of this chapter, the reader will be clear about the way the research design was developed and how data was obtained, analysed and interpreted within and across each of the case studies. Chapter 3 will then report the findings of four case studies about the practice of TEMPL and the way that practical theology can contribute to the creation of new theories of action.

Educational Research and Practical Theology

As the practice of TEMPL is situated in the social world of education and Christian theology, there is a correlation between the research methods used by social scientists and practical-theological researchers. However, the researcher needed

to avoid the uncritical use of theories drawn from the social sciences without sufficient consideration of their appropriateness for use in theological inquiry.

Within the context of the case study strategy, the researcher used a combination of educational and practical-theological approaches to guide his practice and to promote fresh insights into the participants' understandings of the use of English for religious ends.

Educational research approaches

Qualitative and quantitative research based on both inductive and deductive reasoning has been used in order to help improve the understanding of the education process since the beginning of formalized education (Lodico, Spaulding and Voegtle, 2006). In *Research Methods in Education* (Cohen, Manion and Morrison, 2007) the authors identified the three most common contemporary research frameworks as normative, interpretive and critical.

Normative

Normative approaches are characterized by a desire to answer hypothetical research questions developed from theory. They assume that human behaviour is rule-governed in a real social and psychological world that can be objectively represented, and accurately described (Lodico et al 2006). The goal of data collection methods is to produce quantitative numerical data that can be used to test hypotheses and objectively to represent generalizable attributes, qualities and characteristics of persons, groups, setting and institutions. Common data collection methods associated with normative approaches include self-completion questionnaires and structured interviews in order to answer closed questions related to an existing theory. The data collection methods associated with normative approaches were not considered to be suited to this research project, which was not designed to test an existing theory, but rather to explore how and why evangelical Christians taught English for religious ends.

Interpretative

Interpretative approaches are premised on the view that reality is socially constructed (Berger and Luckman, 1967) and hence scientific inquiry is laden with

the 'inseparable' values of the researcher and the participants (Lincoln and Guba 1985:37, cited Lodico et al, 2006:8). Consequently, these are intrinsically subjective due to the way that the researcher seeks to understand and make meaning of social reality through the unique experiences and perspectives of people acting as autonomous individuals, in specific contexts. Common data collection methods associated with interpretative approaches encourage open-ended responses such as in-depth interviews, life histories, and interviews. The researcher considered this approach to be congruent with the research aim of exploring how and why evangelical Christians taught English for religious ends. The choice of data collection methods for each of the case studies was therefore based on the interpretive usefulness of the data that could be collected.

Critical

Critical approaches are also based on an interpretive epistemology. However, they are characterized by an 'explicitly prescriptive and normative view of what behaviour in a social democracy should entail', namely the emancipation of individuals and groups in an egalitarian society (Fay 1987, cited in Cohen and Manion, 2007:26). In the domain of education, critical pedagogy is frequently expressed as an attitude towards social justice and teaching that seeks 'the transformation of society through education, including language teaching' (Akbari, 2008:276). Critical approaches have been criticised for the way that they use the forms of power available to teachers to impose their 'own version of reality' upon their students, whether these are the beliefs of evangelical Christians or those of secular educators (Widdowson, 2001:15, cited in Pennycook and Coutard-Marin, 2003: 349-50).

Based on the methods of both interpretative and critical educational research, Wells, in *Dialogic Inquiry* (1999), developed a social constructivist framework for the promotion of a process of dialogic inquiry in which both educators and learners engage in critical reflection on shared experiences, as they think about themselves and their responses to their situations. His approach is based on the premise that the principal goal of education can be viewed as the provision of an environment in which students, from diverse backgrounds, can engage collaboratively with the teacher as both a leader and a participant; all of them

learn from each other. This correlates with Bosch's view of 'the essentially dialogical nature of the Christian faith' (Bosch, 1991:482). In Case No.4 the researcher used Wells' approach to promote collaborative, productive and purposeful activities.

Practical Theology approaches

The emergence of Practical Theology as an academic theological discipline has been widely attributed to Friedrich Schleiermacher's (1768-1834) application of 'doctrinal and historical formulations' (Lartey, 2000:130) for the purpose of maintaining (*Erhaltung*) and perfecting (*Vervollkommnung*) the ministry of the church. As the scope of theological enquiry shifted beyond the established church context to the wider social world, practical theology came to occupy:

a place where religious belief, tradition and practice meets contemporary experiences, questions and actions and conducts a dialogue that is mutually enriching, intellectually critical, and practically transforming (Pattison and Woodward 1994:9).

As its focus widened, from the church to the world, four major approaches to the task of practical theology emerged. These have been classified by Ballard and Prichard, in *Practical Theology in Action* (2006), as applied theology, praxis-based, critical correlational and habitus models.

Applied Theology

Applied theology approaches seek to apply theological truths, objectively deduced from biblical texts, in a way that is relevant to the contemporary life of both the church and the world by 'establishing and applying theological and ethical frameworks for understanding public issues and situations' (Woodward and Pattison, 2000:3, 9). They are characterized by a deductive and linear approach that 'ignores or dismisses the possibility that truth may be found in social sciences or other academic disciplines' (Ballard and Prichard, 2006:130). Within the context of this study, applied theology was the foundation for the emphasis on the hermeneutical primacy of biblical texts and the timeless relevance of deduced truths within the evangelical practice of TEMPL.

Praxis-based

Praxis-based approaches are inductive and non-linear. This correlates with dialogical approaches to educational research. They seek to emphasize the hermeneutical primacy of the context of 'lived experience, practice, and action' (Ballard, 2000:65). Influenced by Karl Rahner's (1904-1984) emphasis on the role of anthropology in theology, 'human experience is envisaged as the origin, not the application, of theological formulation' (Graham, 2000:109). Consequently, there is a tension between practical theology approaches and linear applications of theology. It is 'not a slide from theory, principle or tradition down to practice' (Astley 2002:2), but rather a mutual dialogical process that aims to relate action and theory in ways that change both theory and practice.

Theological Theory of Action

Heitink, in *Practical Theology: History, Theory, Action Domains* (1999), drew on Firet's (1987) concept of a theory of action that sought to relate 'the anthropological fact that humans can make choices; they can intervene in the course of events and can be held responsible for them' (Firet, 1987:261 cited in Heitink, 1999:126), and Mette's (1978) concept of practical theology as 'a theological theory of action within a theology that is understood as a practice-orientated science' (Mette 1978:9 cited in Heitink, 1999:102) in which:

to act is to pursue a goal, to work toward an intentional and active realisation of certain plans, by utilising specific means in a given situation (Geulen, 1982:46, Cited in Heitink, 1999:126).

Distinguishing between two different concepts of praxis, he defined practical theology as:

the empirically orientated theological theory of the mediation of the Christian faith in the praxis of modern society (Heitink 1999:6-7).

Praxis 1, was concerned with the objective mediation of the Christian faith through the Church's ministry of Word and Spirit. Praxis 2 was concerned with modern society as a domain of action where 'individuals and groups, motivated by their personal ideals and driven by varying interests, make specific choices and pursue

specific goals' (Heitink, 1999:9). The aim of Heitink's approach was to influence and change social and human reality in ways that would 'do justice to one's life as an individual, to life in social relationships, and to life in the broader context of society' (Heitink, 1999:244).

Heitink's approach sought to integrate and relate knowledge from social science, hermeneutical, and empirical perspectives to praxis. These could be addressed through a central question of who does what in relation to whom?

In the context of this study, the researcher applied Heitink's approach to address three interrelated questions:

- Why do evangelical Christians teach English? (hermeneutical perspective)
- Where do evangelical Christians teach English? (empirical perspective).
- With what intent do evangelical Christians teach English? (strategic perspective) (Heitink, 1999:159, 165).

Following Verkuyl (1978) Heitink affirmed that:

the theory of evangelism is the academic support for the communication of the gospel of the kingdom of God.... it provides critical reflection on old and new methods and techniques, on new experiments, and on organizational forms, church structures, relationship and lifestyle patterns, which assist or should assist in this task (Verkuyl, 1979:50-51, cited Heitink, 1999:304).

Heitink identified three distinct domains of 'humanity and religion' (*anthropological*), 'church and faith' (*ecclesiological*), and 'religion and society' (*diaconological*) where one could apply his model (Heitink, 1999:244, 250). Of particular significance for this study is Heitink's application of empirical practical-theological theory to the mediation of the Christian faith in the:

context of real life, where people, whether they are believers or unbelievers, are the actors who bear responsibility for their own life, for that of others, and for society as a whole (Heitink, 1999:168).

Accordingly, there can be no exclusive domain where only evangelical values and norms, or secular values and norms, can determine how people live. The implication for this research is that evangelical Christian involvement in ELT necessitates participation with unbelievers, including secular opponents, within the pluralist context of the domain where Christianity and modern society meet.

In this study, the questions came from both Christian and secular experiences of TEMPL. The evidence in the case studies and the responses that were located in the lived experiences of the Korean church provided a rich pool of data that was recorded and analysed. By providing the researcher with a framework that enabled him to reflect simultaneously on the evangelical focus on the practice of TEMPL as a defensible missionary activity within the domain of the 'church and faith' and also as a contested practice within the domain of 'religion and society', Heitink's framework contributed to the development of an integrated theological theory of action for the practice of TEMPL in the final chapter.

Critical correlation

Critical correlation approaches are based on a critical hermeneutical method that recognises the 'practice-theory-practice structure of all theology' (Browning, 1991:8-9). These approaches also correlate with dialogical approaches to educational research. Browning, in *A Fundamental Practical Theology* (1991), contended that truth existed in the 'situated richness' of the lived experience of interacting with other people (1991:94). Using practical reason he sought to critically correlate both questions and answers found in the Christian faith with questions and implied answers in various secular perspectives on common human experiences. Browning (1991) acknowledged that as human experience was not limited to a Christian narrative, so too, practical reason was not necessarily defined by Christian experience. Thus, his model was not to be regarded as a uniquely Christian construct. He had also anticipated that some religious communities would argue that the revelation of the will of God sets aside the use of all human reason. He defended the central role of practical reason within his critical correlation model with the argument that 'religious narratives and metaphors can function to enliven, energize, liberate, and make more effective the

workings of practical reason' (Browning, 1991:10). Of significance for this study, religious convictions did not in themselves determine the final outcome of ethical deliberation; rather they provided a framework and language for ethical reflection. For example, case No. 1 seeks to correlate the value laden and value directed activity of TEMPL with a breadth of pedagogic and theological approaches found within the diversity of the life situations of native-speaker English teachers and Korean learners.

Ballard and Pritchard, in *Practical Theology in Action* (2006), criticized Browning's model for appearing to constrain practical theology within the parameters and methodology of ethics. They argued that while the approach could provide answers to the question 'what must I do?' it was insufficiently flexible to address wider questions such as, 'who am I?' (Ballard and Pritchard, 2006:65). However, within the context of this study it was constructively used as one of several frameworks that contributed to a holistic understanding of the practice of TEMPL. For example, in case No.4 a correlational approach to the research question is used to correlate the researcher's experience of mentoring the English Floor students at STU as an English-speaking Supervisor with that of lecturing as an English Professor and theological praxis. This provided opportunities for a creative and emergent exchange of ideas between practical theology and ELT pedagogy that produced unexpected insights and a rich source of data relating to the practice of English Worship in Korea.

Christopraxis

Anderson, in *The Shape of Practical Theology* (2001), writing from an evangelical perspective critiqued the central role of human experience as the source of practical reason within Browning's model. His response was to develop a specifically Christian revision of Browning's model for critical correlation by replacing the focus on practical reason with what he termed *Christopraxis*; that is 'the continuing ministry of Christ through the power and presence of the Holy Spirit' in which 'the role of Scripture as a normative, apostolic deposit of truth remains critical' (Anderson, 2001:29-30). This continuing ministry of Christ constitutes the praxis of God's mission to the world through the church and its ministry' (Anderson, 2001:31). Thus 'whether we are aware of it or not, each act in

ministry will be interpreted by others as revealing something about the nature and purpose of God' (Anderson, 2001:30). Although Anderson's approach reflects a Christian service approach to teaching English, the inbuilt bias of its deontological appeal to Scripture as normative truth limits its usefulness as a tool for a critical correlation with non-Christian communities of practice. In this study, Anderson's perspective raised questions about how TEMPL was practised, and the attitude of the practitioners of TEMPL towards the role of the Holy Spirit in their evangelistic endeavours.

Habitus

Habitus approaches refer to a range of praxis orientated methods for interpreting the contemporary life situations that people exist and act in. They embrace the role of narrative and story telling in 'locating individual meaning and identity' (Graham, *Transforming Practice*, 1996:113) and emphasise the role of reflective activity in interpreting the theological meaning and significance of the everyday experiences with a particular focus on ethical issues. It is a way of doing theology that accepts that 'tradition, context and experience shape us in such a way that there are many different forms of equally valid Christian faith' (Lartey 2000:131). For example, case No.1 utilises story telling to explore the values and motivations of a cohort of native-speaker teachers.

Reflection-on-action

Ballard and Pritchard, in *Practical Theology in Action* (2006), proposed a version of the pastoral cycle as an alternative to Browning's (1991) critical correlation model. The 'pastoral cycle' usually refers to a four-phase heuristic tool that applies an action-reflection model of learning that focuses on the experience of a present situation and uses it as material for subsequent reflection-on-action, learning and revised practice. Larty, in *Practical Theology as a Theological Form* (2000), described a five-phase version of the pastoral cycle that recognised the fragmentary and complex nature of situations and the beneficial contribution of relevant perspectives from both non-theological and theological disciplines. The inclusion of an additional point at which faith perspectives are allowed to question the encounter (situational analysis of theology) was of particular relevance to this study. An example of this might be the researcher's questioning of the morality of

the observed practice of TEMPL in the case studies, where the espoused evangelical theology which supported the activity appeared to be predicated on the manipulative and coercive use of power.

Reflection-in-action

Schön, in *The Reflective Practitioner: How Professionals Think in Action* (1983), explored how professionals develop their respective knowledge bases and use them in practice (Thompson and Thompson, 2008). Schön differentiated between the reflective process of reflection-on-action that occurs after an event and a reflexive process of reflection-in-action that can occur intuitively and spontaneously during the experience of everyday situations. In this way, reflection-in-action can serve as a catalyst for further reflection-on-action through attributing new meanings to routine experiences and increased awareness of new implications and consequences for practice. However, while the use of reflection-in-action generated new and significant insights, its usefulness in the research was limited by the inherent unpredictability of spontaneous and intuitive moments and the frequency with which the researcher was able to take time to reflect consciously while actively participating in the teaching and learning situations being studied.

Research paradigm

All research is guided by an interpretative framework of 'epistemological, ontological and methodological premises that may be termed a *paradigm*' (Guba, 1990:17). The data collection methods were informed by a constructivist ontology 'orientated to the production of reconstructed understandings of the world' (Denzin and Lincoln, 2011:92) that recognised the existence of multiple realities, which are 'dependent for their form and content on the individual persons or groups holding the constructions' (Guba and Lincoln, 1994:110).

The research was also informed by an interpretivist epistemology that sought to use the information gathered to 'understand the subjective world of human experience' (Cohen et al, 2007:21). This involved interpreting the experiences, perspectives and actions of people, as individuals and groups, with whom the

researcher interacted and as a response to new insights obtained, re-evaluating and adjusting his personal understanding of the phenomenon being explored.

Consequently, the research was guided by a heuristic phenomenological methodology (Moustakas, 1990) that was marked by phases of, 'initial engagement, immersion into the topic and question, incubation, illumination, explication, and culmination of the research in a creative synthesis' (Moustakas, 1990:27-32). The aim was to explore the way the nature and meaning of TEMPL appeared through the lived experience of the participants, and how these meanings could be 'used and revised as instruments for the guidance and formation' (Blumer, 1969:5) of the practice of TEMPL. This was done by exploring how evangelical Christians use ELT to promote religious ends and sought answers to questions about why and how evangelistic opportunities are created by evangelical Christian engaged in ELT, and the meanings given to that activity by the teachers, learners, and interested others.

For example, the research was informed by the researcher's *initial engagement* with the evangelistic use of ELT between 1998 and 2001 during which the researcher developed a tacit awareness of the extent and significance of the phenomenon. This was followed by a period of *immersion* from 2002 to 2004 when the researcher actively used ELT as a tool for Christian evangelism and discipleship. During this time the researcher was particularly interested in the efficiency and effectiveness of using ELT for evangelistic ends. The period from 2005-2007 was a time of *incubation* when the researcher became aware of tacit and intuitive dimensions of the relationship between evangelical identity and the practice of TEMPL. During this period the researcher was pre-occupied with pastoral ministry in a local church in the UK and was not actively involved in ELT. On his return to an active engagement in ELT between 2007-2009 the researcher experienced a period of *illumination* that was marked by a shift away from a quantitative interest in the effectiveness of TEMPL towards a qualitative understanding of the ethical dimensions of the evangelical use of ELT in pluralist societies. This researcher's new understanding was further developed through a process of *explication* of the evidence of the literature reviewed and the case study data obtained during this study that culminated in a *creative synthesis* of practical

theological and pedagogic frameworks to produce an original theory for the evangelical use of ELT for religious ends.

The research approach relied on collaboration between the researcher and the researched (Hitchcock and Hughes, 1989:27) in the context of the researcher working alongside others in the role of being an English language lecturer in a variety of educational contexts. In order to address the research questions about how and why evangelical Christians teach English in a way that was 'true to the nature of the phenomenon being investigated' (Bryman, 2008:35) the researcher sought to use the least intrusive data collection methods that acceptable to the participants in each case.

Ethical Statement

The study was conducted in accordance with the protocols and ethical standards of The University of Wales Trinity Saint David at the time research approval was sought from, and granted by, the Research Degrees Committee. This involved detailed discussion with the researcher's supervision team and agreement that situations involving children and vulnerable adults would be excluded from the study

Formal approval was sought and obtained from the Senior Leadership of Seoul Theological University and the KEHC Mission Training Centre with regard to the design and implementation of the research activity on location. This included the exclusion of children from the study by confining the case studies to areas of adult education.

The proper interests of those involved or affected by the research were respected. This included ensuring that subjects were not under the impression that they were required to participate. To meet these responsibilities the participants' freely given informed consent was required and anonymity was strictly observed. Participants were informed in English and Korean, as appropriate, as to the nature of the research, the methods used, intended possible uses and their right to withdraw from the research at any time.

Design Intentionality

Descriptions and interpretations are presented for four case studies in the following chapter. The cases were based on convenience sampling of situations that were 'available to the researcher by virtue of its accessibility' (Bryman, 2008:183). This was considered to be appropriate to the context of the research, which was undertaken by the researcher in part-fulfilment of a degree by professional practice. Rather than limiting the data collection to one situation, four different cases were intentionally selected to provide the maximum variety of data from the different ELT teaching situations that were available to the researcher. This enabled the researcher to more fully address the empirical research question of 'what can be learned from evangelical Christian English teachers about why and how they teach English?' by making cross-case comparisons between the different groups of participating evangelical Christian English teachers.

Case study strategy

Case studies are a common research strategy for exploring complex and dynamic situations and for gathering data from multiple sources and perspectives (Cohen et al 2007).

Stake, in *The Art of Case Study Research* (1995), defined a case study as: 'the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances' (Stake, 1995, xi). Case studies 'typically focus on small groups or individuals within a group and document that group or individual's experience in a specific setting' (Lodico et al 2006:15) in order to portray 'what it is like' in a particular situation (Robson, 2002:178). They utilize a range of data collection methods in order to gather a spectrum of data relating to each specific point of interest to provide an in depth contextual understanding of each case (Cameron and Price, 2009).

Yin, in *Case Study Research: Design and Methods* (2003), gave three conditions for the choice of a case study strategy as, a research focus on 'how' and 'why' questions, when the researcher has little control over events, and the focus of the research is on a contemporary phenomenon (Yin, 2003). The researcher considered that all of these conditions applied to the study. For example, in case

studies the focus of the research was on understanding how and why the native-speaker teachers taught English in the way they did. The researcher had no control over the global demand for either ELT, or the evangelical practice of TEMPL, and all of the case studies focused on the contemporary phenomenon of TEMPL.

Stake, in *Case Studies* (2003), distinguished between three types of case study. These were intrinsic, instrumental and collective. Intrinsic case study referred to research into a particular situation to satisfy the curiosity of the researcher for its own sake. Instrumental case study referred to research that aimed to address a wider concern, such as a research question. Collective case study referred to the study of more than one instrumental case. Of particular significance for this study is Stake's (2003) description of the collective case study as 'the study of a number of cases in order to investigate a phenomenon, population, or general condition' (Stake, 2003:138). Adopting such a collective, or multiple-case design would enable the researcher to explore the practice of TEMPL across a variety of situations. This would potentially 'enhance the robustness of the study and strengthen the external validity of the findings compared with those of a single-case alone (Yin, 2003:54). For this study, the researcher following Silvey (1975) opted to apply a collective case study strategy in the expectation that a better understanding of each case would lead to a better understanding and theorizing about the phenomenon of TEMPL.

research ultimately must be based on comparisons, whether it be comparisons between different groups of cases, between the same cases at different points in time, or even between what is and what might have been (Silvey, *Deciphering Data*, 1975:16).

Hitchcock and Hughes, in *Research and the Teacher* (1995), described a framework for case study research in terms of seven hallmarks. These included a rich and vivid description of events, a chronological narrative of events, a blending of descriptions of events with analysis, a focus on understanding the perceptions of individual actors or groups of actors, a focus on specific events that are relevant to the case, the involvement of the researcher in the case and a written report of the case. The researcher applied this framework to each of the cases reported in chapter 3 of this study.

However, case study has a number of weaknesses as a research strategy of which the researcher needed to be aware. These included the need for the researcher to limit the number of cases in order to be able to investigate each case intensively within the time and cost constraints of the study (Gerring, 2007) and the danger that the researcher would not know when to stop gathering data as the integrative nature of a case study generates themes and connections that 'can be a temptation to carry on gathering more and more data' (Cameron and Price, 2009:249). For example, the four cases in this study were selected from seven relevant English teaching situations in which the researcher was directly involved during the data collection stage of this study.

Another concern was that the case studies would be situated in complex cross-cultural settings with many variables beyond the researcher's control. This would make it difficult to make cause and effect conclusions. Notwithstanding this complexity, the collective case study strategy was considered to be a suitable way to produce data. This was because the researcher's purpose was not to gather statistical data from which to generalize, but rather to use the empirical data obtained as a catalyst for a transformation of the evangelical Christian practice of TEML that would be ethically and pedagogically congruent with the standards of other ELT professionals (Yin, 2003). This would be achieved by taking a critical stance towards the values espoused by the subjects being studied and placing the analysis of the case studies within the socio-political context of ELT (Atkinson and Delamont, 1985).

Data Collection Methods

The use of a collective case study strategy (also known as multiple-case study) required the researcher to gather data from a variety of situations. At times the unpredictability of the significance of emerging data for the case being studied required the researcher to respond by making changes to, and designing additional data collection methods, in order 'to search for additional evidence' (Yin 2003:59). This resulted in the use of a mixed-methods approach to gather information from multiple sources of evidence. These included semi-structured interviews, narrative interviews, conversations, focus groups, observation, participant-observation,

documentation, surveys, the researcher's field notes and the researcher's reflective journal.

Mechanics of Data Collection

The researcher used audio recording for his personal notes and in other situations when permitted by the participants. The way this was done was by using the researcher's mobile phone to record audio files. Where the participants permitted audio recordings they were transcribed within 24 hours and deleted. To comply with the provisions of Section 33 of the UK Data Protection Act (1998) transcriptions were anonymized by assigning a non-identifying character and subsequently shown to the participants for editing and/or deletion of content. No identifiable personal data relating to the participants was at any time stored on digital media. All audio recordings were deleted on completion of the research. When participants did not permit audio recording the researcher relied on written field notes to record the data. These were less accurate than audio recordings and took the form of a summary of the responses made by the participants.

Semi-structured interviews took the form of 'guided conversations rather than structured queries' (Yin 2003:89) in order to promote a non-threatening environment and open-ended responses in which the interviewee was treated as a respondent rather than an informant (Yin 2003:90). The researcher asked questions that were focused on improving his understanding of what was really going on in each case-study group with regard to how the participants made sense of their use of English. General questions were asked first and specific questions were only introduced later during the interviews to prevent the researcher's frame of reference being imposed on the participants' viewpoints (Flick, 1998:77). Semi-structured interviews were used in case No.4 to explore the purposes of English Worship. The way the researcher did this was by asking participants questions about their general use of English and why they choose to worship in English before exploring their experience of worshipping in English.

Narrative interviews are 'mainly used in the context of biographical research' (Flick, 1998:99) to provide more comprehensive insights into the participant's world from their perspective. The method uses open-ended generative questions

that refer to the topic of study and are intended to stimulate the participant to 'tell what is of significance to the narrator thus expressing emotions, thoughts and interpretations' (Chase, 2005:656). The technique provides data that would not be obtained from other forms of question and answer interviewing as it gives the participants more independence during their responses 'to present a lot more of their lives than they have integrated in their theories of themselves and of their lives' (Hermanns, 1991:185, cited, Flick, 1998:101). Narrative interviews were used in case Nos. 2 and 3. For example, in case No. 2 three evangelical Christian English teachers told the personal stories of their conversion to Christianity and how their faith in Jesus Christ influenced their decisions to become English teachers and how their faith influenced their approach to teaching English.

In addition to individual interviews, the researcher also conducted semi-structured and narrative interviews with small groups of two and three respondents at the request of the participants. This provided a more natural setting than one to one interviewing, in which the social interaction between the participants contributed to their responses to the researcher's questions and the construction of their personal narratives (Flick, 1998:114). For example, in case No. 4, the English dormitory at STU, two students shared each room. Interviewing the students by pairs in their rooms helped to create a non-threatening atmosphere for the students and a more open-ended conversational style of questioning. However, the researcher had to be aware of the potential for the students to negotiate a combined response to his questions. On the one hand this could produce responses that may not have been made through individual interviews, on the other hand it had the potential to mask areas of difference.

Conversations occurred spontaneously in all of the cases studied. In situations where the participants gave their informed consent they were subsequently summarised in field notes.

Focus groups are a form of facilitated discussion involving groups of around six to ten members. As a social process it is 'focused on a topic or area specified by the researcher' with the aim of allowing 'the articulation of tacit knowledge and theories' (Cameron and Price, 2009:396-7). The method has been criticised for its

susceptibility to being dominated by strong individuals and the constraints on what people are prepared to say in a group context. Focus groups were used in the particular situation of case No. 3, the missionary training centre. In this case, because of time and language constraints, the researcher had limited access to the Korean missionary candidates who were being taught English by native-speaker American missionaries. A Korean facilitator was employed by the KEHC to interpret for the researcher and to help the researcher to conduct three focus groups with twelve Korean missionary candidates. The researcher provided a schedule of questions for discussion. This provided a rich stream of data as the candidates, whose English competence varied from beginner to advanced, were able to discuss the research topics in Korean and respond in both Korean and English. Subsequently, individual survey questionnaires were used to corroborate the evidence produced by the focus groups.

Observation was used in case Nos. 1 and 3. For example, in case No. 3 the researcher observed and made field notes of how the American missionaries taught English to Korean missionary candidates in formal classes and informally at shared meals. This provided many opportunities for the researcher to gain an insider's experience and to gather first-hand information about the practice of TEML in natural settings (Silverman, 2013).

Participant-observation was used in case No. 4 in accordance with the researcher's given role as the English dormitory supervisor. In this particular situation the researcher had to be careful not to introduce bias by over-identifying his experiences with those of the group being studied. One way this was done was through a process of collaborative reflection-on-action by the researcher and the researched that was used to identify and implement mutually agreed changes to the English learning activities of the English Floor students in case No. 4.

Documents were used in case Nos. 1, 3 and 4 to corroborate and augment the evidence gathered. For example, in case No. 1 the English teachers completed pre-course and post-course evaluations about their expectations and experiences of the camp respectively. These were used in a comparative analysis of the evidence that the researcher had obtained from the English teachers through interviews and observations during the camp.

Researcher's field notes are an established medium for documenting qualitative research (Flick, 1998). These ranged in accuracy from detailed notes taken during interviews and conversations to 'an expanded account of the impressions from interviews and field contacts' (Spradley, 1980:69). Field notes were supplemented by the researcher's reflective journal, which was used to record his personal reflection on his 'experiences, ideas, fears, mistakes, confusions, breakthroughs, and problems' (Spradley, 1980:71) that arose during the data collection phase of the research. Field notes were used in case Nos. 1, 3 and 4. The researcher's journal was used to record personal reflections on all of the cases.

Data Analysis

The information gathered from the various data collection methods used was collated, annotated, and indexed in a separate file for each case. This enabled the researcher to 'maintain a chain of evidence' that could be used to provide sufficient citation to the relevant portions of the case study database (Yin, 2003:105). For each case, the data was subjected to qualitative content analysis to identify, evaluate, and summarize the themes in the participants' responses in each case 'that appeared to be theoretically important and meaningful' (Sarantakos, 2005:306) and relating them to the research questions.

Risks associated with the research method

First, the research method presents the difficulty of verifying the meanings that the researcher attributed to his reconstructed impressions of the actions and language of the participants in the study. This can be seen, for example, in the way in which the subject-subject relationship between the researcher and the people being studied could lead to a degree of relational closeness in which the researcher's sympathy for, or hostility towards, the people being studied could lead to a loss of objectivity in the presentation and interpretation of the data. The researcher planned to avoid this by first challenging and clarifying his personal understanding of why and how he taught English. This involved the researcher in a process of reflecting critically on himself and his role as 'both inquirer and respondent, as teacher and learner, as the one coming to know the self within the process of research itself' (Guba and Lincoln, 1981; 2005:210). Through this increased

awareness the researcher was able to avoid using the data gathered to reinforce his own preconceptions about the practice of TEMPL.

Second, the researcher sought to adopt an approach that valued and promoted difference. For example, in case No. 2 the data produced in the group interviews with native-speaker teachers through a process of collaborative reflection-on-action is questioned with the individual participants, in order to explore areas of consensus that had been expressed during group interviews. The emerging data was used during the research as a basis for a contextual interpretive understanding of the actions and beliefs of others with whom the researcher interacted. Through this approach the researcher was able not only to gain an understanding of the research problem from the perspectives of those who participated in the study, but also, as he adjusted his personal understanding of the purpose and meanings attributed to the teaching, learning and use of English, to develop awareness of his own identity as a Christian engaged in ELT (Wong, 2006).

Third, fairness would be sought through a balanced representation of the participants' views, perspectives, claims, concerns, and voices in order to avoid a form of bias that marginalises or unfairly treats the stories of participants (Guba and Lincoln, 1989). This was partly achieved by inviting participants to review and edit interview transcripts in case No. 2.

Fourth, authenticity would be promoted by increasing the awareness of the participants through dialogue between the researcher and the participants that would encourage them to think about the research topic in critical and transformative ways (Freire, 1970). One means of achieving this, for example, was for the researcher to explain the purpose of the research and his hopes and expectations for their learning (Wells, 1999).

With evidence obtained from Korean participants there was an additional risk of respondent bias arising from the collectivist orientation of South Korean society (Hofstede, et al 2010). Research has shown that people in collectivist societies, such as South Korea, have a tendency to seek to maximise the benefit to

themselves in situations where they deal with foreigners (Triandis, 1995). This arises, for example, when they give what they think are socially desirable responses to questions in order to maintain a positive and harmonious relationship with the researcher (Johnson and De Vijver, 2003). One way that the researcher sought to reduce this risk was by increasing the cultural distance between himself and Korean respondents (Cotter, Cohen and Coulter, 1982), for example, by using a Korean facilitator to conduct the focused discussion groups and the use of Korean instead of English for the survey questionnaire in case No. 3. However, in cases 1, 2, and 4, where this was not possible, the researcher sought to represent the responses of the participants fairly by acknowledging the contribution and importance of socially desirable responses within Korean society.

This approach to the research was preferred to a positivist methodology that 'follows a deductive approach and reasons from the general to the specific' (Lichtman, 2013:17). A key component of such an approach is the derivation from existing knowledge of a hypothesis that can be tested by controlling situations to determine their effects through the use of research instruments, such as self-completion questionnaires, that can be coded to provide quantifiable data for analysis. As such, quantitative approaches stand in a subject-object relationship that marginalises the 'elusive and intangible quality of social phenomena, in particular, the unique ability of human beings to interpret, represent and act on our experiences' (Cohen et al 2007:11).

The researcher also considered that the combination of the conflicting character of the literature and the lack of empirical research within the existing body of knowledge on TEML (Varghese and Johnston, 2007) rendered it insufficiently developed or sufficiently accurate to be developed into a testable theory. Instead, it presented a reality to be investigated.

This issue was addressed firstly in the strategic decision to use case studies as a means of gaining an understanding of the practice of TEML in the context of the English education ministries of STU and the KEHC missionary training centre in South Korea. This situated the researcher in the empirical world of South Korea and connected him to 'specific sites, persons, groups, institutions, and bodies of

relevant interpretative material, including documents and archives' (Denzin and Lincoln, 2003:25). The selection of cases by the researcher was made purposefully to provide access to a topic-rich, diverse and relevant supply of data. The cases were not chosen as representative samples of a known population.

Secondly, this was also addressed through the use of multiple sources of explanation and exploration to offer ways to triangulate the research question. These included group learning, narrative inquiry, and focus groups. For example, in the researcher's various roles as an English lecturer and missionary trainer the researcher would be working alongside other native-speaker English teachers, Korean educators, and American missionaries in a variety of learning and worship situations.

Thirdly, it was further addressed by the use of social analysis and reflection-in-action in the analysis of the data. Adopting these strategies enabled the researcher to place a higher value on the data provided by others relative to the value of any insights gained from the researcher's personal experience.

Another concern about this approach is the implication arising from its conclusions for its domain of knowledge. As the study involved a number of small groups located in a unique social context, the findings may, or may not, 'hold true in some other context, or even in the same context at some other time' (Lincoln and Guba 1985:316). Consequently, any implications that might be drawn from its conclusions relating to the practice of TEML in other contexts would only be possible as a result of reflection by others in their own particular context.

Summary

The research methods used had a number of features in common. First, the researcher was often in a position where there was a disparity of power and status between the researcher and the participants. For example, in case No. 2, the researcher had the authority to require students to complete survey questionnaires, and essays about their experience of worshipping in English. To address this concern the researcher relied on the voluntary participation of students in completion of data collection documents. On the other hand there were

times when the researcher was also a co-learner and participant with students in the research-learning process without whose collaboration the process could not have been completed. For example, this applied in case No. 4 about the conduct and content of the English learning activities undertaken by the residents of the English Floor dormitory. Secondly, the researcher was also a co-learner and co-structor of knowledge with others through a collaborative process of reflection-on-action. For example, through the use of focus groups in case No. 3 about the role of English in the mission of the KEHC. Thirdly, reflection-in-action required the researcher to have reflected on his experience before introducing new or revised practice.

The main conclusions about the use of an interpretive methodology of research with a case study strategy and a variety of data collection tools were:

- The part that critical correlation can play in the creation of new theories and courses of action can emerge from an on-going cyclical action-reflection process (Browning, 1991).
- The role of reflection-on-action used by researchers and ELT practitioners as a way to gain an understanding of the secular and religious motives that drive the use of English in the mission of the KEHC. (Larty, 2000).
- The transformative potential for improving the practice of TEML through integrating empirical and hermeneutical perspectives on its practice (1999).
- The need to guard against some of the dangers inherent in the method used.

CHAPTER THREE: CASE STUDIES

The research situation: Korean Evangelical Holiness Church

The data collection stage of the research was conducted in the context of the researcher's professional engagement as an English lecturer at Seoul Theological University and volunteer English trainer for missionary candidates of the Korean Evangelical Holiness Church between September 2011 and August 2012.

As the primary provider of theological education for the Korean Evangelical Holiness Church (KEHC), the University places a particular theological emphasis on holiness, or 'higher life' spirituality that accentuates:

Historic Christian concerns for the indwelling presence of the Holy Spirit, the need for personal sanctity, and the possibility of growing in grace throughout human life (Noll, *The Scandal of the Evangelical Mind*, 1994)

Following the Korean War (1950-1953), and in common with other Christian groups, the KEHC experienced sustained and rapid growth between 1960 and 1980 as Christianity became the largest religious grouping in South Korea (Kim, 2002). The Dean of the Graduate School of Missions at STU, Park, Young Whan, in *David J. Bosch, The Korean Church and World Mission* (2003), attributed the rapid growth of the Korean church between 1960 and 1980 to the aggressive implementation by Koreans of the intentionally evangelistic church growth theology of Donald A McGavran (1970). This was based on a proactive evangelical approach to church planting, evangelism, Bible study, and literature distribution. However, Park (2003) identified a significant paradigm shift within the Korean missionary movement in the 1990s. This was marked by a turn away from evangelical emphases on the doctrines of the atonement and eternal punishment towards an ecumenical mission theology that emphasized social reform, justice, peace and freedom. Park (2003) attributed this to a dual desire to overcome the polarizing effects of conflict that had arisen between conservative and ecumenical orientations within the Korean Church.

Selection of cases

Four case studies were designed and extensively analysed in order to explore contested issues in the practice of TEML that were identified in the review of the literature. The case study data were used to create a narrative of the researcher's experience of TEML that would promote insights into its practice and facilitate reflection on it from a variety of perspectives. These reflections were supported through the use of a number of the approaches identified in Chapter 2, research methods in use. The data will be used in Chapter 4 to create an integrated theory about practice. They included evidence about:

- The role of native-speaker evangelical Christian teachers in using ELT to promote religious ends. (Case Nos. 1, 2, and 3)
- The role of Koreans in using English for religious ends. (Case Nos. 1, 2, 3 and 4)
- The role of the researcher in using ELT to promote religious ends (Case No.4)

The first case study was about the evangelical native-speakers use of English for religious ends in the annual 'Adventures in English' programme at STU.

The second case study was about the use of English for religious ends in the English classrooms of evangelical native-speaker English teachers at STU.

The third case study was about the native-speaker use of English for religious ends in the training of KEHC missionary candidates.

The fourth case study was about the use of English for religious ends by the researcher and students in the English Dormitory at STU.

The case studies were selected because of their relevance to the appropriation of ELT by both native and non-native speakers for the promotion of evangelical Christian religious ends. The cases were selected for analysis on the basis of their

availability to the researcher in the situated context of his ministry in South Korea. All of the cases involved the participation of other people in addition to that of the researcher.

The cases selected focused on the following adult education programmes: the Mission English teaching context at STU with its emphasis on cultivating Christians who can fill various roles in international society; the cross-cultural communication training of overseas missionary candidates for the KEHC; and the researcher's participation as the supervisor of the English Floor dormitory at STU.

Case Study 1: Adventures in English Camp.

Introduction

The first case study is about the researcher's experience of interacting with a group of volunteer, unqualified native-speaker English teachers and their students during the annual three-week residential English camp at Seoul Theological University that was held in July 2012. The primary purpose in selecting this camp as a case study was to find out more about how unqualified native-speaker evangelical Christian volunteer teachers seek to achieve their desired religious outcomes in the lives of their students through teaching English. In particular, the case focused on the differences between the volunteer teachers' and the students' purposes for attending the camp. The way the researcher did this was to observe and record his interactions with the Course Director and a group of fourteen native-speaker volunteer teachers as they prepared and taught English lessons. In this case, the researcher was a member of the STU English Faculty who assisted the Course Director with the classroom skills training programme that was provided for volunteer teachers during the week preceding the camp. The researcher was not a member of the teaching team during the camp and was able to observe how the volunteer teachers taught English.

The research methodology was phenomenological. Primary data was gathered from conversations with native-speaker respondents, observations and course feedback sessions. This included background information on the history of the camp that was provided by the Course Director. Secondary data relating to student

attitudes was obtained in the form of informal conversations and copies of course evaluation questionnaires that were also provided by the Course Director. Field notes and audio recordings were used as described in the previous chapter (pp. 75-78) to record conversations and group activities during the orientation training for the volunteer teachers. During the camp the researcher used field notes to record primary data from his direct observations.

Background

In 1986, American missionaries who were lecturers at STU perceived a need for a specialised English training course for Korean students who had an interest in becoming engaged in Christian ministry in English speaking contexts. This led to the development of a two-week residential training course entitled 'English for Ministry and Mission' (EMM). The course was designed to prepare Koreans for cross-cultural ministries reflecting the Great Commission to 'go therefore and make disciples of all nations' (Matthew 28:19 NRSV). In 1994, the course was redesigned as a residential summer camp. This involved a revision of the course content to include more social activities and the change of name to 'Adventures in English'. These changes were intended to widen the appeal of the camp by removing the direct association with Christian ministry and mission.

The Adventures in English Camp is offered to STU students, KEHC missionary candidates and adult members of the KEHC. Evangelical English native-speaker volunteers are recruited as short-term missionaries who travel to Korea on tourist visas in order to teach English at the camp. The volunteers were required to attend an orientation week prior to the camp. This consisted of training in practical classroom skills, lesson preparation and sightseeing activities. Volunteers were also required to pay for their own flights, accommodation, and meals.

Experience of volunteer orientation and training

The Course Director, an American missionary member of the STU English Faculty, led the orientation week. The main benefit of the camp was presented in terms of it providing an opportunity for the Korean students to have regular interaction and communication with Christian native-speakers of English. This was considered to be important as the camp provided not only opportunities to practice English in

formal and informal settings but also an opportunity for the students to observe the Christian faith, lifestyles and habits of the volunteer English teachers. In particular, the Course Director stressed the evangelistic opportunities for the conversion of students that the camp would provide because most of the students attending 'would not have met Jesus Christ even though they go to church'. Other benefits of the camp that were presented included the value to Koreans of being able to use English as an international language (Krachu, 1985). During classroom training sessions these benefits were reflected in the camp goals that were set for the teachers, which, in addition to educational goals for teaching and learning English included the religious goals of showing Christ's love in their interactions with students, promoting a greater understanding of Christian mission, developing abilities to worship and share the gospel in English, and learning how to apply lessons learned from English Bible study classes.

During the orientation, the researcher facilitated a training session on mission and culture during which most of the volunteers expressed an understanding of mission that corresponded with Snow's (2001) Christian service approach. For example, in a group exercise the volunteers defined mission as 'bringing people to Christ by sharing God's love'. Eleven of the volunteers explained sharing God's love in terms of faith in action, good works, and using actions instead of words. Two of the volunteers stressed the necessity of speaking of the salvific purpose of the death and resurrection of Jesus Christ.

In the classroom training sessions, the teachers studied the course materials that were provided for their classes. For the Bible study class, they were given a guide with thirty-two suggested ways that their students could 'act upon what God had been saying to them though his Word' as they studied the Bible in class. These displayed each of Bebbington's (1989) quadrilateral of evangelical priorities and included encouraging students to recognise their need to hand over complete control of their life to Jesus, confessing to God a sin or sins they had committed, accepting God's promise of forgiveness, seeking God's help to overcome a bad habit in their behaviour or thinking, and giving a portion of their income to the their local church.

A prominent feature of the orientation week was a daily testimony meeting. During these the volunteers took it in turns to share the story of their Christian conversion and how they felt God had led them to serve as teachers at the AIE camp. All of the teachers recounted conversion stories that included a definite conversion experience which they described in terms of trusting Jesus Christ for the forgiveness of their sins or choosing to accept Jesus as their personal Saviour and Lord. Often this was associated with a description of a personal or family crisis that made them seek God for help (Bloesch, 1984). They spoke of their post-conversion life variously in terms of 'a faith journey', 'walking with God', 'being at peace with themselves and God', and 'wanting to be like Jesus'. For example, one volunteer spoke of experiencing God answering her prayers for employment when her husband lost his job in 2001. She described how this had brought her into teaching and how she now felt that serving at AIE was part of God's plan for her life.

Experience of the camp

The theme for the camp was based on the text of Matthew 5:14 'You are the Light of the World'. Students were assigned to study groups based on an assessment of their English competence for Chapel, Outreach, and sports activities. Each student was given a workbook containing material for the Bible study and the culture and missions classes. This included worksheets for writing their responses to a set of topic-related questions for each lesson. A team of two teachers taught each class. Students were required to speak in English between 7am and 8pm. Students caught speaking in Korean had to wear a bright yellow plastic raincoat for one hour as a 'penalty'. However, the researcher observed that the students regularly spoke to each other in Korean when there was no teacher present, and with the tacit approval of the teachers often used Korean in class to help each other understand the English lessons. Furthermore, it was observed that the students initially complied with the penalty by treating it in a light-hearted and humorous way. However, within a few days the students either removed the raincoat after a few minutes or refused to wear it.

A typical day commenced with a thirty-minute morning chapel service at 7am. This was followed by a 'Quiet Time' for contemplative personal Bible study and prayer. The researcher observed that all of the volunteer teachers remained seated for

thirty minutes after the service during which time they read the Bible alone and prayed silently. This contrasted with a low level of student participation. Most left immediately after the service to wash or to talk with their friends before breakfast. In conversation with the students, the researcher became aware that many of them felt the quiet time was a waste of time. They struggled to read the English Bible without native-speaker assistance and they expressed a strong preference for the widespread Korean practice of praying together audibly.

Four English classes lasting seventy minutes ran between 9am until 4.30pm. The topics covered were Culture and Missions, Bible study, Chapel and outreach preparation and English communication skills. These were interspersed with break times, lunch and an hour of sports activity. Each evening between 6.30pm and 8pm there was a further time of worship in English, which was led by the teachers, followed by a lecture related to missions. The day ended with an hour of worship in Korean that was organised by the students. During this time, the teachers held a separate review of the day and shared together in a time of extemporaneous prayer. During the second week the afternoon programme focused on preparing for and participating in evangelistic outreach activities using English, and on preparing and participating in the camp talent show on the final night.

The teaching aims of the English classes were to develop the students' reading, writing, speaking and listening skills. The first class of the day was on the topic of missions and culture. The class notes were characterized by an emphasis on the Bible that was congruent with the evangelical characteristics of Biblicism and conversionism (Bebbington, 1989). For example, the student worksheets stated that 'the Bible must be the foundation for missions, not human ideas and strategy' and that 'the purpose of the church of Jesus Christ in the world today is to take the gospel to those who have never heard it'. This contrasted with the students' responses to their teachers' questions about mission. These indicated that the students understood mission as showing God's love through being kind to others who they regarded as being in need of help. This was commonly described as providing education, healthcare and employment through the investment of Christian businesses in countries such as Vietnam and North Korea.

The opening mission and culture class was entitled 'Christ's command and Christians' obligations'. It was based on the sayings of Jesus in sixteen different New Testament verses. The study notes stressed the use of English imperatives in the texts in order to teach the students that they had an obligation to God to obey the commands of Jesus. For example, the commandment to 'go therefore and make disciples of all nations' (Matthew 28:19-20). The rest of the culture and missions classes were based on a set of case studies that were designed to explore communication differences between individual and group orientated cultures. These were described in 'reductionist cultural stereotypes' (Noll, 1994) that contrasted American (individualist) and Korean (collectivist) cultures.

The second class of the day was the Bible study. This focused on the life of Jesus from selected portions of Mark's Gospel. The teaching method was based on answering and discussing prepared questions about the readings from the Bible. During these classes, the researcher observed that most of the teachers closely followed the printed Bible study material. However, some of the native-speaker volunteers lectured on the Bible study topic and some ignored the material and instead used the class time to play English word games. For example, in the Bible study for day four, a study on forgiveness based on Mark 2:1-12, four of the teachers felt that the material provided was too difficult for their students so they spent the lesson time comparing currency from America, Australia and Korea and playing word games. In conversation with the researcher, the students expressed a strong preference for learning English through playing word games and quizzes over reading the Bible. In another class, two of the teachers felt they 'had done a bad job explaining blessing' in a previous Bible study and had decided to spend another class explaining 'blessing' again. When the students continued to be confused about the meaning of 'blessing' one of the teachers asserted the dominance of English over Korean when he responded "you can compare the Korean dictionary with the Christian meaning and see where the dictionary is wrong'.

The third English class of the day was the special interest class. This was an English skills class based on ELT workbooks, board games, singing and drama. The

aim of the class was to improve the students' English pronunciation. The students displayed high levels of enthusiasm and commitment in these classes.

The fourth class of the day was the Chapel and outreach preparation class. In this class, the teachers assigned each of the students a role and helped them to prepare for the morning Chapel service. This included leading worship, prayers, Bible reading, preaching a ten-minute sermon, sharing about a mission trip, giving a personal testimony and singing together as a choir. The teachers regarded English learning as secondary to the religious purpose of the morning chapel service that they typically described as 'to help the students draw closer to God'. Students appeared to identify strongly with this activity and spent much of their free time in preparation and practising together. In conversation with the researcher, they emphasised the affective aspects of their experience of worshipping in English. They predominantly described it positively, 'like soda, it's a refreshing change from Korean worship', or an adventure 'it's a new world for me', 'I can imagine worshipping in other peoples' cultures'. They also spoke of worship as a good way to learn and use English. The teachers did not actively participate in the service themselves. At the teacher review each evening they regularly prayed that the chapel services would help the students to commit their lives to God and accept Christ as their personal saviour.

After the students had conducted the morning chapel service assigned to their group, they used their class time to prepare their personal testimony for the outreach activity in week two. The students used a worksheet to write about their life before they met Jesus, how they met Jesus and since they had met Jesus. After the English had been checked and corrected, the students memorised their testimony script in order to share it with English-speaking foreigners they hoped to meet during the outreach activity in the second week of the camp. From observation, the researcher established that all of the students had completed the three-part testimony story. Subsequent conversations with the teachers revealed that they had helped a number of the students who had initially said that they had been Christians since birth to remember and tell how they met Jesus.

For their practical experience of using English for evangelism, the students visited a Korean mission to foreign migrant workers. There, they divided into groups and were taken by the Korean mission staff to local factories where they had opportunities to meet and share their prepared testimonies with English speaking migrant workers from the Philippines, Thailand and Vietnam. The students then prepared and presented an account of their experiences at that evening's presentation. All of the student accounts emphasised the long working hours and the cramped and dirty living conditions in the factories. However, only one group had been able to share the testimonies they had prepared. At the end of the presentations, the Course Director summarised the activity as 'a good time for the students to meet Christ and to grow in their faith'.

The daily evening presentations included lectures on mission topics including 'Teaching English as a Missionary Language' which was given by a Korean missionary. The Korean missionary had taught English in China as a means to evangelise Chinese students and University professors for seven years before his English teaching visa was revoked for proselytising. He started his lecture by stating that 'English teaching is a cover up. I am a missionary. I teach the Gospel and the Bible to students after class, and I use the Bible to respond to questions I am asked in my classes ... Jesus is the gift, English is only the wrapper'. During the lecture he shared how he had led many people to Christ and had planted house churches in several Chinese cities under the guise of teaching English. He encouraged the students to pray for spiritual power and to have the confidence that God would also bless their ability to communicate the gospel through the use of English. Emphasising the instrumental value of English as a communication tool (Quirk, 1985) he asserted that 'English belongs to the world', and that as there was a high tolerance of unclear pronunciation and incorrect grammar by the majority of global English users the Korean students should focus on how they could use English to proclaim the gospel rather than trying to improve their grammar and fluency.

Comparative analysis of teacher and student attitudes within the case

Throughout the course of the camp, the researcher observed student resistance to the methods and intended outcomes of the course organisers and volunteer

teachers. This took the form of flouting the rules on the English speaking time, the observance of the morning quiet-time, and pressuring the volunteer teachers to substitute Bible study lessons with topical quizzes and word games.

On the final day of the camp, the students completed an evaluation questionnaire in English. Most of the students added comments in Korean, which were subsequently translated into English. A summary of the students' responses indicated that most of the students considered that the camp had helped them to improve their English. A majority indicated that they felt the most helpful classes had been the culture and missions class and the chapel preparation class. The comments also indicated that, contrary to the observed flouting and renegotiation of lesson aims that the researcher had observed, many students appreciated the spiritual emphases of the classes and activities. Typical comments included, 'I enjoyed meeting foreigners', and 'I spent an amazing time in the grace of God'. One student wrote about how he had met God during the camp and had started to believe that he was 'going to heaven through faith in Jesus and that God has a plan for me already'.

The day after the camp, the volunteers met to review their experiences. This took the form of small group discussions and a plenary group session in which each teacher was invited to contribute. Their comments focused on the religious outcomes of the camp for themselves and the students. For example, 'I could not have done this without God. God has given me ability to do this'. 'Coming to AIE has confirmed God's direction for my life', and 'I learnt new ways to worship and pray with the Koreans'.

Through conversations and listening to their extemporaneous prayers, the researcher became aware that all of the volunteer teachers believed that God had 'specifically called and directed' (Price, 1997) them to Korea and had made it possible for them to come to the AIE camp in order to evangelise and disciple Koreans through teaching English. They made no distinction between the 'outsider-conversion' of non-Christians and the 'insider-conversion' of Christians who lacked an emotional personal conversion experience (Murray, 2004:224). This involved communicating an evangelical understanding of conversion that

stressed the need and responsibility of each individual student to seek a personal relationship with Jesus Christ that was based on a definite belief in the death of Jesus on the cross for their sins and an associated emotional conversion experience (Wolffe, 1994). As one volunteer put it, 'we know the English is important, but the key thing is sharing the Word of the Lord'.

They also believed that they had each experienced a closer personal relationship with Jesus Christ during the camp. This was most frequently expressed in prayer; for example, in the words of one of the volunteers, 'thank you God that you brought everyone here and have a plan for each one of us'. Their confidence in their sense of divine calling to teach English at the camp was reinforced by a combination of Bible verses they had read and applied to their decision to come to Korea, the encouraging words of Christian ministers and friends in their home churches, and the financial support they had received from others to pay for their flights and expenses.

Interpretation

The experience raised a number of issues about the practice of TEMPL and the use of English in the mission of the Korean Church.

First, the decision to widen the appeal of the camp by changing the name from 'English for Ministry and Mission' to 'Adventures in English', while retaining the evangelistic focus on Christian ministry and mission, lends support to Edge's criticism of the use of ELT as a 'covert launching pad' for evangelical religious ends (2003:703). The organiser's defence, reflecting Dörnyei (2003) was that because the camp was held on the campus of a publically recognised Christian University evangelism could not be viewed as part of any covert agenda.

Second, consistent with the opportunities afforded by the linguistic power of native-speakers (Canagarajah, 1999), the volunteers did not require any formal teaching qualifications or previous teaching experience. The Course Director defended this on the grounds that the cost of employing qualified teachers would have rendered the camp financially unviable and would as a consequence have resulted in the loss of the opportunity to evangelise the students who attended.

Third, the choice of the camp's theme and the frequent use of the Bible in the English classes indicated a Biblicist orientation (Bebbington, 1989). During the camp, securing quality English teaching was consistently considered to be secondary to the primary aim of advocating the evangelical priorities of discipleship and evangelism (Varghese and Johnston, 2007). This included the teachers' promotion of their own non-contextualised understanding of Bible-truth as normative for others (Hiebert, 2009). This often focused on stressing the need for each student of a definitive evangelical conversion experience (Bloesch, 1984). One consequence of this was that relatively little time was given to improving the students' English communication skills for use in non-religious social contexts.

Fourth, secondary data from informal conversations with the students confirmed that most of them had wanted to say 'yes' to their teachers suggestions for completing the testimony worksheet (Purguson, 1998) in a way that was consistent with the unequal power relationships in the classroom (Tollefson, 1995) and the collectivist orientation of Korean society (Hofstede, et al 2010) in which students give socially desirable responses to questions in order to maintain a positive and harmonious relationship with their teacher (Johnson and De Vijver, 2003). Although all of the teachers expressed the view that the students had been trying to describe genuine conversion experiences, the evidence from secondary data, while weak, suggests that it is unlikely that the volunteers' attempts to reshape their students' understanding of the reality of salvation, by making them complete the three-stage testimony worksheet, was an effective way to change the students' beliefs.

Fifth, the emphases on worship and outreach activities were consistent with the characteristic of evangelical activism (Bebbington, 1989). While these activities resonated with the Koreans attending the camp, the researcher saw no evidence that they contributed to the development of the students' English communicative competence (Hymes, 1972). Rather, these activities were marked by a disregard on the part of both the Korean participants and their native-speaker English teachers for either grammatical accuracy or fluent pronunciation. Despite this, a majority of the participants, both Korean and native-speakers, considered these activities provided the most enjoyable and rewarding experiences of the camp.

Sixth, the case also revealed a reliance on pragmatic decision-making and human effort in the responses of the organisers and native-speaker volunteers to achieve what they perceived to be the purposes of God for both their students' salvation and their own evangelistic activity.

Implications for the research questions

The experience showed the researcher that the native-speaker English teaching volunteers at AIE identified themselves as evangelical Christian missionaries who used English language teaching as a means to a religious end. In this case it involved the promotion of the native speakers' particular understanding of the necessity of a personal conversion experience, similar to that of his or her own, for a person to have a credible Christian profession of faith in Jesus Christ. This shared conviction appeared to influence them to exploit the power they held in the classroom to promote their understanding of Christian faith through using, ignoring or manipulating the provided English lesson plans in order to emphasise what they believed were the essential Bible truths their students needed to believe in for salvation. This was despite the fact that nearly all of the students identified themselves as Christian. This contrasted with the way that the native-speaker volunteers never expressed any doubts over the authenticity of the testimonies of the other native-speaker volunteers. Indeed, they affirmed each other's conversion stories with thanksgiving in their prayers. The distrust of the Korean students' testimonies is indicative that the plausibility structure (Berger, 1967) underlying the evangelical dogma of the American native-speaker volunteers that was at variance with, and called into question, that which governed the religious beliefs of the Korean Christians who attended the camp (Newbigin, 1989). Thus, contrary to Wong's (2006) contention that Christian teachers can always promote their faith without exploiting their power as teachers, their actions were more closely aligned with Edge's (2003) critique of how the hegemonic power of English reinforces relationships of domination. As such, the practice of TEML observed in this case provided examples of how evangelical religious convictions can determine ethical outcomes in a manner that is incongruent with a critical correlation with that of the wider Christian community and secular ELT professionals (Browning, 1991).

There was also evidence that the American native-speakers believed that the use of ELT to promote the religious goal (namely the evangelical conversion of Korean students who identified themselves as Christian) had been 'blessed by God' in the verbal testimonies of students who had 'met Christ' during the camp or had learned to describe in English the difference between being born a Christian and being a born-again Christian. However, the researcher believes that it is impossible to gauge whether the student conversion testimonies described authentic experiences or if they were a manifestation of the students giving the (foreign) teachers what they thought were socially desirable responses (Triandis, 1995).

Conversely, the case exposed unexpected benefits in the religious use of English for pedagogic ends in the practice of English worship. Generally, this activity was appreciated and valued by the students who felt that it helped them develop vocabulary through the preparation and practising of the sermon and prayers. It was also thought to have helped the students to develop fluency through singing and listening. The researcher believes that this was possible because the activity provided the Christian students with a familiar and purposeful context for learning and using English as all of the students and teachers valued the religious experiences they gained through Christian worship.

Case Study No. 2: English Teaching at STU

Introduction

The purpose in selecting this case study was to explore how and why professional full-time native-speaker evangelical Christian teachers introduce religious themes into their English classes. The setting was the English language department of STU. The way the researcher did this was to conduct a series of narrative interviews with a group of three American native-speakers who were working as full-time English lecturers. The lecturers were all in their early thirties and had left careers in America to work as English teachers in Korea. In particular, the case focused on their self-identification as Christian missionaries, their relationships with their students and with their Korean employer.

The research methodology was phenomenological. The data collection method used in the case was a series of narrative interviews as described in the previous chapter (pp.75-76). These were based on the use of generative questions that were designed to explore the respondent's ethical values and teaching practice (Chase, 2005). Audio recording was used as described in the previous chapter (p. 75). To maintain anonymity the respondents are designated as A, B, and C.

Background

The participating teachers requested to be interviewed as a group, 'to help each other to give more complete responses'. The interviews were conducted in local restaurants. Each interview session lasted two hours and included a shared meal.

Experience

The first interview explored the respondents' Christian identities. The generative questions asked were 'How did you become a Christian?' and 'What does it mean to you to be a Christian today?' The three respondents took turns to respond individually.

A expressed an evangelical conversion understanding of salvation. A was the child of an American missionary couple who had been raised in a tribal situation in Papua New Guinea. He recounted how, when he was six years old, he felt pressured by his parents to become a Christian. Although he 'knew what a Christian should be' from the teaching of his parents and other missionaries, he refused to make a profession of faith. He referred to this as his 'non-conversion' and expressed feeling guilty at the emotional upset this had caused his parents. However, four years later at a camp for missionary children he made a conscious decision to live in 'biblical obedience to Christ' after being challenged by a gospel Bible lesson. For A, 'Being a Christian today means 100% submission to God through loving him and others'.

B used a specifically Korean term (*maetaesarang*) to describe how she had been a Christian from the moment of her conception in her mother's womb, and of being brought up in a family with strong Christian values. However, she also described a life changing moment when she responded to a gospel appeal to 'have a personal

relationship with God and with Christ who saved us' at a High School summer camp. For B, being a Christian today means trusting God in every situation and serving the church.

C believed that she had been brought into God's family when she was baptised as an infant in a Lutheran Church in America. Her understanding of salvation was based on her belief that Christ's death and resurrection had brought her into a loving relationship with God. She spoke of how she took personal responsibility for her faith when she 'got into the Word' in a University Bible study group. For C, being a Christian today means 'a meshing of wills' as she seeks to do what God wants her to do.

The second interview explored the respondents' decisions to become English teachers in Korea and their attitudes towards pursuing religious ends in their English classes. The generative questions used were, 'Why did you come to Korea?' 'Why did you choose to start teaching English at STU?' and 'Do you refer to the Bible in your classes?'

A had come to Seoul, with his Korean wife, to serve as the Pastor of an English-speaking ministry with a Korean Church. When the Korean church had been unable to provide the expected salary and accommodation, he turned to teaching English as a tutor in a private school to supplement his pastoral income. Through a church contact he had heard about a vacancy at STU and 'seeing the hand of God in it' felt that God was leading him to become an English teacher. He claimed that his 'service to God is going to be the souls of the students that [*he was*] teaching and interacting with'. He displayed strong convictions regarding the unambiguity and universal nature of truth. He spoke freely about how he had 'the gift of prophecy' which enabled him to 'speak truth about the future' and 'to reveal or speak truth regardless of culture'. He believed that 'what the Bible says is right and pretty much everything else is wrong'. For example, he described how he used leading questions in class 'to show the difference between the way students live their lives and the way God asks us to live'.

B displayed a Biblicist orientation. For example, she cited Ephesians 5:22 (NRSV), 'Wives be subject to your husbands as you are to the Lord', and described coming to Korea as her way of supporting her husband in their 'biblical marriage'. She believed that she had spiritual gifts of compassion and intercessory prayer. She focused on teaching the English curriculum in class, and 'building relationships with students and interceding with Jesus for them' in informal situations outside the English classroom. She described how being used of God to give spiritual guidance to her students made her feel good and gave meaning to her life.

C talked about how she had become interested in teaching English through her local church ministry to international students when she had been working as a Graphic Designer in America. Consequently, she decided to study part-time for an MA in TESOL at a Christian University near her home. She spoke of how she had applied to teach English at STU because it was a Christian University and she wanted to 'combine teaching with my faith and the faith that students bring into the classroom'. She described how she 'made connections between lesson materials and the Bible' in her English conversation classes through the use of practical exercises and set questions such as 'what do you think God says about this topic?' For example, in a lesson to teach students to talk about success and failure, the course materials used the example of how Thomas Edison had failed many times before he successfully invented the electric light bulb. She described how she connected Edison's invention with discovering Jesus Christ as the light of the world. She had instructed the students to draw light bulbs on blank sheets of paper and write 'Jesus said, "I am the light of the world"' (John 8:12) on them. She then had these laminated for the students to use as bookmarks.

In the third interview, the issue addressed was how the respondents acted to meet what they perceived as the spiritual needs of their students. The generative question asked was: 'What do you feel are the spiritual needs of your students?'

A responded that his students needed to learn to accept responsibility for their actions. Elaborating, he described his frustration with how his students' constantly submitted low quality work yet expected to receive high grades because they were Christians. He had also had experience of students with advanced level English

competence completing graded assignments for their friends. His frustration had been compounded by the University's support for the students when they had complained about the grades he had given them. His supervisor had asked him to re-grade his class and allow the students he had failed for cheating to resubmit their work. When he refused, he was reminded that his employment contract 'required him to do anything deemed necessary' and was rebuked for 'not being a Christian'. He had subsequently received a formal reprimand for being insensitive to Korean culture. He summarised his response, 'I know their culture is collectivist, and I know I make the supervisor mad when I fail students who cheat, but it's about being truthful with your word. It's about integrity and personal responsibility'.

B also felt that her students needed to develop a stronger sense of personal integrity. She complained that because her students thought of her as a 'sister in Christ' that they believed she should help them by 'giving them good grades or better grades than their work deserved'.

C talked about the importance of 'allowing space for religious discussions in the English classroom because 'you don't leave faith at the door when you enter a classroom'. She believed that it was 'a dis-service to your students if you don't equip them to talk about their faith or beliefs'.

Comparative analysis of teacher and student attitudes

The experience of listening to the respondents indicated that although two of them talked about having had a personal conversion experience in their childhood, conversionism did not appear to be a motivating factor in their decisions to become English teachers.

Their narratives also indicated that they differed in the relative importance they attached to each of Bebbington's (1989) other evangelical characteristics. The most significant of these were revealed to be Biblicism and activism. They each identified themselves as committed Christians who were faithful to the Word of God and who sought to live in 'biblical obedience' to Christ. This involved a literal reading of Scripture and applying it, not only in ways they considered to be

relevant to their personal and professional lives, but also as determinative for the personal and public life of their students. One outcome of this was a shared sense that God had ordered the circumstances of their lives in a way that led them to believe that it was God's will for them to make Christ known to Korean students. They did this by sharing their faith and understanding of Biblical truth and morality through teaching English. By using their English classes and their personal relationships with the students to emphasise faithfulness to God and moral obedience of the commands of Scripture, the teachers believed that they were, in some way, protecting the souls of the students against the loss of salvation and eternal blessing.

In contrast, because their foreign English teachers were Christians, the students sought to treat them as family members. This was manifested in showing culturally appropriate respect for them as older brothers and sisters by attending and participating in class and trying to submit the best homework assignments that they could. Often this was done in collaboration with their peers. The corollary of this was that the students expected the teachers to reciprocate by treating them with their homework assignments as if they were the teachers' own younger brothers and sisters. The way that the teachers interpreted these actions and expectations as cheating, plagiarism and favouritism was a cause of hurt and anger for students who felt humiliated and ashamed when they received a fail grade for what they believed to be their own work.

Interpretation

A number of issues related to the effect that the respondents' sense of divine calling and Christian identity had upon how and why they taught English were revealed in their responses to the researcher's questions.

First, a Biblicist 'prescriptive and deontological' understanding of ethics (Davis, 1985:16) was apparent in their understanding of what it meant to them, and for both themselves and their students, to be Christian. This was most evident in their literal and deductive reading of the Bible and the way they that used the Bible in their English classes to establish ethical norms for their students. For example, when promoting the virtues of truthfulness and integrity as a response to the

problems of plagiarism and cheating they identified these activities as sins against God and made students find and read aloud Bible verses about God's wrath towards sinners, such as, Romans 1:18 'For the wrath of God is revealed from heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth' (Romans 1:18, NRSV).

Second, two of the respondents felt obligated to God intentionally to create opportunities to use what they believed were their divinely given spiritual gifts to influence students to act in ways that were morally good in informal situations outside the English classroom (Purgason, 1998). These included giving students prophecies regarding God's plan for their individual lives and initiating intercessory prayer with individual students that was aimed at effecting changes in the student's present circumstances. The intentional befriending of students in order to build trusting relationships outside the classroom is open to the charge of manipulating students and failing to maintain an appropriate professional distance (Niles, 2000).

Third, the respondents' emphasis on individual moral responsibility was a source of conflict between them and their Korean employer. This was most evident in their distrust of their Korean supervisor and the University administration's collectivist approach to ethics that prioritised the maintenance of a harmonious relationship between the students and the University. While the respondents' behaviour was consistent with an evangelical tendency to prioritise obedience to the Word of God revealed in the Scriptures, over obedience to secular authorities (Engel and Dyrness, 2000), it was also indicative of an attempt to undermine the authority of their Korean supervisor. It also demonstrated a lack of contextual sensitivity to the importance of maintaining harmonious relationships within Korean society (Johnson, and De Vijver, 2003) and an absence of any desire to live fully among people in a way they could understand (Niles, 2000).

Fourth, the respondents frequently attributed their decisions and actions to the application of their reading of the Bible to their lives. They also spoke of the significance of external factors such as opportunity, financial, educational and family responsibilities indicating that their motivation to teach English was not

solely a matter of blind faith in the word of God, but rather was intersubjectively related to the realisation of a number of goals that gave meaning and purpose for their lives (Heitink, 1999).

Fifth, the overriding impression gained by the researcher was that the native-speakers constantly sought to dominate rather than cooperate with their students. This was achieved through their reliance on a combination of discourse and ideological power (Tollefson, 1995) to exploit the position they held in the classroom in an attempt to transform the students' religious beliefs and ethical values to those that they based on their own understanding of Biblical imperatives.

Implications for the research questions

The experience showed the researcher that the native-speaker English lecturers at STU believed that God had called them, and placed them, in the English department of STU. However, they relied on a combination of the exercise of discourse and ideological power (Tollefson, 1995), in conjunction with an appeal to divine power based on the use of Scripture, to legitimize their attempts to control the beliefs and actions of their students and their Korean supervisor (Percy, 1996). For example, their justification for their actions was always based on an appeal to the authority of Scripture, as they read it, and to prophetic revelation. One outcome of this was that they believed that they had a God-given authority to ignore their contractual obligations and to use English teaching as a means to influence the moral transformation of their students through their interactions with them both inside and outside the classroom. Likewise, they had a sense of divine approval for their attempt to usurp the authority of their Korean manager and the University administration.

There was also evidence that the teachers sought to accomplish what they believed to be God honouring transformation of the morality of their students by exploiting the power they held in the hierarchal cultural content of South Korea. This was most clearly demonstrated in the way they named the common practice of student collaboration as cheating, plagiarism and sin. As the students had a subordinate relationship to the teachers, the teachers were free to coerce them to act in ways that they regarded as morally appropriate for Christians, including repenting

publically for the sin of cheating in front of their peers. Their actions suggested to the researcher that they did not believe it was possible to effect a change in the moral or religious beliefs of their students without exploiting the power they held. Their uncompromising and subversive use of power is indicative of how a missionary pedagogy that is 'based on the exercise of power which compels, punishes and bullies, (can) actually distort and pervert the gospel and eclipse the life and presence of God' (Percy, 1996:55).

Furthermore, as effecting moral change in their students was revealed to be a fundamental motivation for evangelical involvement in ELT, the researcher believes that the case demonstrates the implausibility of native-speaker Christian English teachers distinguishing in practice between a *primary* calling to serve God and a *secondary* calling to one's profession (Wong, 2006) in a way that is ethically acceptable to other ELT professionals.

Case Study No. 3: The Missionary Training Centre of the KEHC

Introduction

The third case study was about the researcher's experience of interacting with a group of American evangelical missionary trainers and their students. It is designed to find out more about how American missionary trainers used English to further the religious goals of the Overseas Mission Department of the KEHC. The setting was the residential missionary training centre of the KEHC between March and July 2012. In particular, the case explored how the American missionaries harnessed the hegemonic power of English to promote their own beliefs and values to the Korean missionary candidates.

The way the researcher did this was to observe and record his interactions with a group of three evangelical American missionaries and twelve Korean missionary candidates as they participated in compulsory English communication skills classes. The research methodology was phenomenological. Data was gathered from direct observation of English classroom lessons, narrative interviews, focused discussion groups and a survey questionnaire. The three focused discussion

groups were run bilingually in Korean and English with the aid of a Korean facilitator as described in the previous chapter (pp.76-77). This enabled the full-participation of candidates irrespective of their English language competence. In addition, the researcher was invited to observe and participate in the weekly prayer meetings that were attended by the missionaries who were serving at the Missionary Training Centre (MTC). The researcher used field notes were used to record data from classroom observations and the missionary trainers prayer meetings. Audio recording was used as described in the previous chapter for the narrative interviews with the American missionary trainers (p. 75). Written summaries in English were provided by each of the focused discussion groups, as were English translations of the survey questionnaires.

Background

English language training for Korean missionary candidates was initiated by American missionaries in Korea in 1992. Since then American missionaries have been responsible for the provision of English language classes for KEHC missionary candidates. Each year the missionary candidates sit a written English proficiency test. The results of the test are primarily used to assign the candidates to one of three English class groups; beginner, intermediate and advanced. However, they are also used to limit the number of candidates who are accepted for missionary training. In the event that the residential course is oversubscribed, places are allocated to the candidates with the highest English test scores. Weekly English classes lasting three hours are held to provide a total of sixty classroom hours of instruction. Each class is based on a course-book from the *American Headway* (Soars and Soars, 2009) English communication series. Candidates are required to choose an English nickname to use whenever they speak to their English teachers. Attendance at the English classes was compulsory, but there was no examination or any other form of assessment.

Experience

The American missionary group comprised a married couple and one female. The couple had been career missionaries for over thirty years. They both had postgraduate teaching qualifications. After they retired, they had taught English in China for eight years until their visa was revoked for proselytizing. Since then, they

had been coming to Korea annually to teach the missionary candidates at MTC. The female was a short-term missionary who was on a two-year mission placement as an English ministry assistant with a local church in Seoul. She had no teaching qualifications or prior experience of teaching English.

Interviews with the American missionaries revealed that they gave a high degree of prominence to Bebbington's (1989) four evangelical characteristics of conversionism, activism, Biblicism, and crucicentrism. They each had a conversion story that 'described God's work of salvation as a reality to be experienced' (Stackhouse, 2000:41). For example, each of them referred to a specific time in their pre-teen childhood that they were 'saved' by 'entering into a personal relationship with Jesus Christ' and of 'allowing Christ to have command and control of my heart'. They also spoke of how they had been 'led by God' to become missionaries in response to what they believed was the 'hopelessness of false religions' that people followed and their desire to help people to 'know Jesus as their personal saviour'. When questioned about why they had come to Korea to teach Christian missionary candidates, they again spoke of being 'led' or 'guided' by God to help Koreans to become more effective global missionaries. They all attributed God's guidance to a combination of circumstances and their devotional reading of the Bible.

The two qualified English teachers described their English teaching as a ministry of encouragement that embraced helping their students to learn English in class and sharing their personal experiences of cross-cultural mission with them in informal situations. These responses indicated a correlation between professional teaching qualifications and a Christian service approach to teaching English that emphasises 'the quality of a Christian's teaching work as the primary vehicle through which they share the love of God' (Snow, 2001:65). This was in contrast with the approach of the unqualified native-speaker who spoke of having 'an amazing knowledge of the Bible' that helped her to give the Koreans 'something (from the Bible) they don't get from the Korean churches'. Her response indicated not only that her motivation to teach English was 'driven by missionary fervour rather than educational need' (Pennycook and Coutard-Marin, 2003:348) but also that either

knowingly or unknowingly, she used the power imbalance between herself and her students 'to project (her) own beliefs' (Tollefson, 1995:2).

The American missionaries' revealed a tendency to control classroom discourse in a way that also projected their religious beliefs and practices (Tollefson, 1995). For example, one of the Korean missionary candidate couples had requested prayer for wisdom as they faced a decision to serve as missionaries in either Argentina or Cambodia following the completion of their missionary training. As they had three young children, the husband was considering visiting Cambodia by himself in order to get a better understanding of the implications of choosing to live there. In their discussion of the prayer request the American missionaries all voiced the same opinion, that the Korean couple should leave their young children with their grandparents in Korea and travel to Cambodia together, because 'marriage should be democratic' and 'a couple should always be together'. One of the Americans proposed that the issue of 'co-responsibility of wives and husbands for decision-making' should be raised in the next scheduled English class with the Korean missionary candidates. There was no discussion of alternative Christian or Korean understandings of marriage. The following week one of the American missionary trainers gave a lecture to the missionary candidates on the importance of democratic decision-making in Biblical marriages.

The twelve Korean candidates comprised six married couples. All of the male candidates were ordained KEHC pastors who were planning to establish Korean churches overseas. As with the American missionary teachers, the Korean candidates all gave a high degree of prominence to Bebbington's (1989) four evangelical characteristics of conversionism, activism, Biblicism, and crucicentrism. All of the candidates had completed a pre-course survey, in Korean, that included questions about why they had decided to become Christian missionaries, their previous experiences of using English, and how they thought that they would use English in the future. In their responses, all twelve described a point in time when they 'became Christians' or 'personally believed in Jesus'. Most of them (8/12) wrote of how God had called them to be missionaries. Some (2/12) of the women responded that God had called them 'through their husbands'. They all described Christian mission in terms of proclaiming 'the good news of

salvation', through sharing 'the love of God and the Word of God'. Their previous experiences of using English ranged from learning it as a compulsory language at High School to having lived and worked in English speaking countries. The expectations of their future use of English included teaching children (6/12), sharing the gospel (4/12), and working with foreign missionaries (2/12).

The English training sessions commenced with a thirty-minute act of worship that was led by the Korean candidates and conducted entirely in English. This was always referred to as English Worship. This followed a set format that had been provided by the American missionaries and had remained unchanged since the inception of the MTC English training in 1992. The worship consisted of an opening prayer, a hymn from the Korean-English hymnal, a Scripture reading, a ten-minute sermon, another hymn, and a closing prayer. A different team of candidates was appointed by the American missionaries to conduct the worship each week. The purpose of worshipping in English was to provide opportunities for the candidates to use English in an authentic social situation with which they were familiar. Discussions with the candidates revealed that they all enjoyed singing contemporary English praise songs. They associated this activity with 'worship in spirit and truth' and with experiencing the same emotional feelings of love and joy that they had when singing praise songs in Korean. They felt that singing helped their English pronunciation, the words were usually common and easy to understand, but they did not feel that praising God required them to understand the meaning of every word. However, there was a sharp distinction between the advanced level group of English learners and the lower level groups for the other spoken elements of the English worship. A small number of advanced level English learners felt that the sermon, Bible reading and prayers helped them develop their vocabulary and listening skills, but the majority of the candidates, who were either beginner or intermediate level English learners, struggled to understand what was being said. For example, they described the sermon as 'the worst time to learn English' and associated it with feeling 'like a caged bird', 'distant from God, embarrassed and ashamed'.

Following the worship time, the candidates divided into their English class groups. From observation of the classes, the researcher established that the missionary

teachers in the beginner and intermediate level groups followed the lesson plans and used the course materials provided with the American Headway course-book. The classes were focused on the development of English language skills and lacked any religious references or use of the Bible. However, in the advanced level group, the class usually spent around thirty minutes memorising and discussing the English Bible verse from the preceding worship time before concentrating on their English course-book lessons. Conversations revealed that Scripture memorising activity had been added to the English class activities at the request of the Korean missionary candidates who felt that the activity helped them develop their English vocabulary and pronunciation skills.

Informal conversations at shared mealtimes were initiated by the Korean candidates. These were primarily focused on the American missionaries' experiences of mission and the challenges of raising a family in a foreign country.

In the focused discussion groups, the candidates discussed and compared their previous English learning experiences with their experience of learning English at MTC and their views on the compulsory requirement for KEHC missionaries to study English as part of their training. The data obtained indicated that while the candidates appreciated the opportunity to improve their English by talking informally with 'foreigners', they had a unanimous preference for learning English with a bilingual Korean teacher 'who could explain the meaning of English words to them in Korean', rather than with monolingual native-speakers. In particular, they expressed frustration at their inability to express their emotions or to speak clearly in English about their opinions. There was also a consensus that learning English should not be a compulsory requirement of their training, but rather individual tuition should be provided for candidates who intended to serve in English speaking countries. This was encapsulated by the statement that 'HQ policy can be against God's will on this issue'. Related to their opposition to compulsory English learning was an equally strong rejection of the need to pass an English test in order to be accepted as missionary training candidates as 'worldly' and 'not relevant to real life missionary situations'.

The focused discussion group activity had been designed by the researcher to engage the candidates in discussion relating to their experiences of learning English. However, the decision to conduct the discussion in both Korean and English made it difficult for the researcher to assess the extent to which individual contributions were represented in the responses that were obtained.

Comparative analysis of teacher and student attitudes within the case

The researcher's experience of interacting with the American missionary trainers and the Korean missionary candidates revealed that all identified themselves in evangelical terms as born-again Christians. Bebbington's (2007) four priorities of conversionism, Biblicism, activism and crucicentrism 'played key roles in the lives of the participants' (Varghese and Johnston, 2007:17). However, although the Korean candidates and American missionary teachers shared an evangelical conversionist perspective on missionary work, they differed in their view of the relationship between faith and English language teaching. All of the American native-speakers associated English language teaching with the call of God to share the good news of Jesus with others, in particular with people of other faiths. However, while some of the Korean candidates associated teaching English with local church education ministries for Korean children, most of them saw no need to use English in their future ministries and resented having to study English in order to be ordained as Korean missionaries.

The American and Korean missionaries also shared a common sense of being personally called by God to serve as overseas missionaries and they all identified missionary activity with the conversion of non-Christians through proclaiming in word and deed the good news of salvation through faith in Jesus Christ. There was a contrast between the American missionaries' egalitarian and democratic understanding of salvation as the free choice of an individual in response to hearing the word of God and collectivist understanding of some of the Korean women who had accepted the faith of their husbands.

There was marked contrast between the way that the two experienced and professionally qualified teachers used discourse power to empower the missionary candidates to negotiate learning goals and contribute to the class syllabus, with the

unqualified native-speaker's reliance on discourse and ideological power to manipulate English lessons in order to promote her own religious beliefs.

Interpretation

The experience raised a number of issues about the practice of TEML and the use of English in the mission of the KEHC.

First, the 'hegemonic status of the United States' (Edge. 2003; 702) across the domain of Korean missionary training was evident in the initiation and maintenance of the English training programme for Korean missionary candidates. It was also apparent in the small details of the training provided. For example, in the requirement for the Korean candidates to use English nicknames for the convenience of their American teachers. Significantly, none of the American teachers expressed a desire to be called by a Korean nickname. Linguistic hegemony was also evident in the Korean use of English language tests as a measure of academic ability in the selection of candidates who intended to serve in non-English speaking countries.

Second, there was evidence of both discourse and ideological power inequalities in the American missionaries' promotion of the principle of an egalitarian and democratic decision-making process as an essential aspect of a Biblical marriage (Tollefson, 1995). The association of American democratic values of freedom and democracy with Biblical Christianity contrasted with the Korean candidates' association of their collectivist values of harmony and female subordination with Biblical Christianity. While this could have been as source of conflict, the Korean candidates' response to the American trainer's lecture on the importance of democratic decision-making in Biblical marriages was one of grateful appreciation. From subsequent conversations with the Korean missionaries, the researcher believes that this was an example of a socially desirable response by the Koreans in order to maintain a positive and harmonious relationship with the American missionaries (Johnson, and De Vijver, 2003) and was indicative of the presence of respondent bias (Triandis, 1995).

Third, the greater employability of native-speakers based on their fluency and comprehension (Canagarajah, 1999) was evident in the use of monolingual native-speakers to teach English even though the candidates unanimously expressed a preference for a professionally trained bilingual Korean teachers. One negative consequence of this was observed in the tendency of the American English trainers to assume incorrectly that the Korean candidates had a sufficiently high level of English communicative competence (Hymes, 1972) to describe emotions and discuss opinions.

Implications for the research questions

The researcher considered the Korean responses about the way the Americans taught them English to be generally positive. However, the case showed that, despite sharing the same evangelical beliefs and motivation, the hegemonic power of English and inequalities in the distribution of power between teachers and students presented irresistible opportunities for the native-speaker teachers to use English teaching to further their personally held religious values in both formal and informal English learning situations.

The researcher felt that acceptance of linguistic and cultural imperialism permeated every aspect of the English training. This was seen in the use of an English language test as part of the application process for KEHC missionary training and the acceptance of the need for compulsory English classes for all missionary candidates irrespective of the country in which they intended to serve. It was most evident during the case study in the compulsory English Worship activity, the promotion of the values of freedom and democracy, the antagonism that was expressed towards Islam, and the use of discourse and ideological power to manipulate the English learning activities in order to promote these values and beliefs to their students.

The responses of the Korean candidates indicated that they had an exclusively external orientation to the English language (Quirk, 1895). This was evidenced in their strong preference for bilingual English teachers over monolingual native-speakers. The researcher believes that, for most of them English classes were an

unwelcome necessity that they tolerated in order to fulfil what they believed was their calling to serve God as Christian missionaries with the KEHC.

There was also evidence that the religious use of English for the pedagogic end of improving vocabulary and fluency was regarded as beneficial by students who already had a high level of English competence. However, where students struggled to comprehend what was being said, the practice was experienced as confusing, frustrating, and, to the extent that it prevented the students from worshipping God, oppressive.

Case Study 4: The English Dormitory at STU

Introduction

The fourth case study was about the researcher's experience of interacting with a group of male Korean students as they lived together in a residential dormitory, where English was used as the primary communication language, at STU during the 2011-2012 academic year. It was designed to explore why Korean students choose to live in an English-speaking environment and how they use English. The researcher was responsible for the extra-curricular English activities of the students in his role as dormitory supervisor. In particular, the case focused on the way that the use of a non-coercive and dialogic learning strategy can make a positive contribution to the evangelical practice of TEMPL. The way the researcher did this was to record his interactions with twenty Korean students as they lived and socialised together using English. The research method was phenomenological. Data was gathered through participant-observation, conversations, discussion groups, interviews, and a survey of the way that students used English in their respective local church ministries.

The researcher used field notes to record data obtained from participant-observation, conversations and semi-structured interviews with students. Survey forms were used to record the survey data. Audio recording was used for the discussion groups as described in the previous chapter (pp. 75-78).

Background

The residential dormitory was known as the English Floor (EF). It was established in 1994 as an initiative of American missionaries who lectured at STU. The purpose was to provide an English environment in which students studying Mission and English could develop their English language competence with the corrective input of a native-speaker (Krashen, 1982). From 1994 to 2002 a native-speaker supervisor was employed to live in the dormitory. The dormitory housed twenty students in ten rooms that were furnished with individual study areas. This provided students with more personal space than the other male dormitories in the University in which four students were required to share a room without any study facilities. Students in residence on the English Floor were not permitted to speak in Korean between 8am and 10pm daily. As part of a cost-cutting exercise, in 2002, the residential presence of the native-speaker supervisor was replaced by ten hours of weekly attendance by one of the University's native-speaker English lecturers.

Living in the dormitory attracted English course credit hours for undergraduate students. Two students served as 'dormitory leaders'. They had been appointed by the previous native-speaker supervisor. Their role was to monitor the use of English and report to the supervisor on the use of Korean during the designated English speaking time. This included eavesdropping on the conversations of students when they were in their private rooms. Students reported for breaking the English-speaking rule were subject to the University's disciplinary procedure. This included fines, loss of credit hours and dismissal from the dormitory. In 2011 the researcher was assigned as the English Floor supervisor.

Experience of the first semester

In the first semester, the resident population of the English Floor dormitory was comprised of twelve undergraduate students taking majors in English, Child Education, Social Welfare and Theology, and eight postgraduate students who were studying for Master of Divinity degrees (M.Div.) as part of their ministerial training in the KEHC.

For the duration of the first semester, the researcher sought to maintain the administrative arrangements and programme of English activities that had been established by the previous native-speaker supervisor, with the exception of monitoring conversations which took place in the students' private rooms. The activities consisted of daily conversations with the students when they had free time, two Bible study meetings each week, and a monthly fellowship meal at a local restaurant. As the semester progressed, the researcher observed that the students attended the English activities infrequently, and, with the exception of the student leaders, did not actively participate. From an examination of the students' English Floor application forms, and informal conversations with each of the students, the researcher established that all of the students had applied for a place on the English Floor in order to improve their English. They believed that this would enhance their academic opportunities and employment prospects. However, most of them had no commitment to learning or using English, and all of them resented the imposition of penalties for speaking in Korean. From group discussions, it became evident to the researcher that the primary motivation for applying to live on the English Floor was because it had better accommodation than the other male dormitories.

Consequently, the researcher initiated a review of the aims and activities of the English Floor with the student residents. This took the form of a 'collaborative engagement' (Wells 1999:335) with the students in order to identify what they regarded as purposeful activities that could help them to develop their English language competencies and so participate effectively in the English Floor community. At the request of the students, this was achieved through the use of discussion groups, which were conducted in both Korean and English to encourage the participation of students who lacked the confidence or the ability to talk freely in English. The student leaders organised two groups of six undergraduate students and one group of eight postgraduate students. The aim of the discussion groups was to promote a new sense of English Floor community with a shared commitment to organising English activities that would encourage a willingness to develop each other's practical use of English.

A number of themes emerged from the discussion groups. These included a unanimous desire to move away from the enforced use of English, the removal of the associated penalties for non-participation in the scheduled English activities, the introduction of English worship services, more individual speaking time with the native-speaker supervisor for the correction of the student's grammar and pronunciation, and the freedom to elect the dormitory student leaders. In response, the researcher collaborated with the students to draw up a set of negotiated learning goals for the second semester that were designed to develop their English language competence in a way that involved their feelings, interests, personal and cultural values, through the provision of opportunities to use English in ways that the students felt were relevant to them. This resulted in the design of a revised organisational structure based around five cell groups of four students of similar English ability, and a new programme of voluntary English events and activities for the second semester. The revisions to the English Floor structure and approach to English learning were approved for implementation by the University Management and were subject to monthly review by the researcher's Korean line-manager. In addition, the students were given responsibility for electing a dormitory leader to assist the researcher with the organisation of the English activities.

Experience of the second semester

At the beginning of the semester, the researcher administered an anonymised survey questionnaire to explore the extent of the students' evangelical orientation, their motives for applying to live on the English Floor and their attitudes towards the religious use of English. The questionnaire was administered in Korean and English. Participation was voluntary. Thirteen out of the twenty students responded.

The responses revealed that the students did not identify with Bebbington's (1989) evangelical characteristic of conversionism. All of the students considered they had been born Christians from their mother's womb, using the culturally specific term (*maetaesarang*) that emphasised their collective identity, in opposition to an individualism that characterises Western expressions of evangelical Christianity (Bosch, 1991). A few also described becoming aware of a

personal dimension to being a Christian in terms of a gradual process of 'believing in Jesus in my mind' when they were teenagers. Similarly, there was little evidence of Biblicism in their responses. For example, while they all considered that it was important 'to be sensitive to God's words', this was more often associated with prayer, fasting and receiving words of knowledge from the Pastors in their local churches. By contrast, crucicentrism was strongly expressed in terms of God's love, being made free from sin and following the example of Jesus by 'spreading the love of Jesus' through loving and forgiving others (12/13). Similarly, activism was evident in the respondents' indications that they planned to become church pastors, missionaries, or teachers in Christian Schools.

As already evidenced from the researcher's experience of the first semester, the students cited improving their English and getting a good room on campus as the reasons for applying to live on the English Floor. However, only the undergraduates who were majoring in English (3/13) indicated that they used English beyond the dormitory activities.

The religious use of English by the students was limited to the weekly dormitory English worship service and their attendance at a monthly English chapel service that was held on campus for the students in the English Department. These events were considered good for 'learning new songs and words' and to practise listening. However, none of the students attended Korean churches with an English worship service, or used English for other religious activities, such as evangelism, prayer and Bible study.

During the second semester, the researcher observed a marked reduction in the use of Korean in the dormitory. This was corroborated by the dormitory leader who had noticed a corresponding increase in the use of English in the common rooms after 10pm. However, only a minority of the students sought individual conversations with the researcher.

Cell group activities for the second semester comprised weekly discussions on topics proposed by the students. Plenary activities included a weekly English Worship service and a monthly ten-pin bowling evening. English speaking time

remained unchanged, however, there were no penalties for non-compliance. In addition, the students were encouraged to schedule time with the researcher for individual conversations aimed at improving their grammar and pronunciation.

Discussion groups met twice weekly for two hours to talk about topics chosen by the students. They were usually comprised of two or three cell groups. The topics covered a variety of social and moral issues that impacted on the daily lives of the students. These included responding to bullying of freshmen by senior students on campus, responses to internet campaigns against Christians in the Korean media, the reunification of North and South Korea, Christian attitudes towards the use of alcohol in Korea, the increasing public acceptability of homosexuality in Korean society, the desirability of more co-education in Korea, air pollution, caring for the environment, and the disruptive effect of non-Christian students who were required to attend the University chapel services.

The English worship service was held weekly on Tuesday mornings from 6am – 7am in a minor hall on the campus. The students determined the content and conduct of the service. Each service commenced with the recitation of the Apostles Creed. This was followed by twenty minutes of singing led by the praise team, five minutes of led prayer, a Scripture reading, a ten-minute homily and a further ten minutes of singing. The service concluded with a time of open prayer. The open prayer mirrored the Korean practice of praying aloud together with the leader. This was usually accompanied by music.

The worship leader was responsible for making the daily University announcements and leading the prayers. He drew up a student rota for the led prayers and Scripture readings. Students were required to write the prayers and to practise them, and the Scripture readings, with the native-speaker supervisor for correction of their pronunciation. Initially, the students tried to conduct the open prayer time in English, but as this proved too difficult they choose to pray together in Korean at the close of each service.

A group of eight students who could play a combination of guitars, keyboards and drums formed a praise team to lead the worship. They selected a mix of reflective

and energetic contemporary English praise songs for the worship services. They practised playing and singing the songs together for several hours each week until they had memorised them. The verses of the songs were frequently repeated during the worship so that by the end of the semester all of the students had learned them by heart.

Following consultation with the students, the researcher gave the homily. This took the form of a series of messages based on the Beatitudes (Matthew 5:1-12) with a written summary provided in advance. An optional set of study questions was also provided for those who wished to discuss the message further.

At the end of the second semester, the students completed a University administered evaluation of their experience of living on the English Floor. Overall, the feedback on the structural and programme changes was positive. Significantly, most of the students wanted to have daily English worship times introduced the following semester. The reasons they gave related to how they had enjoyed using and improving their English during the preparation time for the weekly English worship service, and how their active participation in the elements of the service had made them feel close to God.

Interpretation

The experience raised a number of issues about the practice of TEML.

First, the students' identity as Christians did not correlate closely with Bebbington's (2007) evangelical characteristics. In particular, there was no evidence of conversionism. The students identified themselves as born-Christians, in distinction from being born-again Christians. This was congruent with an understanding of salvation that is not necessarily defined by a point in time, or a crisis experience, but in a life committed to God (Noll, 1994) and was in stark contrast with the predominantly individualist orientation of Western evangelicalism (Bosch, 1991).

Second, activism was expressed in terms of spreading the love of Jesus to the world as pastors, missionaries and teachers. There was no indication that the students

were exercised about the necessity of a crisis conversion experience for non-Christians in order to fulfil the Great Commission of Matthew 28:18-20 (Engel and Dyrness, 2000).

Third, the orientation to domination associated with the hegemonic power of English (Phillipson, 1992) was evident in the enforced use of English for activities determined appropriate by the previous non-resident native-speaker supervisor. This had been maintained through the privileging of some Korean students to monitor language use in the dormitory after the original pedagogic aim of providing a corrective native-speaker input within a supportive English immersion environment (Krashen, 1982) had been abandoned in 2002. Furthermore, there was evidence of an orientation to domination that was consistent with Phillipson's (1992) critique of linguistic imperialism. For example, the monitors had routinely abused their power by selectively reporting students against whom they had personal grievances for breaking the English-speaking rule.

Fourth, the researcher observed that the students negotiated the dominant discourse of English through their resistance towards the coercive English-speaking regime by flouting the English-speaking rule and persistent absence from the scheduled activities. However, it was also evident that their resistance was tempered by a pragmatic acceptance that speaking English was the price that had to be paid for the better living accommodation provided in the English Floor dormitory (Canagarajah, 1999).

Fifth, the introduction of a non-coercive learning strategy (Wells, 1999) appeared effectively to empower the students to appropriate English in unexpected ways that they valued during the second semester. For example, their replacement of Bible studies that were determined by the native-speaker supervisor with group discussions on moral and ethical issues they were facing as Christians in Korean society.

Sixth, the introduction of the weekly English worship service, and the way the students choose successfully to mix elements of their Korean culture and language with English for religious ends raised unexpected questions about the nature of the

religious experience and the pedagogic value of English Worship in the Korean Church.

Implications for the research questions

The experience showed the researcher that the reliance on the hegemonic, discourse, and ideological power by the previous native-speaker supervisor to enforce the use of English by the students on the English Floor was counter-productive. Based on the evidence of the case study data from student interviews the researcher concluded that the way power had been exercised in the past had contributed to the creation of a climate of fear, resentment and resistance to using English that he experienced during the first semester. Conversely, the case study data obtained during the second semester indicated that the adoption of a non-coercive approach, and a negotiated syllabus without formal assessment, contributed to the establishment of what the students described as a more harmonious living and learning environment in which they enjoyed helping each other to learn and use English. Within this environment, corrective native-speaker input (Krashen, 1982) was actively sought by the students and considered to be beneficial.

The case also highlighted differences between the use of ELT for the promotion of the religious ends of the teacher and the use of religious activities that were valued by the students for the pedagogic ends of ELT. An essential aspect of this was the researcher's unconditional acceptance of the reality and value of each student's Christian faith in the terms in which they choose to express it, whether as born-Christians or born-again Christians. Consequently, the contribution of religious activity to learning English was generally experienced as positive, provided the English used was sufficiently comprehensible (Krashen, 1982), and contributed towards the sharing and supporting of lives committed to God (Noll 1994).

As a non-directive facilitator of learning, the researcher also found that experience of participating in the group discussions on topics of interest to students, revealed new and unexpected insights that enriched his understanding and appreciation of the challenges facing the students in Korean society.

Cross-case implications for the research questions

In addition to the ethical implications of each case, a number of common issues relating to the practice of TEMPL were revealed in the four case studies.

Pedagogy

In case Nos. 1,2 and 3, each native speaker's sense of divine calling to evangelise students through teaching English was evident in the way in which they subordinated students' pedagogic needs to what they perceived as the students' spiritual needs. In case No.1, the primary purpose was the conversion of students to the form of evangelical religion that was experienced and practised by the evangelical teachers. In case No.2, the teachers' priority was to effect a moral transformation in the lives of students that conformed with their own understandings of truthfulness and integrity. In case No.3, the primary purpose was to train Korean students to use English as a tool for cross-cultural evangelism and Christian worship. This was in contrast with the prioritisation of the students' English learning needs based on a dialogic pedagogy in case No. 4.

In case No. 4, the priority of the teacher (who was the researcher) was to facilitate the English learning that was desired by the students in ways that were mutually agreeable. This required the researcher to accept the Korean-Christian identity of the students and the variety of religious understandings and expressions of faith that this implied. An unanticipated outcome of this was that the students actively sought the creation of Christian worship opportunities in which to learn and improve their English. This raises the possibility of an ethical use of religious ends to promote ELT goals where the teacher and students are willing and able to live at ease with each other's religious beliefs and practices.

English Worship

One area in which teachers and students were able to live at ease with each other's beliefs and religious practices, in the context of this study was in the shared experience of Christian worship. In case Nos. 1 and 3 the decision to conduct worship in English was made by the American missionary teachers who also determined the form and content of the worship service. The activity was seen as a means to evangelise students and to promote personal piety. Student attendance

was compulsory, as was their participation in the various activities. The native-speakers found worshipping in English with Koreans to be edifying in the same way as their experience of worship in American churches. However, the Korean students reported mixed experiences depending on how much of the service they were able to comprehend. Negatively, these ranged from resentment at having to attend, to frustration with the speed and complexity of some of the preaching. Others expressed positive feelings of joy and being close to God even when they had not understood what was being said. This positive affect was more pronounced when students had been familiar with the Korean versions of praise songs that were sung. By contrast, in case No. 4, the decision to conduct English worship services, including decisions regarding the individual elements of the order of service and the manner of worship was determined by the students. In this case, the student response was overwhelmingly positive from both pedagogic and spiritual perspectives and the experience created a strong desire to engage in the activity more frequently.

The distinction between the use of ELT as a tool for evangelism by evangelical native-speakers and the religious use of English as a pedagogic tool raises the possibility of an ethical engagement of ELT professionals in the promotion of religious activity in collaboration with their students.

Native-speaker teacher / Korean student relationship

Case Nos. 1,2 and 3 about the practice of TEMPL showed the way that the participating evangelical native-speaker teachers viewed teaching English as God's purpose for their lives. This was most often described in terms of being called to be missionary English teachers. However, within the case study settings, most of the Korean students taught by the three different groups of evangelical native-speaker teachers identified themselves as practising Christians. Although this limited the scope for evangelism, the native-speakers pursued a conversionist agenda within their English classes and in informal conversations with their students. This was particularly noticeable in case No. 1. In that case, the native-speakers were predominantly young American evangelical Christians who were encountering non-American Christians for the first time. They were actively encouraged by the American missionary leading the camp to witness evangelistically to all of the

students, as 'most of them would not have met Jesus Christ even though they go to church'. Although evangelism did not feature as a priority in case No. 2, a similar distrust of the Korean students' Christian beliefs was evident in the emphasis placed on evangelical piety through the transformation of the students' moral values and behaviour in ways that were deemed acceptable to their native-speaker teachers. In terms of Bebbington's (1989) description of evangelical distinctives, the most widespread characteristic was Biblicism. This was evidenced by a frequent appeal by the native-speaker English teachers to the authority of the Bible in support of whatever they were teaching. Invariably, this was through the use of proof texts.

In case Nos. 1, 2 and 3, the student response to the evangelical native-speaker teachers' promotion of the necessity of a personal born-again conversion experience, and adoption of Biblical moral values was compliant and complimentary. The teachers took this as proof that God was blessing their use of English as a tool to promote evangelical religion. However, based on the evidence of the case study data, the researcher concluded that the validity of teachers' interpretation of the students' positive responses to the religious imperatives they presented to the students in the course of teaching English was weak as they did not take into account the possibility of respondent bias arising from the collectivist orientation of South Korean society (Hofstede et al 2010).

CHAPTER FOUR: DEVELOPING A REVISED THEORY FOR THE EVANGELICAL USE OF ENGLISH LANGUAGE TEACHING FOR RELIGIOUS ENDS

Aim

The aim of this concluding chapter is to address the research questions. These were:

- What lessons can be learned about the practice of TEMPL from the existing body of knowledge and the data obtained from the four case studies?
- What can be learned from evangelical Christian English teachers about why and how they teach English?
- Is there a theological theory of action for an ethical and transformative pedagogic practice that is capable of reconciling the English teaching practice of evangelical Christians and professional ELT practitioners?

The first two research questions are addressed by critically correlating a number of issues recorded in the case studies with those that remained unresolved in the review of the literature. As a result of this correlation, the third research question is addressed by making an original contribution to the future practice of TEMPL. This is done through the creation of an original theological theory of action for the use of ELT for religious ends by evangelical Christian native-speaker teachers. The new theory is used to make some preliminary recommendations about the future practice of TEMPL for the benefit of religious and secular ELT professionals.

By the end of this chapter, readers will be clear about ways in which a revised theory for the use of ELT in Christian ministry can contribute to promoting acceptance of evangelical Christian engagement in ELT.

Key themes in the practice of TEMPL

The first part of this chapter introduces a number of themes that emerged from the review of the existing body of knowledge and relates them to issues recorded in the data from the case studies. The key themes that emerged from the review

included: how the global demand to speak English created opportunities to use ELT as an evangelistic tool; how the faith of evangelical Christians influenced the exercise of power in their pedagogic practice and their ethical decision-making; how understandings of mission and the uncritical use of theological concepts associated with liberation theology and *missio Dei* in the existing literature influenced the ethical motivation of evangelical Christian ELT practitioners.

The first discourse in the literature was about the global demand for English. The overarching theme of the literature concerned the way that ELT opportunities were being appropriated by teachers for religious ends (Pennycook and Coutard-Marin, 2003). The case study data supported the literature reviewed about how opportunities for unqualified native speakers to teach English were being utilised by evangelical Christians, as a secondary activity, in the pursuit of what they believed was their primary calling as Christian missionaries (Wong, 2006).

In addition, the case study data revealed examples of linguistic imperialism (Phillipson, 1992) in the way that native speakers asserted the superiority of English over Korean in the Bible study classes in case No. 1. However, the evidence of the case study data also indicated that issues of linguistic hegemony were of no concern to the native-speaker participants (Edge, 2003). Rather, they regarded the global demand for English as a God-given opportunity to play an active part in the fulfilment of the Great Commission (Peever, 2003).

The second discourse was about the influence of evangelical priorities on ELT pedagogy. Four main issues emerged.

Evangelical Christianity and ELT

The first issue related to the characteristics of evangelical Christianity. There was a correlation between the literature and the case study data on the evangelical priorities of conversionism, activism, Biblicism and crucicentrism (Bebbington, 1989). Of these, Biblicism was found to be an omnipresent feature of the evangelical native-speaker teachers' discourse. The case study data supported the criticism levelled by Pennycook and Coutard-Marin (2003) that the primary concern of evangelical ELT practitioners was with the spiritual benefits that their

use of the Bible in their English teaching could bring to their students. This featured in both pedagogic and social situations. There was no evidence that the native-speakers sought to evangelise or build long-term social relationships with their academic peer group as proposed by Niles (2000). For example, Biblical references were commonly cited in support of authoritative statements made by the native-speaker teachers to their students and colleagues on both ethical and moral issues.

Identity and ELT

The second issue was how evangelical identity influenced the evangelistic activity of native-speaker English teachers. This was evidenced in the way that all of the participating teachers expressed unreserved confidence in God's calling on their lives to teach English as a Christian ministry. The volunteer teachers viewed themselves as short-term missionaries who had been financially supported and sent by their local church. The employed teachers all viewed themselves as tentmaking missionaries (Price, 1997). Among the unqualified native-speaker teachers, the primary motivation for teaching English appeared to be the personal salvation of their students. This contrasted with the qualified teachers' emphasis on teaching Biblical moral values.

Pedagogic power

The third issue was the way that evangelical Christians relied on the forms of power available to them as teachers in the pursuit of their religious aims. The case study data indicated that it was common for both teachers and students to use English teaching situations to further their respective religious interests. In the case of the native-speaker teachers, both ideological and discourse power (Tollefson, 1995) were evident in the way that teachers used English lessons to stress the necessity of an evangelical conversion experience in order to receive God's salvation and blessing. This contrasted with the way that students took ownership of English (Krachu, 1985), to construct a culturally appropriate community of practice (Martin, 1999) that was characterized by the use of English to express their Christian faith in God (without explicit reference to a personal conversion experience) through acts of worship

Cultural hegemony

The fourth issue was the way that the power associated with cultural hegemony (Edge, 2003) was expressed. This was evident in the way that the American missionary trainers denigrated the marriage relationships within Korean society when they asserted Biblical authority for the superiority of American values of democracy in case No.3. Cultural hegemony was also revealed in the way that native-speaker teachers undermined the authority of the Korean University in the way they dealt with cheating and plagiarism in case No.2, and in the ubiquitous practice of giving Korean students English nicknames that was noted in case Nos.1 and 3.

The third discourse was about ethical accountability and responsibility in ELT. Two main issues emerged.

Justice

The first issue was a concern about justice. In particular, the perceived injustices associated with the promotion of the English language. The review of the literature indicated a common area of concern for the needs of the poor, the disadvantaged, and the marginalised in both Christian and secular approaches to ELT (Edge, 2003; Pennycook and Coutard-Marin, 2003; Snow, 2006). However, the case study data indicated that none of the native-speaker participants viewed their decision to teach English in South Korea as a direct attempt to serve the poor the disadvantaged or the marginalised. There was, however, evidence that the volunteer teachers in case Nos. 1 and 3 believed they were indirectly serving the poor and marginalised through their involvement in the training of Korean missionaries who would serve in less developed countries. Conversely, there was also evidence that the native-speaker participants in case No. 2 displayed a capitalist orientation that was consistent with Pennycook and Coutard-Marin's (2003) description of a *Christian evangelical position*, in their active choice to teach the privileged elite students at STU.

Religious use of ELT

The second issue was about the impact of the religious use of ELT by evangelical native-speakers upon their students. The case study evidence indicated that the

native-speaker teachers had a deontological understanding of ethics. They expressed this as having a duty to God to uphold Biblical truth rather than acquiesce to the instructions of others. This led them to prioritise what they believed were the spiritual needs of students. Consequently, they allocated class time to the discussion of Bible texts and moral themes they regarded as significant without regard for the linguistic needs of the students. In case No. 3, this was found to be a particular source of frustration for students who lacked the English vocabulary to express feelings and emotions.

Obedience to the Word of God was also an underlying factor in the native-speakers' dismissal of their supervisor's instruction to permit students to help each other to complete homework in case No. 2. This demonstrated a willingness to face disciplinary action in a way that correlated with the principle of contextual absolutism (Davis, 1995). The way that they disciplined students, who broke their Biblically informed rules by describing them as sinners in front of their peers, caused emotional distress to the students who felt they had been publically humiliated. This was indicative of an absence of any sense of moral responsibility for the causal outcomes of their theological claims (Schweiker, 1993).

The fourth discourse was about mission in context. Two main issues emerged.

Christ and culture

The first issue was with the relationship between the authority of Christ and the authority of the secular culture of ELT pedagogy. The data gathered in case Nos. 1, 2 and 3 correlated with Niebuhr's (1951) typology of Christ against culture and demonstrated an absence of cultural awareness consistent with minimal contextualization (Hiebert, 2009). For example, the evangelical native-speakers' suspicion of the authenticity and salvific efficacy of the faith of Koreans who described themselves as having been Christians from their mother's womb. This contrasted with the transformative appropriation of culture evidenced in the dialogic and collaborative learning stage of case No. 4.

missio Dei

The second issue that emerged was the significance attached to the theological

concept of *missio Dei*. The review of the literature identified three distinctive understandings of the concept, namely; Christocentric-Trinitarian, Cosmocentric-Trinitarian (Goheen, 2001), and Revised Trinitarian (Flett, 2010). Of these, the Christocentric-Trinitarian model was considered to be normative for evangelical Christians. However, the review of the literature had also revealed an uncritical acceptance of a Christocentric-Trinitarian concept of *missio Dei*, which advocated Christian English teachers should act as ambassadors of God and the Church (Snow, 2001). The evidence from the case studies indicated that all of the native-speaker participants believed they had been called and sent by God as English teachers in a way that was consistent with the understanding of *missio Dei* presented by Snow (2006). In addition, the inherent individualist character of evangelicalism (Warner, 2007) that was noted in The Lausanne Movement's *Manila Manifesto* (1989) was also evident in the way that some of them had chosen to travel to Korea independently of local church or denominational support.

A number of these issues are now considered thematically.

Use of Power

Power is a complex and disputed concept within social science and theology. Sociologically, concepts of power can be broadly categorised as either asymmetrical, that is, where social relations are assumed to be 'competitive, conflictual and dialectical', or collective, that is, where social relations are born out of a sense of 'communal welfare' (Lukes, 1978 cited in Percy, 1998:9). In the context of the interpersonal relationships that exist between ELT teachers and students, May's (1972) fivefold typology of power provides a framework for understanding the forms of power available to evangelical Christians who choose to teach English as a means to achieve the religious goal of evangelising students. In May's (1972) typology power is *exploitative*, that is, subjecting persons to whatever use they may have to the one holding the power; *manipulative*, that is, exercising power over another person to achieve the aims of the person who holds the power; *competitive*, that is, exercising power against another; *nutrient*, that is, exercising power for the benefit of another person; and *integrative*, that is, co-operating in the exercise of power with the other person (May, 1972:15-18).

The data from the case studies indicated that the exercise of power by the evangelical native-speaker participants was predominantly asymmetrical. This was most evident in the way that the native-speaker participants treated English language teaching as a platform to be exploited, either explicitly or implicitly, to impose evangelical Christian values on their students. In this way the native-speakers believed they were exercising power in a nutritive way that fulfilled God's purposes both for their own lives and for the lives of their students. In doing so, they acted as if they were agents of divine power in the way that they sought to align the beliefs and behaviour of their students with their personal understandings of evangelical doctrine and morality (Wright, 2000).

The case study evidence also indicated that all of the native-speaker participants relied on the unequal power relationship with their students to introduce and force a conversionist evangelical understanding of the gospel onto their students. This was achieved through a combination of the *discourse* and *ideological* power that operates in all language teaching situations (Tollefson, 1995) and an appeal to the authority of an inerrant Bible. For example, by appealing to 'Biblical truth', the native-speakers sought to bring divine power to bear on individuals who they perceived to be in need of salvation (case No. 1) or who were considered to be living in disobedience to God (case No. 2).

The way that the native-speaker participants pro-actively exercised power contrasts with the concept of the voluntary limiting of the exercise of power by ambassadors of Christ and the Church that lies at the heart of Snow's (2006) Christian service approach to ELT. The idea is similar to Percy's, who stated that it 'the powerlessness which arises from choosing to appeal for consent rather than to demand ... which arises from choosing to exercise power other than by force' (Percy, 1998:48).

The native-speaker teachers' ability to act, as agents of divine power, was contingent on the linguistic hegemony of English (Phillipson, 1992; Edge, 2003). This enabled the privileged involvement of the native-speakers in each of the case study settings. In the first and second cases, this gave them access to the unequal

power relationships between teachers and students within a hierarchal society that they were able to exploit to further their religious ends, namely the evangelical conversion and Biblical obedience of their students. In the third case, the data revealed that the native-speakers had a non-contextualised view of culture (Hiebert, 2009) in the way that they used their power as teachers to challenge the cultural values of their students. The way they did this was by using Bible verses to legitimise and advocate the primacy of the American cultural values of individual freedom and democracy over and against the Korean values of collective responsibility and hierarchal subordination.

The failure of the native-speaker participants in the case studies to distinguish between divine and human activity led to a distorted practice of ELT in which the morality and conversion of students became the goal of English teaching. This contributed to the creation of a closed agenda, in which God and the ELT teachers confronted the world of their students 'with a clear conversion target in mind' (Percy, 1996:27). This correlates with Pennycook and Coutard-Marin's assertion that 'once ELT becomes constructed in itself as a form of Christian service, it is also too easy for the promotion of ELT to be driven by missionary fervour rather than educational need' (Pennycook and Coutard-Marin, 2003:348).

The fourth case consisted of two distinct phases. The initial phase revealed new data about the way that non-native speakers, in this case Korean students, exercised power competitively for their own advantage by exploiting the hegemonic power of English to dominate their peers. This phase was characterized by poor English learning outcomes, personal conflicts, and resentment of the Korean 'dormitory leaders' who had been appointed by the native-speaker supervisor among the other members of the English Floor. The later phase explored the potential for a collective nutrient and integrative use of power by native-speakers through the adoption of a non-coercive and collaborative pedagogy. This phase was marked by improved English learning outcomes and a sense of harmony among the members of the English Floor.

The case study data on the native-speaker participants' reliance on the forms of power available to them is consistent with Wright's (2000) description of the

'Constantinian error' of seeking to advance the cause of Christ by means of worldly power.

Constantinianism is the explicit or implicit attempt by the Christian church acting from a position of power, privilege or patronage to impose Christian values by the use of social and political power in what are believed to be the interests of the kingdom of God (Wright, 2000:18).

This correlated with the importance attached to evangelism in the literature reviewed on evangelical activism (Stackhouse, 2000; Engel and Dyrness, 2000; McGavran, 1932). It was also consistent with an Enlightenment missionary paradigm (Bosch, 1991) in which mission is understood as pushing the kingdom of God into the world through pragmatic strategies, such as TEMPL, with the goal of the conversion of individuals through the activity of verbally proclaiming Biblical truth (Anderson, 2001).

The reliance on native-speaker participants on the forms of power available to them to attain their missionary aims that was revealed in the case study data contrasts with the constructive use of power 'for *and* with other person' (May, 1972:109) that characterized non-authoritarian collaborative pedagogical approaches in which teacher authority is derived from pedagogic competence (Freire and Macedo, 1998; Wells, 1999) and the alternative visions of mission reviewed in the literature that are based on the paradox of divine power being exercised through the testimony of scripture texts and human weakness in union with Christ (Percy, 1998; Wright, 2000; Brueggemann, 2001; Billings, 2011).

Evangelical Identity

In this research, a common denominator within each of the cases was found to be the way that the evangelical faith and identity of the native-speaker participants determined both why and how they taught English. All of the native-speaker participants considered themselves to be missionaries who had been called by God to teach English in South Korea. In each of the cases studied, there was no evidence of any involvement in learner needs analysis or curriculum design. An example of this might be the reliance on provided course materials in case No. 1 and standard ELT course-books graded at beginner, intermediate and advanced levels in case

No. 3. Instead pedagogic choices and practices were related to the significance that the individual native-speakers attached to each of Bebbington's (1989) quadrilateral of evangelical priorities (Varghese and Johnston, 2007).

The data of the case studies showed that the evangelical outcomes of personal salvation and moral transformation were used as measures of success by the evangelical native-speaker English teachers. The focus on the spiritual needs of individuals was consistent with literature about individualising tendencies within Western Christianity and the associated dichotomising of the gospel and culture (Newbigin, 1989; Bosch, 1991). The way that these outcomes were pursued was through Biblicist appeals to the authority of Scripture.

The first case focused on the goals and practice of a group of unqualified native-speaker teachers. The defining characteristic of evangelical identity within this group was *conversionism*. The dominance of this characteristic was such that only individuals who had a testimony that was congruent with an evangelical crisis conversion experience were accepted as 'real Christians'. Christian students without a conversion experience were treated as nominal Christians or 'lost sinners' who were in need of salvation. The way the native-speakers sought to evangelise these students was through the purposeful introduction of English lesson materials that stressed the authority of Scripture and encouraged discussion about how obedience to Christ begins with a conversion experience characterized by repentance towards God and a personal faith relationship with the Lord Jesus Christ.

The second case explored the characteristics of evangelical identity that were significant to a group of qualified native-speaker English teachers. The highest priority among the native-speaker teachers in this case was *Biblicism*. This was expressed as moral obedience to 'Biblical truth'. The native-speakers promoted what they regarded as essential Biblical values both directly within English lessons and indirectly through words of knowledge and prophecies in non-pedagogic settings. This was usually achieved through coercion. Non-compliance with the moral demands of the native-speakers led to punishments that included the public

humiliation of students. This was a major source of conflict, not only between the native-speakers and their students, but also with their Korean peers.

In the third case about how evangelical Christian missionaries trained Korean missionary candidates, the predominant characteristic was *activism*. There was evidence that the native-speaker teachers and students shared a common evangelical identity that was characterized by their individual conversion narratives. The shared goal of the native-speakers and the Korean missionaries was the development of the Korean missionaries' ability to use the Bible to teach English in overseas ministries as a tool for evangelism, and so contribute to the completion of the Great Commission.

In the fourth case, priority was given during the second half of the study to the students' religious use of English. This case contrasted with the others in the way that it sought to empower the students to express their Christian identity and their experience of 'the life of salvation in Christ' (Billings, 2011). Consequently, the most prominent characteristic observed in the lives of the students was *crucicentrism*. This was most frequently expressed in their choice of songs and prayers that related the love of God with the cross of Jesus during the English Worship services.

Cultural awareness

Another issue that surfaced in each of the cases was the relationship between the gospel and culture. All of the case studies revealed a lack of transcultural perspective and varying degrees of cross-cultural confusion and ethnocentrism. This appeared to be compounded by the limitations of the monolingual native-speaker teachers' ability to engage supportively with the culture of their students and professional peers in the non-English speaking contexts of the Korean church and society. The lack of cultural awareness contrasted with the idealised representation of evangelical native-speaker English teachers as culturally sensitive global Christians (Snow, 2001; Wong, 2013) and correlated with the literature on linguistic imperialism and the critique of an orientation to domination by evangelical Christians involved in ELT (Phillipson, 1992; Messer, 2007).

Cross-cultural confusion and domination were most evident in the second case about native-speakers pursuing ELT careers in South Korea. In responding to the way that students had collaborated on graded homework assignments, the teachers felt compelled to force their own understanding of the Bible as normative for everyone, in opposition to Korean culture. This was believed to be essential in order to maintain and demonstrate their moral integrity as Bible-believing Christians. Their attempt to transform culture by subverting accepted cultural norms led to their marginalisation by the University Faculty. This effectively negated the coercive use of ideological power that they had been exerting upon their students and undermined their attempts to effect the moral transformation that they desired in their students' lives. The resulting resentment felt by the native-speakers was consistent with a lack of sufficient cognitive awareness of how people participate in Korean society to maintain productive relationships. By making premature judgments based on the values of their home culture, they effectively closed the door to understanding and communication (Hiebert, 2009). The reactive engagement of the native-speakers against what they did not like in Korean culture was consistent with the fundamentalist orientation of Christ against culture noted by Carson (2008).

In case No.4, the researcher facilitated a collaborative approach to learning that sought to free the students from the imposition of the linguistic and cultural assumptions of the previous dormitory supervisors. One outcome of this was the way in which the students re-orientated the Christian focus of the English Floor towards the transformation of culture. For example, by initiating discussions on Christian responses to the injustice they observed and experienced in Korean society (Brueggeman, 2001). This in turn enhanced the researcher's awareness of, and sensitivity to, a range of contested cultural issues and challenges facing the Church within Korean society.

Mission and Evangelism

The case study data revealed that the evangelical native-speaker participants all equated mission with an Enlightenment paradigm of mission as the sending activity of the Church in the world (Bosch, 1991). Within this paradigm, a personal experience of new birth was the *sine qua non* of authentic Christianity (Grenz,

2000). Evangelism was regarded as the most important activity of mission. This was equated with the conversion of as many individuals as possible (Warner, 2007; McGavran, 1932) and was generally understood in terms such as 'soul-winning' or 'leading people to Christ'. It embraced the notions of the forgiveness of personal sins, eternal life in heaven and being saved from conscious eternal punishment in hell (Brown, 2008). Congruent with this understanding the native-speaker participants believed that their interventions could effect redemptive change in the lives of their students, either through conversion to their particular understanding and form of Christianity or the adoption of what they regarded as essential Christian moral values (Billings, 2011). The case study data indicated that this belief informed the use of the forms of power available to them to influence, and at times force, their students to believe or obey what they regarded as universal 'Biblical truth'.

The case study data obtained from the Korean students and missionary candidates, which provided evidence of a Christocentric-Trinitarian understanding of *missio Dei*. This was most evident in the crucicentric orientation of the Korean practice of English Worship. Congruent with this paradigm, the Korean participants expressed a collective desire to witness in love to the abundant grace of God in the world through the construction of a worshipping community that encounters Christ in word and sacrament (Billings, 2011) and an orientation to serve the poor and marginalised in the world (Bosch, 1991).

The role of practical theology in the practice of TEML

Practical theology, with its emphases on reflection-on-action (Larty, 2000) and critical correlation between the social sciences and theological ethics (Browning, 1991) formed the basis of the research process. This provided a framework for not only observing and reflecting theologically on the participants' experiences in each of the case studies, but also for the researcher to question his responses to the data from a faith perspective. This was supplemented in case No. 4 by a process of reflection-in-action that contributed to the development of a critical self-understanding of how cultural and religious issues effected the students' learning and use of English (Schön, 1983). The researcher used the lived experience of interacting with others described in the cases as a way to gain new knowledge and

understanding that could contribute to the strategic application of new proposals for original or adapted ways to practice TEMPL within the domain where 'religion and society' meet (Heitink, 1999).

The evidence from the data in the case studies about practical theology was in two parts. First, the effects of the researcher's experience of the situated richness of the lived experiences of others, including the native-speaker volunteer teachers, the professional ELT teachers, missionary candidates and University students. Second, the consequences of the effects of the researcher's experience in case No. 4.

In the cases about the way that native-speakers used English language teaching to achieve their personal religious goals (case Nos. 1, 2 and 3), the evidence of domination, based on the native-speakers' understanding and use of Biblical proof texts, created a crisis that caused the researcher to reflect on the source and validity of the native speakers' confidence in the religious outcomes of conversion and moral transformation that they believed had occurred in the lives of students. This led to the researcher exploring the potential of a community-based hermeneutic in which dialogue could serve to correct the evangelical biases that informed the native speakers' pedagogy (Hiebert, 2009).

In the case about the researcher's practice of TEMPL (case No. 4), the unexpected experience of the failure of the previous supervisor's methods to promote English in a manner that was relevant and acceptable to the dormitory students provoked a crisis that changed the pedagogic approach of the researcher from the maintenance of a *hierarchy-authoritarian* orientation to a more *egalitarian-collaborative* orientation. This led to changes in the power relations between the researcher and the students that enabled the creation of a renewed vision for both the social and religious use of English that contributed to improvements in the students' communicative competence. The collaborative learning strategy was experienced by the researcher as a relational cross-cultural ministry that was focused on harmonious community, Christian ethics and the worship of Christ (Billings, 2011).

The case study data revealed new knowledge about the central practical-theological questions regarding who does what in relation to whom in the evangelical practice of TEMPL. This revealed that evangelical native-speaker participants harnessed the global demand for English in modern society to mediate objectively the Christian faith through their ministry of the Word and Spirit within the social context of ELT (*empirical perspective*). They did this in response to their individual religious experiences of God's calling on their lives actively to seek the conversion of unbelievers (*hermeneutical perspective*). The primary emphasis was on the Word as 'Biblical truth'. This was supported by an appeal to the Holy Spirit's empowering of the Word through prayer. The intent was to convert their students to the same evangelical understanding and practice of Christian faith as that with which the evangelical teacher personally identified (*strategic perspective*) (Heitink, 1999).

The data also confirmed that the native-speaker participants viewed their evangelistic use of ELT as a legitimate missionary activity. In addition they displayed a Constantinian orientation in their belief that secular objections to the evangelistic use of the Bible in English lessons was worldly opposition to the advancement of the kingdom of God that they had divine duty to resist and overcome (Wright, 2000).

In conclusion, this part of the chapter has reviewed aspects of evangelical identity and the practice of TEMPL in the context of case study evidence as a means of identifying a number of key issues that could affect the acceptance of evangelical native-speaker teachers within the wider professional ELT community of practice. For example, this helped to identify how the relative priority given to each of a Bebbington's (1989) evangelical characteristics influenced the use of the Bible in formal and informal teaching situations. All of the native-speaker participants reified divine power and acted as divine agents in the pursuit of the religious goals that they had for their students (Percy, 1998). In addition, their justification for prioritising what they perceived as students' spiritual needs over the students' English language displayed a prescriptive deontological understanding of ethics that subordinated knowledge from non-Biblical sources (Davis, 1985).

The case evidence also indicated how a non-coercive pedagogy could empower students with the ability to determine how they used English for their own religious ends within a negotiated syllabus. However, the case evidence does suggest that evangelical Christians would find it difficult to forgo the use of the forms of power that their involvement on ELT is predicated on and to accept the attendant risk that students would choose to exclude evangelical religious interests from their English learning activities and social interactions with native speakers (Snow, 2001; Percy, 1998).

The next part of the chapter seeks to identify alternative evangelical approaches to the practice of TEML that have the potential to reconcile evangelical and secular practice and have been identified from the case evidence. The aim was to create an original theological theory of action about the evangelical performance of TEML.

An original theological theory of action for TEML

The evidence from the case studies indicated a number of factors related to the evangelical identity of the native-speaker participants contributed to the performance of TEML in a way that was irreconcilable with the ethical objections raised by secular ELT professionals in the review of the literature. These included a lack of transparency with students regarding their motivation for teaching them English, the reification of power to achieve the religious goals of the teachers for the lives of their students, and contributing to the continued inequalities associated with the linguistic and cultural hegemony of English.

In order to overcome these barriers, an original theological theory of action has been created for the evangelical practice of TEML. Following Heitink's approach (1999), the way this was done was by relating and integrating knowledge from the literature reviewed and the evidence obtained from the case studies with the *ecclesiological, diaconological* and *anthropological* domains of action.

The new theory seeks to prioritise the normative evangelical characteristic of crucicentrism, recognise 'the primary identity of evangelicals as human beings and as Christians' (Hiebert, 2009:179), promote ethical transparency, and eschew the coercive and manipulative use of power. The characteristics of such an alternative vision of evangelical identity are described in opposition to the barriers identified in the review of the literature and the evidence of the case studies.

Ecclesiological - TEML as witness v evangelism

The review of the literature discussed the phenomena of tentmaking (Dörnyei, 2009; Pocock, 2005; Price, 1997; Hamilton, 1962) and Wong's (2006) alternative designation of *global Christian professional language teacher*. In each of these approaches English teaching was viewed pragmatically as a creative and effective way to create an 'interface' with a host country or people group for the purpose of undertaking the missionary activity while at the same time providing an 'income for the missionary' (Dörnyei, 2009:155). The evidence from the case studies revealed a conflation of human and divine agency in the way that the evangelical native-speaker participants viewed themselves as tentmakers who were committed to evangelising their students. This was indicated in the way that they attributed the completion of student conversion testimony worksheets and desirable changes in the moral behaviour of students to the way that they taught English (Abraham, 1989).

The alternative that is proposed prioritises the significance of the normative evangelical characteristic of crucicentrism relative to Biblicism and conversionism by approaching ELT as the public domain for witnessing to the love of God in a way that demonstrates 'a quality of life which seems intrinsically worth having in itself' (Newbigin, 1953:147-158. Cited in Flett, 2010:278) and correspondingly free from the restrictive discourse that correlates getting the Bible into the classroom with evangelism. This would require a paradigm shift away from the preoccupation with intentionally creating ways to use the Bible in English lessons and informal interactions with students that was identified in the case study data.

In addition the researcher envisages this would be accompanied by an increased orientation towards an understanding of *missio Dei* in which mission is located in the being of God rather than a Biblicist appeal to proof-texts. Instead, the new theory emphasises the agency of the Holy Spirit in conversion (Stackhouse, 2000). In this way, Christian English teachers can be free from 'the burden of being redeemers' yet still 'bear witness to the living Christ' (Billings, 2011, ch5). For example, through the consequential effect of students observing and questioning the difference that the life of salvation in Christ makes in the character and actions of their evangelical Christian teachers (Billings, 2011).

The researcher anticipates that such a paradigm shift has the potential to transform the way that the evangelical Christian native speakers exercised power in the case studies (May, 1972). Rather than being exercised manipulatively, to introduce and force a conversionist evangelical understanding of the gospel onto their students, this would encourage a nutritive exercise of power for the benefit of their students' language leaning needs. Such an approach would correlate with the normative Christocentric-Trinitarian evangelical understanding of *missio Dei* (Goheen, 2001) and also with Anderson's (2001) Christopraxis framework of 'the continuing ministry of Christ through the power and presence of the Holy Spirit' in which 'whether we are aware of it or not, each act in ministry will be interpreted by others as revealing something about the nature and purpose of God' (Anderson, 2001:30-31). In addition, such an approach would remove the conflict of interest that is inherent in Wong's (2006) call to distinguish between a *primary calling* to serve God and a *secondary calling* to one's profession.

Such an understanding of *missio Dei* would remain open to Flett's (2010) critique of the term being no more than a trope for a missionary witness that 'fails to offer any concrete alternative determination of that act' (Flett, 2010:8). Indeed, Flett contends that the necessity of interfacing in order to make a point of contact external to the church for the task of witness is in itself symptomatic of a 'cleavage of church from mission that derives from a cleavage within God's own life' and that it is a consequence of the way traditional formulation of *missio Dei* treats 'God's own mission into the world as a second step alongside who he is himself' (Flett, 2010:3-4). In addressing what he regarded as a flawed Trinitarianism, Flett proposed a revised understanding of *missio Dei* based on 'A call for the Christian community to worship God as he is, and it belongs to God from and to all eternity to come to us in creation, reconciliation and redemption' (Flett, 2014:75). Thus the missionary act would be located in divine and human fellowship and concretely expressed in the Christian community's 'doxological correspondence to this missionary God' (Flett, 2009:19) as:

Mission is the abundant fellowship of active participation in the very glory that is the life of God from and to all eternity. It is life in the community of reconciliation moving out in solidarity with the world in the active knowledge that God died for

it, too. It is the response of doxology as we follow the Spirit's lead as captives in the train of the glorious Lord, the lamb that was slain' (Flett, 2010: 297-8)

Wright, in *The Mission of God* (2006) points in the same direction in the way that he stresses the importance of grounding 'our theology of mission (and our practice of it) in the mission of God and in our worshiping response to all that God is and does' (Wright, 2006:45).

The evidence from the case studies about the way that most students positively described their religious experience of English Worship indicates that evangelical native-speaker English teachers, who wished to align themselves with Flett's revised understanding of *missio Dei* (2009), could potentially witness concretely through their active participation in the widespread Korean Christian community act of English Worship. However, this would involve a redefinition of the commonly stated pedagogic purpose of English Worship (as a way to improve one's English in the South Korean context) to a doxological purpose. An alternative way this could be done would be for evangelical Christian native speakers to become learners of Korean in order to participate more fully in the doxology of the Korean Church.

The evidence from the case studies also indicated that the evangelical Christian native speakers did not regard themselves as members of their academic peer group and had little social interaction with the Korean faculty and staff at the University. Through their active participation in the community of their academic peers it would be possible for them to expand their witness, beyond the students they teach, to their academic peer group (Niles, 2000).

Contrary to an ethics of concealment (Robison, 2009) that characterises 'creative access' approaches to TEML (Pocock, 2005), the revised approach also addresses the research questions in the way that it supports the level of ethical transparency in ELT as posited by Edge (2003). This would involve evangelical teachers seeking to understand, rather than dismissing, the authenticity of their students' stated relationship to God. Such an approach would require evangelical native-speaker

teachers to be 'consciously open to the witness of Christians in other cultures who are seeking to practise the same kind of theology' (Newbigin, 1979:114-5).

In other sociocultural contexts involving students of other faiths, and none, the ethical transparency inherent in this approach carries with it the risk that the good news of the kingdom of God will be rejected, and that evangelical teachers could be denied visas, expelled from countries, or persecuted for their faith (Davis, 1985).

Diaconological – TEML as servanthood v service

The ecclesiological orientation proposed above raises the question 'how is it possible for an evangelical native-speaker teacher to represent the kingdom of God in the world in the way Jesus did?' (Murray, 2004).

The review of the literature revealed a characteristic concern for social justice within critical pedagogy over the way that English language education has often privileged the wealthy and further marginalised the poor (Edge, 20013; Phillipson, 1992; Pennycook, 1994). This was allied to a Marxist critique of the oppressive structure of global capitalism (Pennycook and Coutand-Marin, 2003). The concern for social justice and opposition to Capitalist power structures were also noted as a paradigmatic feature of liberation theology (Jones, 2004, Hennelly, 1990). Could evangelical witness in the world be concretely realised by adopting a liberation theology orientation to the cause of social justice in a way that would unite evangelical Christian and secular ELT professionals through the promotion of common ethical standards of practice?

The review of the literature revealed that evangelical Christian concern for the poor, the marginalised and the oppressed was not contingent on a Marxist analysis, but on an alternative political theology of following Christ (Wright, 2006) or pursuing 'acts of justice performed in the name of Christ' (Moreau, Corwin and McGee, 2004:81). This was concretely described by Snow (2006) as taking the ministry of Christ to the poor and disadvantaged as a model for Christian teaching practice that necessitated paying 'special attention to the needs of those who are poor, outcast, and otherwise disadvantaged' (Snow, 2006:107). However, the evidence from the case studies indicated that none of the evangelical Christian

native-speaker participants shared the Marxist political agenda of critical pedagogy or liberation theology, and that they were, with a few exceptions, ambivalent towards the needs of the poor and disadvantaged.

How then could evangelical Christian teachers pursue the social and personal transformation they believe they are called by God to promote? The new theory proposes a form of evangelical *activism* that is centred on the practice of controlled servanthood in a way that emphasises the ethical responsibility upon evangelical Christian native-speaker teachers for where and how they chose to teach English that ‘...excludes the idea of exercising coercive power yet also excludes the idea of simply giving people what they want’ (Newbiggin, 1989:225). Just as Jesus chose the time, place and manner of his acts and “did not allow himself to be simply at the disposal of others...” Given the scale of the global demand for ELT teachers (Nunan, 2001) this approach challenges both qualified and unqualified native-speakers to forego both the relatively high salaries available in prosperous countries like South Korea in favour of lower paid or voluntary teaching positions in more challenging conditions among poor and marginalised communities. Controlled servanthood could also be exercised against linguistic imperialism (Phillipson, 1992). For example, this could take the form of the withdrawal of evangelical native-speaker Christian English teachers from their involvement in training the next generation of elite global leaders for the KEHC and Korean society (Tollefson, 1995).

The evidence from case No. 4 indicated that another way controlled servanthood could be expressed was through the intentional co-construction of a ‘voluntary, non-hierarchical and non-violent community’ (Wright, 2000:10) that effectively transformed the power to teach from the previous ‘dominion system’, based on cultural and linguistic hegemony, to a community of praise and thankfulness in which the kingdom of God was evidenced in the way that English Worship broke down ‘walls of ethnicity, gender and class’ (Hiebert, 2009:193).

In other sociocultural contexts, this would require evangelical native-speaker teachers intentionally serving from the underside, that is, the side of the student, in order to build authentic relationships of respect that ‘take the spiritual experiences of other faith communities seriously... and are passionate about friendship that is

not jeopardized by divergent convictions' (Murray, 2004:236). Ethically, this prioritises the linguistic needs of learners as proposed by Edge (2003) and rejects the dominant evangelical discourse of teaching English as a *secondary* calling (Wong, 2006).

Anthropological - TEML as a professional vocation v unqualified volunteer activity

The concept of controlled servanthood proposed above has pedagogic implications for how evangelical native-speakers teach English.

The evidence of the case studies indicated that the ability to use power in a non-coercive way, in order to promote the dialogic and collaborative pedagogy envisioned in the proposed new theological theory of action, was directly related to the level of professional ELT qualifications and cultural awareness of the native-speaker participants.

The new theory recognises the relationship between the quality of a Christian's teaching work and the credibility of their witness to the self-giving love of God (Snow, 2001). This excludes the intentional creation of evangelistic opportunities by teacher-initiated interventions, both within and outside, the ELT classroom, as a violation of the trust in the teacher-student relationship (Purgason, 1998). It therefore proposes that evangelical native-speakers should have 'the appropriate education, qualifications, and experience for the specific tasks they perform, and work in ways that reflect positively' on the wider professional ELT community (Wong, 2006: 1). One way this might be achieved is by evangelical Christians choosing secular alternatives to Christian Universities to study for professional ELT qualifications. This could provide significant opportunities critically to engage with, and seek to understand, some of the alternative beliefs and ethical standards of their professional peer group, in ways that would not be possible within the confines of Christian Universities that promote the use of ELT as a tool for evangelism.

In addition, the evidence from the case studies indicated a lack of theological training among the evangelical native-speakers who identified themselves as Christian missionaries. This would not be essential for the doxological witness envisaged in the ecclesiological aspect of the new theory. However, as the agents

responsible for a distinctive interpretative activity that entails theological claims (Fiorenza, 1988), the new theory proposes that evangelical Christians acquire of appropriate theological education, qualifications and experience for their *primary* role as a Christian missionaries in addition to those required to teach English effectively.

The use of the new theological theory of action for the evangelical practice of TEML and its limitations.

The relevance of this research to the evangelical performance of TEML – and the claim made here of the contribution that an alternative vision of evangelical identity can offer is that *without ethical transparency, without controlled servanthood, and without a commitment to pedagogic excellence, the evangelical practice of TEML will continue to be a source of conflict within the professional ELT community and between the Christian Church and society.*

However, there will be circumstances in which the new theory would not contribute to resolving the issues and conflicts inherent in TEML that were identified in the introduction, the literature review and the case studies. These could include issues of resistance and opposition towards any perceived erosion of the emphases on Biblicism and the necessity of a crisis conversion experience that defined the evangelical identity of most of the native-speakers who participated in the case studies. For example, in discussing the revised evangelical identity proposed in this study with the participating American and Korean missionaries the researcher was accused of ‘selling out to liberalism’ in respect of accepting the diversity of cultural understandings of salvation and of being ‘compromised by secularism’ in respect of promoting a degree of ethical transparency that would undermine the use of ELT as an evangelistic tool and/or as a means to gain access to countries where Christian missionary activity is prohibited.

In a similar way, given the prescriptive nature of secular critical pedagogic approaches to ELT considered in the review of the literature, opposition to the revised theory proposed for evangelical Christian involvement in ELT is also to be expected. This might come, for example, from ELT professionals who consider the

emancipatory roles of social science and critical pedagogy to be superior to any theological thought, and as a consequence, reject the principle of mutual critical correlation on which the revised theory is based.

Areas for further research

Three phenomena related to TEMPL emerged during the course of this study that the researcher considers would merit further study in their own right. These were:

First, further research could be undertaken into the way English is used as an evangelistic tool by evangelical Christian non-native speakers. Some of the evidence emerging from the case studies indicated that evangelical non-native speakers had a strong instrumental orientation towards English. Their use of ELT as an evangelistic tool was based entirely on using English translations of the Bible to learn vocabulary and to practice reading and pronunciation. They appeared to be unconcerned with the quality of English teaching that they provided, or with the wider issues relating to linguistic and cultural hegemony that were raised in the review of the literature.

Second, further research could be undertaken into the spiritual experiences associated with the distinctive phenomenon of English Worship within the Korean Church. The findings emerging from this study indicated that the significance and meanings attached to English Worship by Koreans was not always related to their comprehension of what was being communicated in English. For example, there was evidence across the case studies that the popularity of English Worship in South Korea could be attributed more to its significance as a 'sacrament, sign and instrument of God's mission' (Wright, 2000:10) than its efficacy as an English learning activity.

Third, although the interpretative findings of this study are not intended to be treated as normative they do provide data that could be used in further comparative case-study research into the practice of TEMPL in different situations and socio-cultural contexts. These could be both within and outside the South Korean setting that was experienced by the researcher in this study. In this way, aspects of the case study data that 'hold true in some other context' (Lincoln and

Guba, 1985:316) could be identified and further refinement or reappraisal of the proposed new theological theory of action could be undertaken. For example, by making 'comparisons and linkages with findings by other researchers relating to comparable groups' (Bryman, 2008:392) where language teaching is used for religious ends, in situations including but not limited to its use by evangelical Christians.

Endpeice

This research had the purpose of exploring the phenomenon of evangelical Christian involvement in ELT in order to find practical ways to reconcile the evangelical practice of TEMPL with the objections of secular and professional opponents of the practice. An alternative vision of evangelical identity was used to create an original theory for the ethical practice of TEMPL that was designed to affirm the role of evangelicals in ELT. This affirmed the priority of student language learning needs, it recognised the complexity and ambiguities of Christian faith and practice in the world and it advocated a standard of ethical practice that could gain the respect of the wider ELT community.

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