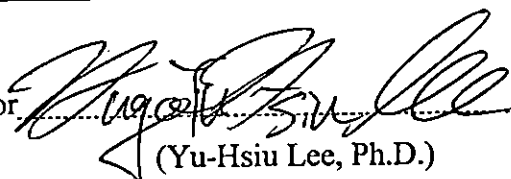# CHRISTIANITY AND ENGLISH LANGUAGE TEACHING:
A CASE STUDY OF CHRISTIAN MISSIONARY
TEACHERS IN THAILAND

Kampeeporn Santipochana

A Thesis Submitted in Partial

Fulfillment of the Requirements for the Degree of

Master of Arts (Language and Communication)

School of Language and Communication

National Institute of Development Administration

2016

CHRISTIANITY AND ENGLISH LANGUAGE TEACHING:
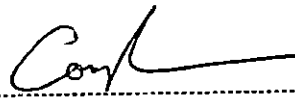# A CASE STUDY OF CHRISTIAN MISSIONARY
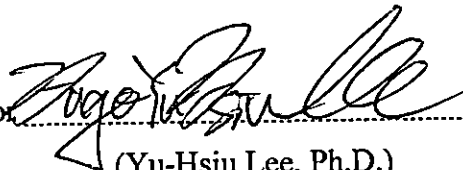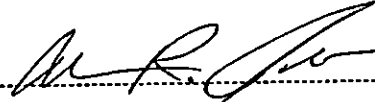# TEACHERS IN THAILAND

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ABSTRACT

Title of Thesis	Christianity and English Language Teaching: A Case Study of Christian Missionary Teachers in Thailand
Author	Miss Kampeeporn Santipochana
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The purpose of this study is to investigate influences and correlations between the Christian faith and English language teaching in Thailand. Central research questions explore the religious beliefs leading Evangelical Christian teachers to integrate their Christian faith and how the participants make such integrations into their classroom management strategies. Fifteen missionary teachers in a Christian language school in Bangkok were selected for this investigation. Data were obtained by semi-structure interviews. Results have revealed that there are three key themes influencing the participant teachers to integrate their Christian faith into teaching: divine mission (sharing faith with the world), divine creation of humans and divine calling (purpose in life). Furthermore, the participants employed a holistic approach for faith integration holding on relationship with students, professionalism and cultural awareness as core values. This research illuminates the interrelationship of teacher's personal religious beliefs and classroom management styles as well as enhances understanding of the intersections of Christian faith and language teaching.

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Kampeeporn Santipochana

October 2016

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ABBREVIATIONS

Abbreviations	Equivalence
CELT	Christian English language Teaching
CLT	The Communicative Language Teaching Method
ELT	English Language Teaching
TESOL	Teaching English to Speakers of Other Languages

CHAPTER 1

INTRODUCTION

This paper examines Christian English Language Teaching in Thailand. The present section (chapter 1) provides an overview, outlining the discussion of Christian English Language Teaching and the significance of this study. It also offers the definitions of key terms that facilitate the identification of research objectives and questions. The chapter ends with an outline of this paper.

1.1 Background of the Study

1.1.1 Christian Missionaries in Thailand

Christian missionaries played a vital role in Thailand's education to a great extent. Numerous schools across Thailand were established by Christian missionaries.

One of the approaches adopted by Christian missionaries to spread the gospel to locals is by means of their educational ministry (Saiyasak, 2003). In the past, the freedom of evangelism was granted to Christian missionaries in exchange for educational benefits (Mayuree Durongphan; Namtip Aksornkool; Wannawech Sawangwong and Supranee Tiancharoen, 1982). Christian missionaries have introduced modern secular education and made it accessible for the local Thais. In addition, Chaiwan (1984) reported in his study of Christian missions in Thailand that when missionaries established their missions in Thailand, they commonly began with the establishment of schools to train local students.

1.1.2 English Language Teaching and Missionary Work

Over the past two centuries, it is evident that Christian missionaries have been conducting English Language Teaching (henceforth ELT) ministry in Thailand.

To examine the links between the Christian mission and ELT practice in Thailand, one must look back to the first time when English was introduced into this kingdom.

The ELT practice was inaugurated in Thailand during the reign of King Rama III (1824–1851) by a group of Protestant American missionaries (Durongphan et al., 1982). Nonetheless, the learning of the English language was reserved for court officials and those concerned with administration of contacts with westerners only. Soon after the issuance of the Compulsory Education Act of 1921 by King Rama VI, English was a compulsory subject for all primary students beyond grade four (Durongphan et al, 1982). However, during the reign of King Rama VI and VII (1910 - 1932), the ELT practice was primarily based on the grammar translation approach and the memorization approach. Due to the recent changes resulting from the 1999 Education Act and National Education Curriculum implemented in 2002, the importance of English has become more pronounced as it is placed at the forefront of the national intellectual development. English was then made a compulsory subject for all primary students from grade one. Furthermore, a new teaching method termed New Functional Communicative Approach was adopted as the foundation whereby the English language curriculum was developed (Wongsathorn, Hiranburana and Chinnawongs, 2002).

The Communicative Language Teaching method (CLT) is based on four orientations (4 Cs): Communication, Culture, Connection, and Community. This method is also compatible with Noam Chomsky's notion of the native speaker as an ideal informant of the language in consideration (Bhatt, 2002). Numerous multinational organizations in Thailand have emphasized the vital skill of communicative English, which in turn has caused the ELT practice to become more dominant in the educational system of Thailand (Wongsothorn et al., 2002).

At the present time, English has become an international language in the globalized world. Thus, the need for the ELT is increasing over time. The importance of English has become even more pronounced since Thailand joined the ASEAN Community (Ministry of Education, 2012). As stated in Article 34 of the Charter of the Association of ASEAN, "The working language of ASEAN shall be English." As a result, among professional and trade skills, Thai workers need to develop their

English language proficiency in order to survive in the highly competitive market. Therefore, language schools are one option for Thai workers who need to improve their English language skills. For those who are looking for a relatively low-priced English course, Christian language schools would make an excellent choice, offering lessons taught by native English speakers for less than three thousand baht per course (Baptist Student Center, 2014).

1.2 Statement of the Problem

According to Baurain 2013, teachers' personal religious beliefs have rarely been explored in teacher knowledge research; however, they tend to be widely criticized.

The claim that missionary work in Thailand, particularly among Protestant denominations, seems to be heavily related to the field of education is well-grounded (Chaiwan, 1976). Christian English Teaching ministry has clearly been active in this country (Christian Volunteers in Thailand, 2014; Komchadleuk, 2013). Although empirical research on the aspect of Christian English Language Teaching (CELT) is not extensive, it appears almost exclusively as targets for criticism. There has been the negative point of view against CELT concerning ethical and moral issues. Some scholars criticize CELT as engaging in evangelism by stealth and raise awareness of the use of it as tools for missionary work. There is generally shared idea that issues concerning teaching and education should remain separate from issues of faith or belief. (e.g., Edge, 1996, 2003; Pennycook, 1994, 2001; Pennycook and Coutand-Marin, 2003).

More specifically, to the best of researcher's knowledge, the Christian missionaries and their English teaching in Thailand have not been explored by scholars. Teaching English to Speakers of Other Languages (TESOL) research in Thailand tends to focus on curriculum and materials development (e.g., Ngonkum, 2013; Prapphal, 2003; Currie and Chiramanee, 2010), historical development (Wongsathorn, Hiranburana and Chinnawongs, 2002) and teachers' professional development (Dowe, 2013). For this reason, among other countries, Thailand poses the opportune research site to examine the Christian TESOL ministry.

1.3 Purpose of the Study

The general purpose of this study is to contribute insights to the fields of TESOL with regard to Christianity and English language teaching in Thailand. The specific goal is to understand the interrelationships between teachers' religious beliefs as Christianity and their classroom management strategies. This study investigates Christian teachers' beliefs and how these beliefs might influence ELT classroom management.

1.4 Research Questions

The researcher of the present study pursues answers to the following questions:

1) What are religious statements that motivate Evangelical Christian English teachers to integrate their faith into their classroom management?

2) How do Evangelical Christian English teachers integrate their Christian beliefs into their classroom management?

1.5 Research Design

This research adopted a qualitative approach to collect and analyze data. Data were collected by means of in-depth semi-structured interviews and classroom observations. Triangulation at the data collection stage through interviews and observations of classroom practices allowed reliability and validity of this research. In this study, a Christian English language school in Bangkok, Thailand was chosen as the research site. The researcher conducted semi- structured interviews on Evangelical Christian Teachers (N=15). Data from the interviews were supplemented by field-notes obtained from classroom observations.

1.6 Scope

The scope of this study was limited to theoretical and empirical exploration of the integration of faith and ELT practices among Evangelical Christian English teachers at an English language school – under a Protestant Christian organization – in Bangkok, Thailand. All of the participants were native English speakers.

1.7 Definition of Terms

Because this research collected data among Christians, some specific words and Christian terms are used throughout this paper. Some operational definitions of these terminologies are as follows.

1) Christian English Language Teaching

This term is used in this paper to refer to English language teaching by Christians, both in professional and voluntary educational settings.

2) Religious Beliefs

Outward practice of a spiritual system of beliefs, values, codes of conduct and rituals (Speck, 1998).

3) Missionary

A missionary is a member of a specific group of people who go to a specific location based on their beliefs in order to share what they believe with the people of that location. A missionary's role is to engage people, build relationships and share the gospel of Jesus Christ (Clarke, 1997).

4) Tentmaker

The term originated from the Bible (Acts 18:3) and was first used by the Apostle Paul who lived and evangelized in Corinth, supporting himself by making tents. According to Clarke (1997: 103), tentmaker means a Christian is using his / her skills or experience to enter and live in another culture mainly for evangelism and church-planting.

5) Evangelism and Witness

Evangelism means spreading the Gospel of Jesus Christ. A witness is one who gives a testimony, sharing a personal story regarding the work of Jesus Christ in his or her life (Bebbington, 1989).

6) Service and Ministry

Ministry means offering help in a Christian manner. It includes providing means to benefit others and to help the society (Snow, 2001).

7) Evangelical Christian

The core beliefs of Evangelism are the doctrines of the Trinity and the divinity of Jesus, the necessity of grace to save humans from the consequences of sin, and the centrality of Jesus' death and resurrection for salvation (Bebbington, 1989).

1.8 Outline of the Paper

This paper consists of five chapters. The first chapter (Introduction) has introduced the background and an overview of the research, the research questions, the significance of the study, and definitions of terms. Chapter two (Literature Review) discusses the relevant literature to the study. Chapter three (Methodology) presents the design of the methodology, which includes interviews and observations. In the third chapter, the rationale for decisions on methodology and methods for data analysis will be provided. Chapter four (Data Analysis and Findings) discusses the results of the interviews and observations regarding the Christian English teachers in Thailand. Chapter five (Discussion and Conclusion) discusses the implications of the study, its limitations, and directions for future research.

CHAPTER 2

LITERATURE REVIEW

To carry out the present research effectively, an understanding of the range of issues relating to the research topic is needed. The background knowledge of Evangelical Christians will be firstly presented to provide an operational definition for this research. Next, theories on classroom management will be reviewed. Then, in order to provide the theoretical orientation adopted in this research, a review on teachers' knowledge and teaching practice, followed by research on language teachers' identity, will be reviewed. Then literature on teacher morality and ethics will be discussed. Finally, literature on the integration of faith and pedagogy, including Christianity and other major world religions, will be presented.

2.1 Evangelical Christian

The operational definition of Evangelical Christian in this study is based on the work of Bebbington (1989), which identifies Evangelical Christian belief as characterized by quadrilateral namely Biblicism, crucicentrism, conversionism and activism. Firstly, Biblicism focuses on the Bible as the word of God and its inerrancy in all matters pertaining to faith and practice. Secondly, crucicentrism focuses on the redeeming work of Jesus Christ on the cross. Thirdly, conversionism focuses on the concept of being born again and is affirmed by Evangelicals as an experience resulting in significant life change. Finally, activism refers to the work of the individual in sharing his or her faith. This research mainly focuses on Evangelical activism as it provides the key to understanding the concept of Christian witness, which tends to be the issue behind the missionary work of ELT.

One particular aspect of activism is that Christians are driven to be a witness to God, to share His goodness and the good news of salvation with the world. As

Jacques (2010: 5) stated "Evangelism is the inevitable fruit of genuine faith". However, sharing the gospel cannot only be done by words but also by the way Christians live their lives with integrity. In regard to English teaching as a part of Christian services. Christian English teachers who work worldwide can be viewed as ambassadors of God in their workplaces, and one of the ways to demonstrate God's love and to bear witness is to work as diligently and professionally as possible.

Additionally, Snow (2001: 65) addressed the issue of how English teachers who work abroad can show God's love and bear witness to the good news of Jesus Christ and also provided a practical description of ELT as an evangelistic approach:

> Rather than being incidental to witness or even evangelism, the quality of CET's (Christian English Teachers') teaching work is the primary vehicle through which they share the love of God with their students, and also the strongest and clearest statement they make about what a Christian should be like.

2.2 Classroom Management

Classroom management is defined by Duke (1979: 12) as "the procedures necessary to establish and maintain an environment in which instruction and learning can occur"

Furthermore, it is also defined as "creating and maintaining a learning environment that supports instruction and increased student achievement" (Brophy, 1999: 43).

Therefore, it is vital to establish a positive classroom climate based on mutual trust, respect and caring, since the positive relationship between teacher and students can lead to effective teaching.

Jones (1996: 507) identified five features of classroom management: as 1) understanding students' needs, 2) creating positive teacher- student and peer relationship, 3) implementing teaching methods in response to the needs of students, 4) using group a management method that maximize on-task behavior, and 5) being able to use a counseling method to assist students if needed.

Many classroom management approaches have clearly explained teachers-students relationship and the importance of a supportive classroom environment. The first approach is person-centered classroom management, which presents classroom management as a socially situated, humanistic practice. This approach is based on the belief that positive outcomes accrue when teachers value the personal dignity and integrity of students. Person-centered approaches can be easily justified on ethical, moral, humanitarian levels. As a result, teachers should treat students with dignity and care. It is also important that students have a continuing sense that they are respected and valued (Walter, 2009). Based on conception of teacher-student relationships and interaction, care and respect are viewed as components of positive relationships contributing to improve students' behavior (Cothran, Kulinna and Garahy, 2003).

The second approach is also concerned with humanistic perspectives. It significantly focuses on the relationship between teachers and students. This learner-centered or person-centered technique encompasses methods of teaching where teachers display empathy, unconditional positive regard and sincerity, as well as encourages students to develop critical thinking skills (Cornelius-White, 2007). The key element in facilitating students' self-determination is caring. Moreover, cooperative learning results from improved student students' self-esteem and relations between students (Slavin, 1987). The third and final approach is called Culturally Responsive Classroom Management (CRM). As proposed by Weinstein, Tomlinson-Clarke, and Curran (2004: 27), there are five essential components:

1) Recognition of one's own ethnocentrism.

2) Knowledge of students' cultural backgrounds.

3) Understanding of the broader social, economic, and political context.

4) Ability and willingness to use culturally appropriate management strategies.

5) Commitment to building caring classrooms.

First of all, teachers need to examine their own motives, beliefs, biases, values and assumptions about human behavior. All teachers need to become aware of their unconscious assumptions and examine their sense of self in relation to others. Second, if teachers expect their students to cooperate, they need to understand students' cultural backgrounds and develop cross-cultural interaction skills. Third, teachers also need to be aware of the ways individual prejudices based on the norms of mainstream cultures can influence the structures and practices of schools. However, teachers need to reexamine and reflect on this subject matter and consider ways to improve classroom situations. Fourth, teachers should show equitable treatment to students as well as consider when to accommodate student's cultural backgrounds and when to require students to accommodate. Fifth and finally, teachers should be committed to building caring classroom communities. Rogers and Renard (1999: 34) have suggested that "students are motivated when they believe that teachers treat them like people and care about them personally and educationally". Creating a caring community for students is very important for it makes students feel respected, trusted and supported (Weinstein, Tomlinson-Clarke, and Curran, 2004).

Classroom management strategies deal with ways in which teachers organizes their classrooms to support students learning styles. With regard to classroom management strategies in a language classrooms, there is a language teaching method which closely links to the approaches and strategies reviewed here. This method will be discussed in the next sub-section.

2.2.1 Teaching Method

The Community Language Learning (CLL) was influenced by Carl Rogers, a humanistic psychologist (Roger, 1951). It is grounded in the notion that teacher should consider their students as whole persons. Teachers should not only focus on students' academic abilities but also develop good relationships with students. Teachers need to take student's feelings and reactions into consideration. Curran (1977) viewed that teachers should play a role as language counselors in order to deal with the fear of students. Teachers' awareness of students' fear and provision of a sensitive response to them can enhance students' ability to learn. Teachers have an important role in assisting students to overcome their negative feelings and supporting

them to continue learning. According to Larsen-Freeman (2001), principles of the Community Language Learning can be summarized as follows: 1) building relationships with and among students is very important, 2) teachers should be sensitive to students' levels of confidence, 3) teachers and students are whole persons. Students' sharing about their learning experiences can help build the community of learning, 4) based on the conception that each student is unique, teachers need to create a caring and respectful atmosphere to support students. In the same vein, regarding educational psychologists' views on effective practice, according to Hart (2010), there are at least four strategies contributing to effective classroom. The first strategy is person-focused which emphasizes listening to and valuing students and facilitate self-expression in class activities. The second strategy is differentiation/ inclusive practice which match activities to the needs of students and provide support to meet additional needs. The third is called lesson content – teaching and learning approaches. This strategy refers to the content of lessons and learning activities that emphasize interesting and relevant activities and thoughts in curriculum delivery. The last one is teacher skills and quality including pedagogical knowledge and skills.

In summary, there are two basic principles underlying the learning process that can take place in the Community Language Learning method. First and foremost, learning is person. It means the whole-person learning of another language. Teachers should focus on building a relationship of trust, support, and cooperation. Next, learning is dynamic and creative involving a living and developmental process.

2.3 Teachers' Knowledge and Teaching Practices

Teachers' knowledge as explained by Borg (2003) is "the unobservable cognitive dimension of teaching. Teachers are active, thinking decision-makers who make instructional choices by drawing on complex, practically-oriented, personalized, and context-sensitive networks of knowledge, thoughts, and beliefs" (Borg, 2003: 81).

A research trend in teacher education continues to explore how teachers know what they know and the way they practice what they know in classroom settings, including their perception of good teaching. (Hammerness, Darling-Hammond and Bransford, 2005).

Freeman and Johnson (1998) stated that teachers' knowledge related to teaching is not merely guided by their theoretical and pedagogical skills. Instead, teachers also have their prior experiences, personal values, and beliefs which can shape their classroom practices.

Moreover, the goals teachers pursue are of importance and might be the reason behind the means by which teachers organize their classrooms as well as the teachers' individual interpretation of classroom processes (Nespor, 1987).

Elshtain (2002) recognized that teaching can reflect the religious perspective of the teacher. If teachers' religious convictions are robust, it is essential to embody who teachers are and what teachers do.

In A Buddhist in the Classroom, Brown (2008: 10) claims that all teachers bring their religions into their classrooms:

> Through what teachers choose to include and emphasize and what we choose to exclude and de-emphasize, we display our view of the world and what we value. Further, through how we interact with students and the qualities of our relationships with them, we not only display our view of the world but also create it

In addition, A God in the Classroom, written by Wicking (2012), also supports Brown (2008: 37) claiming that having a certain belief system governs the way teachers operate in classrooms and the deepest instincts arise from teachers' individual beliefs or faith rather than pure logic:

> Whether your faith is Christian or Hindu or Buddhist or secular humanist or even atheist (and atheism perhaps requires even more faith than belief in a God), this faith will be outworked, in one way or another, within your classroom. And any claim to the contrary is untenable

White (2010) brought the subject of spiritual and religious beliefs to awareness that it should be included in the research concerning a teacher's knowledge and discussed in academic conversations. The work of White (2009, 2010) suggested that spiritual and religious beliefs obviously influence teachers' epistemic and pedagogical beliefs – how teachers know what they know and why they do what they do.

Recent research also suggested that spiritual and religious beliefs which are usually omitted need to be included in the research on teachers' knowledge as "they already fit the area of inquiry the field has defined for itself" (Baurain, 2012: 312)

From this section, it is quite obvious that a teacher's religious belief might be part of the teachers' knowledge. However, empirical research exploring such a connection to any world religion is limited (Baurain, 2012; Johston, 2003).

2.4 Teachers' Identities and English Language Teaching

Numerous papers in applied linguistic research (Cresse, 2005; Kanno and Stuart, 2011; Kubanyiova, 2009) showed that the identities language teachers try to assume, who they allow themselves to be and how they saw themselves highly influence the way they teach and organize their classrooms. In discussing teachers' identities, religious beliefs have emerged as a significant aspect which should not be neglected. Johnston (2003: 113) suggested that religious belief should be of great interest to anyone who would like to gain a proper understanding of identity in teaching and classrooms and claimed the following:

> Of all the different kinds of beliefs we can hold, religious beliefs are
> often the most personal, the most deeply held, and the most closely
> linked with our identity

Wong (2000) conducted a study to investigate the pedagogy and professional identity formation of five American teachers in China. Social theory of identity formation (Wenger, 1998 quoted in Wong, 2000) was used in Wong's study. Part of the findings revealed the significance of teachers' faiths which influence their

teaching. Religious faith arose as a salient factor influencing the beliefs and experiences they brought, how they dealt with constraints of the local contexts and how they responded to controversial issues.

Another study (Wang, 2009) takes a more ethnographic look to investigate the collaborative dynamics, which includes the role of faith in the collaboration between Christian native speaking teachers and their Taiwanese team-teachers. The study shows that the role that Christian faith played is mostly demonstrated in three factors: being a cooperative team teacher, working diligently, and caring for and motivating students. In addition, the study (Wang, 2009) found no evidence that the power balance was manipulated with the intent to proselytize students.

Pasquale (2011) employed an interview-based exploration on how Christian faith shaped the perceptions of novice as well as experienced Evangelical Christian teachers of English, Spanish, German and French in North America with the focus on the research participants' views on professionalism, care for students, the teachers' own motivations to learn a second language, and their reflections on the curriculum content as a platform for enacting their identities as Christian educators. Results show that faith influences their views on various aspects of teaching and learning. Wu and Wong (2013) complement this finding by documenting the role of the student teachers' cross-cultural experiences in their reassessment of the meaning of their faith convictions. In their study, thirteen TESOL students' narrative journals were examined in order to find evidence of the interconnectedness between the development of the students' global competence and their spiritual formation during their summer teaching practice in Myanmar. Findings show the emergent themes which are engagement with one's emotion during intercultural experiences, appreciation of the Karen and Burmese people and cultures and acceptance of cultural differences and tolerance for cultural ambiguity.

The four studies (Wong, 2000; Wang, 2009; Pasquale, 2011; Wu and Wong 2013) cover various aspects of Christian teachers' identity formation; however, the emergent themes show that beliefs play an important role in shaping teachers' classroom practices. This research suggests that religious beliefs can govern the way Christian language teachers approach their works and this can be considered a key source for constructing teachers' images of good teaching. Therefore, teachers' faith

identities should be considered in order to examine teachers' practices in the classroom.

2.5 Ethical and Professional Dilemma

Throughout Thailand's modern history, a significant number of Christian missionaries have worked in Thailand as "tentmakers" (Christian Volunteers in Thailand, 2014). According to Clarke (1997), 'tentmaker' refers to a Christian missionary who uses his/her skill or educational credentials to engage in professional works in the host country and, at the same time, evangelize the locals. Due largely to the fact that this is such an ambiguous undertaking between professionalism and religious missions, this concept in regards to 'tentmakers' leaves some space for criticism. To illustrate, Edge (1996, 2003), Pennycook (2005), and Pennycook and Coutand-Marin (2010) shared the idea that the issues concerning teaching and the issues of faith are incompatible; thus they should remain separate.

The nature of morality in teaching is complex and should be clarified. Buzzelli and Johnston (2002) referred to morality as a set of a person's beliefs which concern matters of what is good and bad, what is right and what is wrong. Morality can be both individual and shared by society, and most moral issues can be dependent on context. In addition, Johnston (2003: 47) wrote a book addressing moral agency in the English language classroom. He claimed:

> Reflection on the moral dimensions of classroom interaction offered a
> vital source of professional growth and understanding for teachers and
> that the interplay of values in the classroom was always more complex
> than we might at first imagine

Smith and Osborn (2007: 41) explored how moral convictions and the spiritual frameworks, within which we form our beliefs about what is right and virtuous, relate to the processes of teaching languages. They claimed:

If there are moral and/or spiritual side-effects of language pedagogy, then these could be beneficial. If this possibility is taken seriously and leads the educator to the conclusion that such beneficial effects must therefore be intentionally sought and designed for, then basic beliefs and values move closer to the heart of pedagogical design for the language classroom

Language teaching that includes other teaching is fundamentally moral in at least three ways. Firstly, it is moral in nature because it is rooted in relationship between the teacher and the student. Secondly, all teaching aims to change people for the better. The issue of what is better or worse is moral in nature. Lastly, teachers' decision making needs to be based on morality or what teachers themselves believe is right and good for students (Johnston, 2003).

2.6 Integration of Faith and Learning: Theoretical Framework

The integration of faith has been a topic of discussion regarding the Christian mission in English teaching. Hasker (1992: 235) described faith-learning integration as followed:

Integration is concerned with integral relationship between faith and knowledge, the relationship which inherently exists between the content of faith and the subject-matter of this or that discipline

The idea of implementing beliefs into practice suggests a process in which the beliefs exist fully formed before the translation process begins. It is worthwhile to include protestant Christian statement of faith, the religious background of the participants in this study as a framework.

2.6.1 Protestant Christian Statement of Faith

Since the study was conducted with Evangelical Christian Teachers, the faith statement provided by the Southern Baptist Church (Southern Baptist Convention, 2000), the Christian denomination who established the language school in this study, can provide a framework for faith and learning integration in this study. Related topics will be quoted as follows: (see the appendix D for the full version of faith statements)

The Scriptures: The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man.

God: There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe.

Man: God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Salvation: Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour.
God's Purpose of Grace: Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners.

Evangelism and Missions: It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness

undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Education: Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches.

Stewardship: God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions.

The Christian and the Social Order: Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ.

Religious Liberty: God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it

2.6.2 Previous Research on Integration of Christian Faith

The role of faith in language teaching has been viewed with both positive and negative aspects. Many Christian scholars explained how their faith integration can support and strengthen their teaching practices (Baurain, 2007; Wicking, 2012; Snow, 2001), whereas some scholars showed concern over Christian teachers who explicitly assert their spirituality in teaching and pointed out the negativity of this issue (Edge, 1996, 2003; Pennycook and Coutand-Marin, 2003; Pennycook and Makoni 2005). However, this research did not aim to prove or disprove either positivity or negativity

of faith and learning integration. Instead, the researcher made an attempt to develop a better understanding of this subject matter.

White (2010: 44) pointed out that the development of professional teaching identities was impacted by teachers' individual religious orientations. The finding was based on a collective case study where teachers in public elementary schools in the USA revealed that "religious perspectives and practices" of teachers impact their enactment of professional in three ways, which are "educational philosophy, social relation and pedagogical choices"

Recent studies have been devoted to examine faith-learning integration. To begin with, Lessard-Clouston (2012) conducted a preliminary study by means of a teacher survey in two Christian universities, one in the USA and the other in Malaysia, to explore whether Christian faith exists in an ELT context. The findings revealed that faith and learning integration has taken place in ELT classes at both universities. Furthermore, most of this integration usually involved the daily dynamics in the classroom. According to Lessard-Clouston's (2012) study, teachers viewed faith and learning integration in ELT contexts as beneficial for both students and teachers. The integration enables students and teachers to better perceive themselves and thus provides a better learning atmosphere. However, participant teachers also admitted that they face challenges in applying faith in classroom practices, such as lacking resource supports and receiving no direct and constructive feedback.

Baurain (2013) shared the same focus with Lessard-Clouston (2012) on practitioners' perceptions of their own Christianly-framed practices. However, a more observational component was added in Baurain's study. This study was aimed to explore how volunteer Christian tutors put their religious beliefs into practice in their tutoring, i.e., how religious beliefs might be translated into words, actions and patterns of behavior. Patterns in the data were identified, analyzed, interpreted and developed as themes. According to Baurain (2013), though witness was a clear background motivation in that the tutors wanted students to know they were Christians acting on their faith, it did not emerge as a major theme. Data suggest that the volunteers in this program took a holistic approach to living out their beliefs, seeing relationships and service as authentic measures of their Christian faith. Baurain

(2013: 150) claimed that translating beliefs into practice is a "dynamic process in which attentiveness to contexts and relationships is essential".

In addition, research on faith in ELT context concerning the effects of the integration of faith has been developed recently. The study was conducted by Chao and Kuntz (2013) to explore how a church-based English as a Second Language (ESL) program in Southeastern part of the United States may facilitate or constrain immigrant adults' participation or non-participation in the program. The findings from their study showed that the program served as a linguistic, cultural and community broker to help the adult learners with English learning and socialization whereas Christian principles, norms and values are imposed on the learners. According to the study (Chao and Kuntz , 2013), the church-based ESL program provided learners with a paradoxical opportunity for learning English as well as transformation into Christian identity or resistance to it.

According to Baurain (2007), a teacher's faith can have a positive influence on professionalism. His main point is that Christians are motivated by the directive to value and respect other people and "appreciate their intrinsic worth" (Baurain, 2007: 202). He consulted the Bible to further support his argument that the doctrine of God's love, and in turn the great commandment of God to love one another is a very powerful foundation for Christian teachers. This doctrine can influence the decent ways Christian teachers approach their works.

2.6.3 Understanding the Role of Faith from Other Perspectives

Although this paper was aimed at investigating the influences of Christian faith in classroom practices, in order to enrich the discussion, the review will also extend the scope to cover the integration of other religious beliefs in teaching. Due to limited space in this paper, the review will be devoted to Islam and Buddhism, the other major religions practiced in Thailand (Religion Facts, 2010).

To begin with, there are a few studies on Muslim schools in terms of the integration of faith. Selby (1992) conducted a field research focusing on participant observation at an American Muslim school. Selby's goal in this research was to evaluate how Muslim schools reflect an Islamic worldview. Data suggest that the lack of teacher training and a formal Muslim syllabus contribute to the differing degrees of

integration. Some teachers made Islam an essential part of the lessons while others only added Islamic content on textbooks as a footnote (Selby, 1992).

In the same vein, Zine's (2008) study on Islamic school teachers in Canada showed that Muslim teachers Islamize the existing curricula and pedagogy, replacing the Eurocentric perspective with an Islamic one. In doing so, Islamic teachers integrate Islamic and secular knowledge and frame their students' lives within Islamic ethics.

With respect to the Buddhist point of view, Kernochan, Mccormick and White (2007) addressed the issue of integrating Buddhist belief into teaching practices. These three researchers reflected their experiences on how they integrate their Buddhist values including compassion, mindfulness and selflessness into their teaching. The study concluded that practicing religion and spirituality in classrooms did not cause a problem. The report showed that students neither remarked on teachers' behavior nor asked for an explanation (Kernochan, McCormick and White, 2007). In addition, Brown (2008) explored the ethical dilemmas concerning classroom practices through a Buddhist perspective. She drew on Buddhist philosophy, meditation practices, and particularly the accounts of the Buddha's teaching practices in the Pāli Canon to illustrate how this spiritual belief can inform and enrich classroom life.

This section suggests that, for those who actively practice religion, religious values influence every aspect of their lives. Integrating faith on teaching is also evident in other two major religions, Buddhism and Islam. Buddhist and Muslim teachers either implicitly or explicitly integrate their religious values in their teaching with the hope of improving their teaching and assisting their students.

2.7 Conclusion

With the goal of establishing current knowledge relating to the issue of how personal religious beliefs of educators might interact or interrelate with their professional knowledge and beliefs, this chapter has discussed a wide range of relevant literature.

First of all, because this study placed a focus on Evangelical Christian English teachers, the operational definition of Evangelical Christian has been first introduced. Then, the review on teachers' knowledge and teachers' identity formation has been presented to provide the theoretical framework of this study. After that, literature on teachers' morality and ethics in the Christian faith based ELT context have been highlighted in this paper to establish a common ground to approach missionary work as ELT. Finally, a Protestant Christian Statement of Faith has been included to lay a framework for investigating faith followed by research on the integration of faith and pedagogy, including, but not limited to, Christian faith.

English language teaching literature has long welcomed the social dimensions embedded in the English language. Communicative Language Teaching (CLT), for example, helps direct the attentions to social aspects of language use including cultures. Given that English classroom often promote "the native speaker" cultures. The influences of Christianity are very obvious, ranging from the Christmas celebrations to marriage customs. Moreover, critical linguistics has now turned to English language teaching to unmask the politics within this field. When viewed through political context, Christianity is directly relevant to English language teaching because Christian missionaries have played a major role in spreading English throughout the history. However, from the review in this chapter, it seems that little research on teachers' religious beliefs has been conducted as the dimension of professional teachers' knowledge in an ELT context. Moreover, research in this area is merely in a beginning state of examination. Specifically, to the best of my knowledge based on my research on this topic, TESOL research in Thailand has not yet been explored in the aspect of teachers' personal religious beliefs in relation to teachers' professional knowledge. In an attempt to fill this gap, Thailand will be chosen as a research site. Thus, the purpose of this study is to investigate the interrelationships and interactions between teachers' personal religious beliefs and teachers' knowledge in a Christian faith based ELT context. A qualitative research approach was used in this study. The main data collection methods were in-depth interviews and classroom observations.

CHAPTER 3

METHODOLOGY

This chapter provides an overview of the research design. It poses the research questions and contains a discussion of methodological approach, the rationale and objective, the research instrument, sites, participants, procedures of data collection and data analysis. Furthermore, ethical considerations concerning the research process are explained. Finally, a brief summary of the methods section is provided.

3.1 Research Questions

The purpose of this study was to investigate the interactions and interconnectedness between the teachers' personal religious beliefs and professional teachers' knowledge as manifested in individual classroom management at the ground level. Participants in this study were Evangelical Christian English teachers who taught at a Christian English language school in Bangkok, Thailand. The central research question as framed by the theoretical framework – faith-learning integration – in this study is the following:

1) What are the religious statements that lead Evangelical Christian English teachers to integrate their faith into their classroom management?

2) How do Evangelical Christian English teachers integrate their Christian beliefs into their classroom management?

The research questions posed sought to shed some light on the aspects of Evangelical Christian beliefs that encouraged Christian TESOL teachers to share their faith in their profession and how these teachers view the interactions and interrelationships between their religious beliefs and their professional lives.

Particularly, the focus has been placed on Evangelical Christian teachers and the concept of Christian witness in Evangelical Christian belief.

The main research method was in-depth semi-structured interviews supported by classroom observations. A well-known Christian English Language school in Bangkok, Thailand was chosen to be investigated and fifteen Christian English teachers were interviewed and observed in this study.

3.2 Qualitative Research Methods

Scholars agree that the nature of a qualitative study is explorative (Patton, 2001; Lincoln and Guba, 1985). This study was explorative in nature, and involved the need for rich description of the participants. Therefore, a qualitative approach was deemed appropriate to suit the nature of this study.

3.2.1 Site

This research was conducted in Bangkok, Thailand. Participants were chosen from a non-profit Evangelical Christian English language school in Bangkok, Thailand.

The school in this study was established in March 1952 by two missionaries under the southern Baptist churches in the United States of America and organized by the Thailand Baptist Foundation. The purpose of establishment is for educational and charitable reasons. It is now currently under the supervision of the ministry of education. The school is open for students of all ages and all religious backgrounds. It provides a variety of courses to cater to students' special needs, such as English for Business, English for everyday life, pronunciation, and English for health professionals. The tuition is relatively low, ranging from seven hundred to three thousand baht for one course, so as to spread opportunity to people from all backgrounds to access the English language. According to Snow (2001), teaching in this type of school could be considered a form of missionary work. Most teachers are either self-sponsored or are supported by their home churches and friends. According to the researcher's interview with the acting director of the school, the following are the school's philosophy, vision and goals, providing a background for this study.

3.2.1.1 Philosophy

The following is the teaching philosophy of the research site under study: teaching language with excellence and transforming lives for the future.

3.2.1.2 Vision

The school community is expected to be a lighthouse of language services, counseling, and moral development.

3.2.1.3 Goals

1) To respond to government policy by adding and expanding education opportunities.

2) To enhance our teaching and curriculum development by meeting the needs of learners of English as the teaching profession.

3) To create a counseling center that provides lifestyle education including occupational training to the community on various topics – specifically using principles from the Bible.

3.2.2 Participants

All participants were recruited from the Christian English Language School described above. The volunteer teachers were selected based on their confession of faith. All participants were broadly categorized as Evangelical Christians and were regular members at different Protestant Christian churches. The researcher aimed to understand the wealth of information from the participants by conducting in-depth interviews. Fifteen participants were recruited in this study. The participants (see table1) were a group of volunteer Christian English Teachers at the school in this study. Among them, two were Australians, thirteen were American. All participants were native English speakers and were trained by TESOL courses prior to their teaching, and some of them had also earned a teaching or TESOL degree from their own countries. The sampling procedure adopted by the researcher was introduced below.

Table 3.1 Profile of the Participants

No.	Pseudonym	Gender	Nationality
1	Kim	F	Australian
2	Ashley	M	Australian
3	Karen	F	American
4	Amy	F	American
5	Patrick	M	American
6	Dylan	M	American
7	Lorena	F	American
8	Matt	M	American
9	Kathy	F	American
10	Tim	M	American
11	Paul	M	American
12	Barbara	F	American
13	Rebekah	F	American
14	Christina	F	American
15	Diana	F	American

3.3 Measuring Instruments

The researcher was informed by the theoretical framework – faith-learning integration – while devising research instruments. As it turned out, the following two instruments were adopted in the present study:

1) An Interview Protocol (Appendix A)

2) An Observation Protocol (Appendix C)

Data from semi-structured interviews of participants were supplemented with field notes derived from classroom observations. According to Merriam (2009), the major advantage of employing interviews as a data collection tool lies in its strength as a strategy to elicit information from participants in regards to elements in the discourse that we cannot directly observe, such as feelings, thoughts and intentions.

3.3.1 Interviews

One-on-one in-depth interviews with participants were considered favorable for this study compared to group interviews. Individual interviews were more likely to yield the personal views of the participants when certain levels of confidentiality and trust were required and established (An interviewee may reveal more confidential data to the interviewer during an individual interview, instead of a group interview). Furthermore, one-to-one conversational verbal reports provided by participants offer massive amounts of information and knowledge to the interviewer (Merriam, 2009). A standardized structured format was adopted in which each participant was asked the same questions. Carefully worded and considered interview questions were written in advance since they were to be asked during the interview. Each question was checked to ensure participants' understanding. Please see Appendix A for the interview protocol of the present study.

With the aim to explore the perspectives of participants concerning ELT and evangelism issues; to be more specific, whether participants apply their religious beliefs into their teaching practices and what doctrines of Christianity lead them to do so, in-depth interviews were utilized to explore the participants' perspectives and experiences concerning the research questions.

Prior to participants' interviews, the researcher decided that semi-structured interviews better fit the purpose of the study to explore participants' perspectives. Bernard (2006) explains the advantages of semi-structured interviews as they allow participants to freely talk about their stories and perspectives. These interviews were based on a written interview guide (Mei, 2007; Varghese and Johnston, 2007). In this study, the researcher prepared a list of interview questions as the interview guide to explore participants' experiences and perspectives. Each of these interview questions was seen as the starting point for further discussions and exchanges of information between the researcher and the participants.

3.3.2 Observations

According to Bernard (2006), participant observation is a type of data collection method where the researcher participates in activities and records observations. Data from participant observations were used to verify data obtained from participants' interviews. Bernard, (2006: 354-356) mentioned five reasons to adopt participant observation as a valuable research method:

1) Participant observation opens things up and makes it possible to collect different kinds of data.

2) Participant observation reduces the problem of reactivity of people changing their behavior when they know that they are being studied.

3) Participant observation helps you ask sensible questions in the native language.

4) Participant observation gives you an intuitive understanding of what is going on in a culture and allows you to speak with confidence about the meaning of data.

5) Many research problems simply cannot be addressed adequately by any means except participant observation.

For these reasons, researcher decided to employ participant observation as a way to collect data. The observations of the participants were conducted in their classrooms which were the natural setting where teachers and students enacted their respective roles and performed their discursive typical and routine teaching/learning

practices. Conclusions drawn from observations were used to supplement data collected from interviews.

3.4 Data Collection Procedures

Multiple data sources and three rounds of data collection were employed in the present study:

Round 1: A preliminary interview

Round 2: Observations

Round 3: Follow-up interviews and final retrospective interviews

As noted earlier, data were collected through interviews and observations. The interviews were conducted with the participants individually, utilizing the interview protocol (see Appendix A). Each interview was digitally tape-recorded for accuracy. The transcription of the interview was sent to the participant to be cross-checked.

3.5 Data Analysis

Data analysis methods adopted in this study were pertinent to the research questions and the data collection method. Researchers employed thematic analysis. According to Given (2008), thematic analysis is seen as a data analysis strategy employed in the qualitative research. It provides many benefits in the analysis of qualitative information. In this study data were categorized and summarized in order to identify patterns of meanings across a dataset. The researcher employed thematic coding and analysis in the following steps. First, in-depth interviews with participants were transcribed and categorized based on research questions. Then, the researcher employed both the data-driven inductive approach and the deductive or top down approach to analyze data. According to Fereday and Muir-Cochrane (2006: 83), this approach allowed the conception from prior research to be "integral to the process of deductive thematic analysis" while allowing for themes to emerge directly from data itself. The researcher had guidance from existing literature as to what's important to study and identify themes and develop a code.

3.6 Validity and Reliability

Validity is an estimate of the extent to which a study or a set of instruments measures what it purports to measure. Reliability is concerned with whether the data collection procedure is consistent and accurate (Lee, 2014). To ensure validity and reliability in this study, the researcher employed the following:

3.6.1 Digital Recording of Interview Data

During interview sessions participants were asked to be digitally recorded. Text-transcription was conducted on the same day and the full verbatim transcription was completed within a month after interview data were collected when the interviewer's memory was still fresh.

3.6.2 Member Checks

Member check is when collected data are sent to participants for feedback and to ensure that the conclusion drawn from the data is accurate. This method could help enhance validity of the study, especially when conducting interviews or observations (Lincoln and Guba, 1985). After the interviews and observations, the full transcripts were sent to participants who checked for any inaccuracy and verified claims of research findings.

3.6.3 Triangulation

A triangulated approach was employed to enhance the validity of the findings. Triangulation increased the likelihood of measuring what the researcher intended to measure to achieve validity and minimized bias by enabling the researcher to understand the phenomenon from a more holistic point of view (Patton, 2001). The triangulation of methods was conducted in this study. The researcher collected data by means of in-depth interviews with teachers and field notes derived from classroom observations. In an attempt to shed light and enrich the findings, triangulation of data from different sources was also done by an interview with an acting director of the school in order to gain insight into the position of the school on faith and learning integration issues. However, triangulation in this stage was not only to ensure

validation and verification of data but also to gain rich description and capture different dimensions of the account.

3.7 Pilot Testing

The term pilot study can be defined in two different ways; it usually refers to a small-scale preliminary study. However, in social science research it is also the trying out of the particular research instrument (Baker, 1998). A pilot study was conducted prior to the main study to improve the quality and efficiency of the research. The researcher undertook a pilot testing with a volunteer teacher to review question wording, duration of interview, method of recording and interview setting. To improve the quality of the instrument, the interview questions then were adapted. Some confusing words were replaced and some interview questions which were unlikely to answer the research questions were removed.

3.8 Ethical Considerations

Privacy and confidentiality were respected throughout the research process. Letters of request for data collections from the faculty were sent to the director of the school in this study. All participants were informed that their identities would be kept confidential by the utilization of pseudonyms for their names (Real names of participants were not revealed throughout the study). All the data were collected from the participants who consented to take part in the study. Assurance was made by the researcher toward participants by confirming that the information provided by participants would be used to fulfill the aims of research only.

3.9 Summary

This chapter outlined the research design and described the research procedure adopted. A qualitative approach was employed in this study to provide a rich description to this study. The interview method was selected as the primary measurement for gathering data. Data obtained from interviews were supplemented

by field notes stemming from classroom observations to yield theoretically informed empirical data based on behaviors of volunteer teachers who were enacted as participants in the present study. The validity and reliability of data collection and data analysis were achieved by means of digital recording of interview data and member-checks and triangulation. Finally, the researcher e made an effort to ensure the integration of ethical considerations into the research process.

CHAPTER 4

DATA ANALYSIS AND FINDINGS

This chapter presents the results of the study and the analysis of the data. This research aims to explore the impact of faith on English Language Teaching. The focus is on the influence of teachers' personal religious beliefs on their classroom management. Participants in this study are broadly categorized as Evangelical Christian English teachers. The findings will be analyzed and reported corresponding to the research questions. The central research questions are the followings:

1) What are religious statements that motivate Evangelical Christian English teachers to integrate their faith into their classroom management?

2) How do Evangelical Christian English teachers integrate their Christian beliefs into their classroom management?

The findings of two research questions, stated above, are presented respectively.

Table 4.1 Summary of the Findings

How do Christian English Teachers Teach Faith through English?	
RQ1: What are religious statements that motivate Evangelical Christian English teachers to integrate their faith into their classroom management?	1) Divine Mission (Sharing Faith with the World) 2) Divine Creation of Humans (Doctrine of Creation, Love and Sin) 3) Divine Calling (Purpose in Life)
RQ2: How do Evangelical Christian English teachers integrate their Christian beliefs into their classroom management?	**Holistic Approach:** **Relationality** 1) Value and Treat Every Student Equally 2) Love and Compassion towards Students 3) Focus on Cultivating Relationships with Students **Professionalism** 1) Teach with Excellence **Cross-Cultural Awareness** 1) Show Sensitive Response 2) Become Part of Host Culture **Methods in Classrooms to Open Door for Faith Sharing:** 1) Connect their Christian Faith to Classroom Lessons 2) Open for Classroom Discussions 3) Make Activities for Special Occasion 4) Offer Free Extra Classes

Figure 4.1 The Wheel Drive

4.1 Answers to the Research Question I: Religious Statements that Lead Christian English Teachers to Integrate Faith into Teaching

4.1.1 Divine Mission (Sharing Faith with the World)

The Evangelical Christian statement of faith (Southern Baptist Convention, 2000) under the topic of evangelism and mission clearly stated

The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ

It is also the great commission of Jesus Christ stated in the scripture (Matthew, 28: 19) "Therefore go and make disciples of all nations"

Participants in this study felt a deep sense of mission in their teaching. This theme emerged as the salient finding for teachers who see the importance of integrating their faith in their professional practices. Participants felt called to witness and to be bold in sharing faith when opportunity arose and when it was deemed appropriate to do so. Ashley, for example, mentioned Jesus Christ's commandment when asked about sharing his religious faith in classrooms: "Jesus said go and tell others. It is all about honoring and expecting and trusting."

Rebekah also mentioned the same matter, but she explained it as "the way Jesus Christ asked us to walk" in which she meant Jesus Christ's commandment, sharing faith with the world. She said "I feel like it is an opportunity to witness about who Jesus is in the presence of all in the way that Jesus asks us to walk"

Some also mentioned their main purpose for coming to Thailand is sharing the message of faith to the local people. For example, Paul stated:

> The reason I am here is to share my Christian faith and Jesus Christ, so
> that is the main reason. I am here to teach, but that is only secondary
> … but we still make sure the curriculum is covered.

Barbara also confirmed what Paul said; she explained that the reason she came a long way and settled in Thailand as a teacher resulted from her passion to share God's love with the Thai people:

> I am empowered to teach English. I am empowered to share my faith. I
> am empowered to share God's love and the beauty of it. I travel half
> way around the world because I have a special heart for Thai people.

As seen from the statements above, some participants showed strong motivation for evangelism. They viewed faith sharing as a primary reason for entering the teaching field. However, they are also concerned about their professional responsibilities; for example, they consider covering the lessons they were assigned to

teach as being primarily important. In short, the core value of Christian belief regarding the great commandment of Jesus Christ and the mission was one important factor promoting participants to share faith in their classroom practices.

4.1.2 Divine Creation of Humans (Doctrine of Creation, Love and Sin)

The doctrine of God's love and humans' sin became another major finding as an approach for participants to integrate faith in their classroom practices. Christians believe that God creates humans in His own image and He loves everyone. Christian love seems to be the heart of Christian doctrine. According to the Evangelical Christian statement, "God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love" (Southern Baptist Convention, 2000: 3).

Participants' perspectives reflected the Christian view on the Divine creation of humans in that all men are created according to God's own image. Every one of us is unique and special, and deserves to be treated with respect and care. This theme emerged as one of the prominent factors for the reason the participants would like to share faith and choose to integrate their faith in their practices. They believed God loved their students and so did they. They wanted to help students not only academically, but also spiritually. One good example is from Amy, who connected her Christian doctrine and reason for staying,

God loves the Thai people just as much as He loves the American or anyone else… So we can tell them that God wants their people to know that He loves them too… You know, it's not just a western religion … that's why we love them and why we wanted to be here

Rebekah, for example, explained the reason why she cared about spending time with students and showing the love of God for them: "So I am genuinely interested because they are made in God's image. They are special and they have a story to tell."

Moreover, Ashley, an Australian missionary who came to serve in Thailand with all of his family, his wife and three young sons, also confirmed this idea as he said, "God wants me to help these students. They are the students I am here to serve."

In the same vein, another volunteer teacher, Barbara, also explicitly explained that she made an effort to show God's love and share the message of God's creation to her students as she mentioned "The student comes first and we try very hard to show them that God created them. Jesus loves them and we love them. We are here to help them"

Kim also made a good conclusion here when she explained the way she viewed her relationship with students.

> So for me, my Christian faith is to love God, love others as much as you love yourself. So if I love God then I receive or I feel loved by God. Then I have the incredible capacity to love others. And also I need to love myself, which means I need to be confident and secure and comfortable with differences and feel very secure in myself. By being loved by God then I can share His love to anybody in any situation.

Divine creation of humans and the doctrine of God's love are deeply rooted in the hearts of the participants in this study as they sought to pass this message on to their students and make the love of God known to their students either implicitly or explicitly.

4.1.3 Divine Calling (Purpose in Life)

Christians believe that humans were born with purpose in life and each individual has a call or mission from God. Talents are gifts from God. It is each and everyone's responsibility to grow and make those gifts benefit others. As the statement of faith (Southern Baptist Convention, 2000: 13) explained:

Stewardship: God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual

debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions.

Many participants reported that they became English teachers because of their spiritual callings, and they were given the gifts of language and teaching to benefit others and to share the message of God both overtly and covertly. Matt, for example, expressed feeling called and he viewed teaching as his spiritual gift:

God gives me the gift to be a teacher. So this is an expression of my gift in the Bible; it is called a spiritual gift. I feel that being the teacher actually is an expression of a gift that God gave to me, so it brings me a lot of happiness and a joyful heart when I am able to use the gift that God gave to me. It is my calling.

Dylan also claimed that his desire to come to Thailand to teach English was motivated by his faith:

I wouldn't be teaching if I didn't come to Thailand. And I wouldn't come to Thailand if I didn't have a call of God. So I think it also links back to God. He has all plans and purposes for everyone and that plan and purpose brought me to Thailand … I didn't see myself as a teacher, but God called me to do it. So I do it…. I do manage the classroom in a way that would express my Christian faith to the most.

The participants articulated that they felt called by God to teach English in Thailand and made the connection between their spiritual gifts and sharing faith in classrooms. As another example, Lorena, who has been a volunteer teacher in the school for almost 10 years, who gave up her property and everything in her hometown

to settle down in Thailand, emphasized her calling. She explained that she felt the need to share her Christian beliefs including her story of feeling called with students. She said "God brought me here I know He did….and I can share the gospel. And I am able to share with students that God brought me here."

The Participants perceived "Divine Calling," or the purpose in life, as one of the major factors to work as volunteer teachers so as to utilize their spiritual gifts of teaching to benefit others and at the same time integrate their faith in their classroom management.

In summary, with regard to the first research question: religious beliefs motivate Evangelical Christian English teachers to integrate their faith into their classroom management. The Participants perceived their key theme linked back to the statement of faith in the framework (Southern Baptist Convention, 2000). The first theme is Divine Mission, the responsibility is to share the good news with the world. With this faith statement, the participants viewed integrating their Christian beliefs into their teaching practices as a necessity. Moreover, this faith statement was also the main reason for entering the profession. The second theme is Divine Creation, the doctrine of God's creation. The participants' love for students also links back to their faith statement regarding God's creation of all men and God's love for each and every one. Participants' decisions to promote spiritual changes and integrate their beliefs in their teaching are in accordance with their own beliefs and ideologies. The last emergent theme is the divine calling, or the participants' perceived purposes in their lives. The participants' views of teaching in Thailand as a spiritual calling are also consistent with the concept of stewardship in the faith statement. They view that language and teaching are God-given gifts for which they are stewards. The participants' believed they were called by God to be in the country as English teachers and used their gifts to glorify God. So their motivation to integrate their faith in their practices can also link to the theme of divine calling. From the participants' perspectives, all of these three faith statements motivated them to integrate their beliefs into their teaching practices.

4.2 Answers to the Research Question II: The Ways in which Evangelical Christian English Teachers Integrate their Christian Beliefs into their Classroom Management

The second research question was aimed to explore how the participants perceived the connection they made between their Evangelical Christian beliefs and their classroom management, including how they see themselves sharing their Christian faith with students.

4.2.1 Holistic Approach

The participants tended to view themselves as integrating their Christian beliefs in their teaching in holistic ways. The main theme includes relationality, professionalism and cross-cultural awareness. Figure 4.2 shows the holistic process of integration engaging three aspects, which can be visualized as a triangular shape.
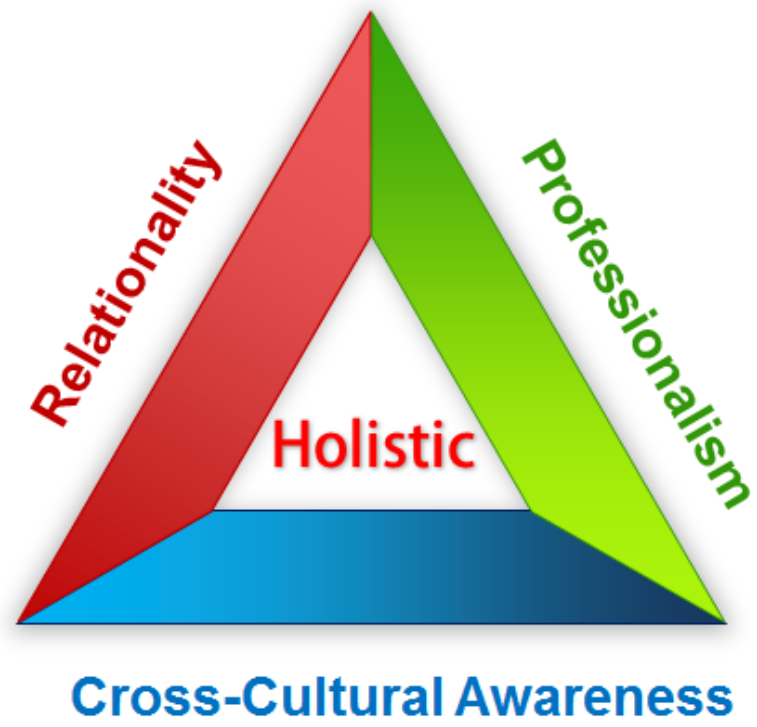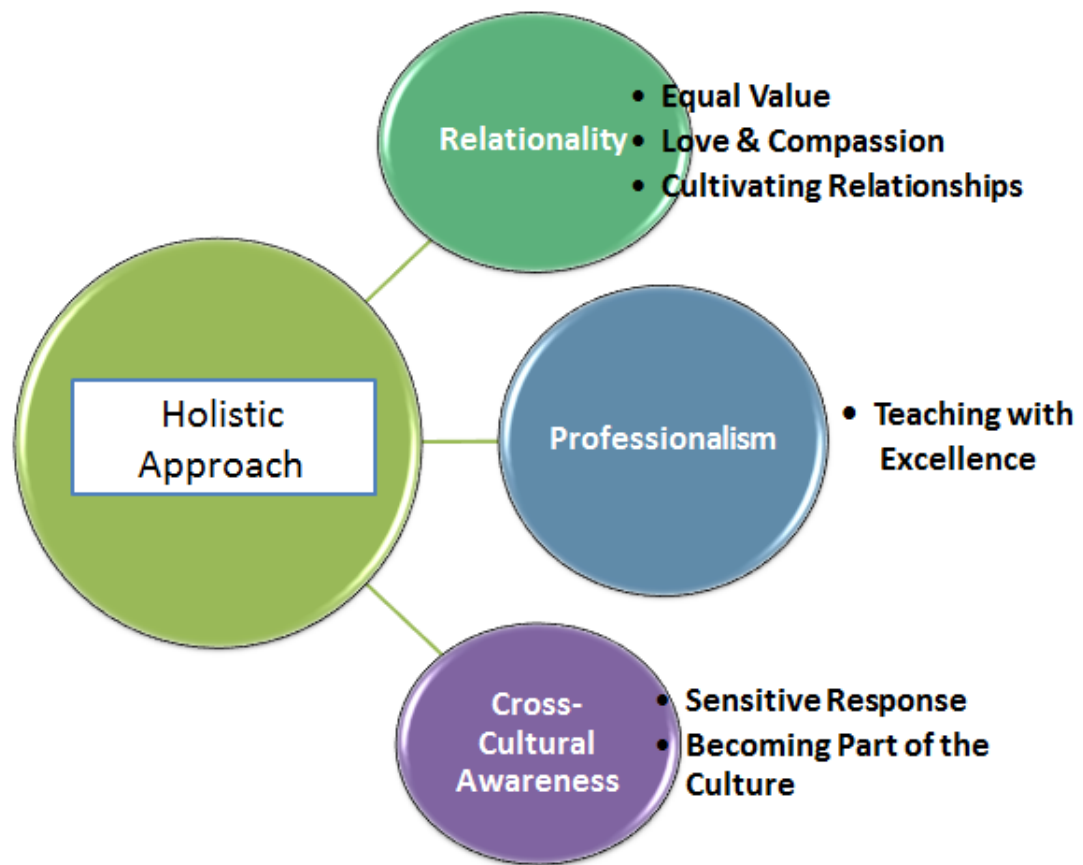
Figure 4.2 Holistic Approach

Figure 4.3 Faith Integration (Explanation of Three Main Themes Combining in Holistic Approach to Religious Faith Integration)

4.2.2 Relationality

The way participants relate to students is one of the most common themes found in the participants' explanations for the interconnectedness between their religious beliefs and their teaching in the classroom. This theme is in accordance with person-centered classroom management which emphasizes that teachers display empathy, unconditional positive regard and sincerity. Moreover, it is important that teachers treat students with dignity and caring. (Walter, 2009; Cothran, Kulinna and Garahy, 2003; Cornelius-White, 2007; Slavin, 1987). It is obvious in this study that the participants value every student equally, express their love and compassion towards students, as well as show motivation to build relationships with their students. From the researcher's observations in classroom, participants greeted their students, smiled, and tried to create friendly and welcoming classroom environments.

Paul, for example, who had a small class, around ten in number, usually started his class with small talk. He had each student share how their days were, either good or bad and why it was so. He tried to make comments from what students shared with the class. During the interview, Paul explained that he wanted to know students' personal lives, as they were very important for him. He wanted to understand his students so that he could "work it in God's love"

Figure 4.4 shows an overlapping area where the participants made connections between their Christian beliefs and how they relate to their students.
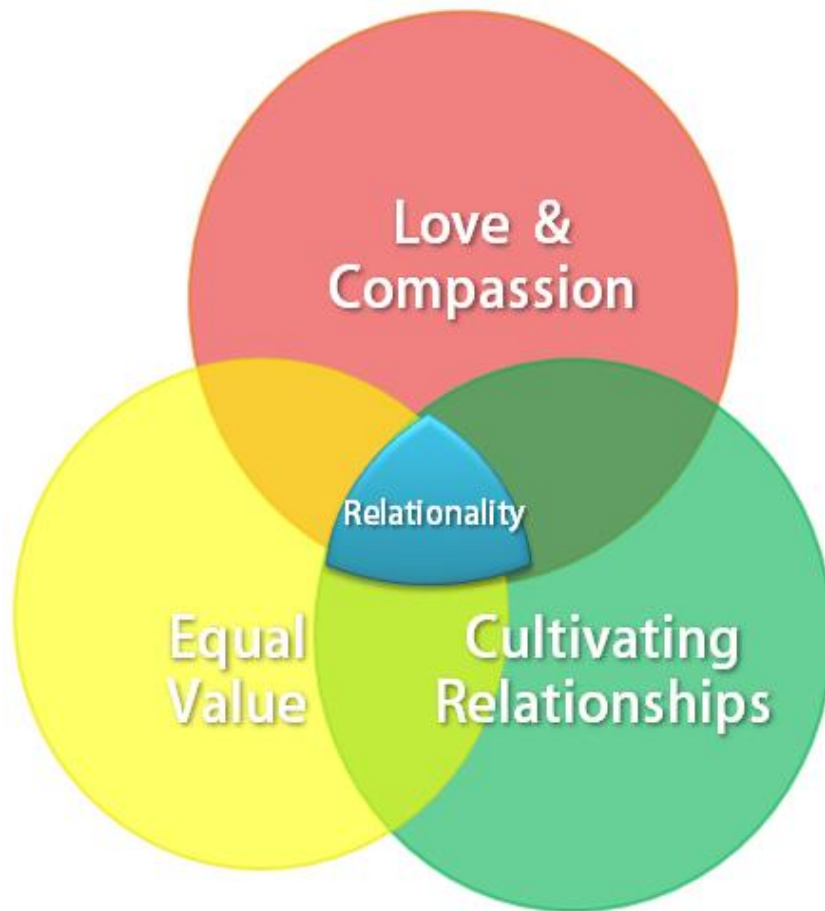
Figure 4.4 Relationality

4.2.2.1 Equal Value

The participants' beliefs, particularly with regard to the divine creation, are the foundation of their relationships with students. They value and treat every student equally. For example, Paul described:

> My Christian faith, as I said before, is about treating people equally…
> trying to show Christ-likeness and the fruit of the spirit [nine visible
> attributes of a true Christian life] … I try to tell them 'You are unique
> and there is no one like you. God created you as a special person.' I
> treat everyone as unique and special as a creation of God.

Participants not only give equal treatment but also treat their students as individuals. Amy explained that she had her students do personality tests before the semester had started so as to gain better understanding. In doing so, she could treat them the right way. She continued to explain that this way also enables her students to better understand themselves, as she pointed out: "I think because I am a Christian and I want them to understand themselves and how God makes them."

One of the ways participants showed how their students were special to them is showing effort to remember their names. Based on the researcher's observation, participants usually called students by their nickname and tried to create friendly environment in class. A few participants gave examples on how they made an effort to remember their students' names to the best they could. Karen described the method she used:

> I also make note of how each student looks because
> sometimes if you have a classroom of 20, it is hard to
> recognize which person is who. So I do have all the
> students name cards so that I can attach them. Maybe one
> person has large glasses and short hair. I will make an
> arrow that this person looks like this or that. And when
> they come in I say, "Hi Kim. I am glad to see you." To be

able to call their names, I believe that this is the important
link because they know that the teacher cares for them that
much to remember their names … I tried to make every
link I can to connect me with that person. So they will
make it very personal to me. And hopefully that will make
them feel more comfortable having me in class.

Karen also described that her Christian faith is an incentive for her to
remember her students' names:

Even God said our names are written in the palm of his hand. He
knows us before we know who He is. I tried to remember all these
people. I asked God how I can do this. And yes, I thought I just started
writing down what made this person different from other people.

Moreover, the participants' perceptions of individual's values also lead
them to promote equality in the classroom. Karen clearly made this point:

I just believe that God accepts each and every one of us just as we are,
and that's what I am supposed to do as well ... I mean just because
I have some students that are slower than others doesn't mean I should
disregard them. I want to make sure that nobody is trying to tear
somebody down … looking towards the least and try to bring them up.
Treat everyone unique and equal.

Kim, another participant, explained how she was in an attempt to build
the community of learning in classrooms. She encouraged students to help each other
and connected this action to her Christian belief. She also mentioned the same thing
Karen did about "loving the least"

So, for me, my Christian practice is about loving the least. If someone
who is struggling or someone whose behavior is not good, then that
person becomes my target of the challenge of a creative way to include
and to empower them. That's why their behavior does not fit in the
classroom. That's why I try to create the community in the classroom.
I actually find that those behaviors are reduced because everybody is
helping each other.

When the participants mentioned the way they value and treat their
students equally as their core values, they seemed to make a connection to their
beliefs relating to God's creation.

4.2.2.2 Love and Compassion

The participants saw themselves practicing their beliefs in their classes
in the way they love and show compassion for students. Kim clearly confirmed that
her love and compassion toward her students was motivated by her Christian beliefs
when she mentioned, "Ohh definitely. I feel or have the sentiment of passion and
compassion because of my Christian belief." Similarly, Barbara explained that she
tried to express her love for students, and in doing so she expected her students to see
God's love through it. She said "The student comes first and we try very hard to show
them that God loves them. Jesus loves them and we love them. We are here to help
them."

Dylan likewise pointed out that love is his "greatest call from God."
His faith in God motivated him to "reach out" to other people:

Our greatest call from God is to love, and that is probably one of the
most difficult things for everyone to do. There are a lot of differences
between the students in the classroom, but to express love and give it
equally is necessary. With my faith in God I decided to share that with
the people, and that gives me motivation to reach out to other people.

Matt also acknowledged his faith in God and the way he had compassion for his students saying that "I feel that my Christian faith gives me compassion and understanding and patience especially towards the students. It helps me to have sympathy and empathy where I understand the feelings of students."

Most of the participants perceived that they develop more patience for students and that is because of their faith in God and the teaching from the Bible. Amy, for example, emphasized that she had more patience when dealing with students, and she felt her Christian belief was the reason behind that:

I think that I have a lot of patience because of my belief, and I think that if I wasn't a Christian, I wouldn't be as patient when they have the same problem over and over or they mispronounce the same words over and over…. So I think that my perspective is much different because I am Christian. In the classroom it's just [about being] more patient and handling conflicts better, like [when] some students have different opinions, especially about politics. We have some topics that different people could argue about ... So, I think because I am a Christian I have more patience.

Another good example is when Kim was asked about how her Christian faith influenced her classroom management. She said "Yes, a lot," and she continued to explain, mentioning a Bible verse and providing some examples on how she applied her beliefs in God in her classroom practices, specifically regarding a classroom management issue:

Love is patient. Love is kind. Love doesn't keep the record of wrongs. Love is hope and love never fails [here she quoted the Bible verse from 1 Corinthians 13] Once you have a classroom management issue, patience is what is really important. Not to lose control. Self-control is very important. Love is also hope. So hope means even if other people said this student can't do it, can't learn, there is something in my belief system that says with God it is possible. Believing in miracles!

I believe people can change if they are given the opportunity to do it. So First Corinthians said what love is. That influenced me and how I manage [my] classroom. But also there are boundaries. There are boundaries about what students can and cannot do.

It can be inferred that one of the major ways the participants felt they put their Christian belief into practice is to love and have compassion towards their students.

4.2.2.3 Cultivating Relationships with Students

The participants perceived that their motivation to build relationships with students had a connection with their faith in God. Most of the participants valued relationships; for example, Christina described "Every relationship is redemptive because I dwell in Christ." The participants appreciated their relationships with students. They viewed them as precious gifts. Relationship builds trust among teachers and students. It is also an open door for sharing faith naturally. Christina clearly explained the perspective of volunteer teachers here:

We try to spend time with students. It is the key here too. You give up yourselves during class time and also you are available after class, and it is part of the duty of a volunteer teacher here. The way that people open up will be after class. The classroom is the context and it is the important time because you build the trust and the relationship with students and everything. But the activities outside of class are what are really important as you continue; they see that you are not just interested in them for their money, but relationship is important to you too; you care about who they are.

Most of the participants value the relationships with students and they placed a lot of focus on relationships. They don't limit relationships in the classrooms as teacher-student relationships only, but they extend to build friendships with students. Rebekah, for example, explained that she wanted to "cultivate relationships

not just in the classroom but outside of the classroom when I see my students." She viewed relationships as the keys to open doors for faith sharing. She continued further and gave an example of how Jesus Christ did this with the people in the Bible, and she felt that it is the path she should follow:

> We have developed the friendship that I feel it is beyond the friendship. I feel like it is an opportunity to witness about who Jesus is in presence for all. In the way that Jesus asks us to walk.

Most of the participants explained that they did not explicitly share about God in front of the class, but they focused on building relationships and let opportunities for faith-sharing present themselves. Barbara, for example, said that she felt more comfortable to share her faith to students in a personal level, and she explained that she was interested to "take time and speak one-on-one with them." She tried to "build an opportunity" for sharing her life.

Tim, who not only worked as a volunteer teacher for a school but also planted a local church where many students became his church members, described that witnessing when relationships were built usually took place outside class. He said, "I want to show them that I care about them. If we have an informal relationship, then we have chance to share openly with each other." Apart from a formal classroom, he also offered free classes in various forms, such as outing trips, conversation classes, and potluck parties. With these activities, he expected his students to practice English conversation outside class as well as to build opportunity to share faith naturally:

> We usually make appointments for an hour each time. We try to help them make friends with other people that know God so we have activities and trips so they can have friendships as well … We spend time together. Study English, practice English. Sometimes we have parties. We will have trips where people can go practice English. We do that. So, we spend informal time together as well.

According to the data, building relationships with students is the major focus for the participants when discussing about integrating Christian faith in their teaching. Most of the participants made a connection between their faith and their teaching in which they viewed relationship as an essential dimension for sharing their Christian faith.

4.2.3 Professionalism

This theme is related to how the participants practice their professions.

4.2.3.1 Teaching with Excellence

The participants' conception of professionalism is motivated by their Christian faith. For example, Ashley views himself as "a lamp to shine" This concept comes from the Bible in Matthew 5:16: "In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven." Barbara also felt that in everything she did, "It is the way sharing Jesus' love". Most of the participants said their faith motivated them to teach well. Patrick, for example, made the claim that he was teaching for God.

> I believe that as a Christian, God said do everything as you are doing it
> to God. I think I should teach well because I am doing it for God, not
> just for me, and I want my students to have their lives benefit because
> my life has benefitted from God.

Lorena also shared the same thing as Patrick mentioned. She views herself as a representative of Christ, and she gives this identity the first priority.

> I represent the Lord. I represent my country, and I represent myself.
> And the Lord should come first. I just try to behave like Jesus would
> want me to. I just try to behave to consider my students and try to be
> Christ-like in dealing with them.

With regard to the quality of teaching, Rebekah views that it is an effective way to share her faith.

> I don't want to hover over them in the Christian method to suffocate them with who I am as a Christian. I would [rather] have them see that it lives out in me in my performance in the classroom than me writing it on the board or keep talking about Jesus I would rather live it out … So I just continue to live out who I am as a Christian and also perform my duty as an educator. Teaching excellent yes.

However, none of the participants claimed that their Christianity makes them teach better than others. Ashley, who has had lot of experience teaching English and training other teachers, made a good point here when he recognized himself as a role model in classrooms and described how he wanted to develop himself professionally.

> I see myself as a role model, but not the perfect role model …. I ask God, change my mind, change my thought. And my whole approach to the day was changed… I ask God for the idea. I ask how I can make this more interesting.

In short, the participants' motivation to be a good example and to become professional was influenced by their Christian faith. Their faith motivates them to teach their classes well and to show Christ in their teaching.

4.2.4 Cross-Cultural Awareness

According to Culturally Responsive Classroom Management or CRM (Weinstein, Tomlinson-Clarke, and Curran, 2004), teachers should develop cross-cultural interaction skills. They need to become aware of students' cultural backgrounds and understand the differences among the cultures of the students. Teachers should also be able to use culturally appropriate management strategies. This theme can be further divided into two categories.

4.2.4.1 Show Sensitive Response to Other Cultures

Christians believe that everyone has free will. The Evangelical Christian statement of faith concerning the religious liberty stated that "God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it" (Southern Baptist Convention, 2000).

The participants showed their respect to persons and tried not to proselytize students. As an example, Amy described how she positioned herself towards the faith sharing issue.

> If they are open to know why I believe that way, I will share with them. So I tried to be available for them, but I tried not to push them. I don't tell them "Oh, that's wrong, so you shouldn't do that" because I haven't been here very long. So I don't want to be like the new foreigner that comes in and, you know, like I don't want them to think that I am [just a] foreigner and don't like them to do what they want, or I don't like their culture.

She elaborated that she implicitly shared her faith and tried to think from the others' points of view.

> I do more behind the scene. I want my students to feel more comfortable with me. I don't want to push them because if I was the opposite, I wouldn't want to be pushed too. So I tried to think the opposite… like if my students are Christian, and they tried to tell me every day that you are lost, I will get tiring of hearing that, so I tried to be able to think from the different perspectives.

Similarly, Karen makes a connection to her Christian doctrine of respect for others as she explained, "I don't want anyone to feel pushed because God doesn't even want that. He wants everyone to come willingly to Him."

Kim similarly explained the same thing, and also went beyond that as she felt her Christian faith influenced her to respect her students' stories and their ways of life. Consequently, it motivated her to help her students to become more confident in speaking English in order to share their stories to others.

> Another way my Christian practices influence is that I respect students' stories, their culture, and their backgrounds. So I am genuinely interested because they are made in God's image. They are special and they have a story to tell, and so I just want to help them with the language ... so they will be able to share more of who they are, and their cultures and their countries, and their religions. If they come from the different religions, I really am genuinely interested to find out about that. Also I value the student's culture. If it is in Thailand, I will talk about Songkran or talk about the King's Birthday, or places in Thailand because students are confident about their own culture. They can gain confidence in using English to talk about their own culture.

4.2.4.2 Become Part of Host Cultures

The participants not only respected the differences, but they also tried to be a part of a culture where they lived. For example, Patrick described his motivation to learn Thai as "respecting and becoming part of their culture to tell them about God. God speaks our language to us, so we have to speak their language to them as much as we can." Patrick not only showed his interest in the language, but he also showed genuine respect and tried to assimilate into Thai culture as well. On the day that the interview was conducted, he was wearing a yellow shirt with the sign "Long Live the King." He explained:

> We [he and his wife] are wearing the yellow color for the King to show them that Christianity is not for Farang but for Thai just as much. God loves Thai people just as much as anyone else. We want to show

that even though we are Farang we can be part of their culture. We can pray for the King and support the King. We can play Songkran. We can be part of their culture. We love the King because God loves the King. We love Thailand because God loves Thailand. We try to be as much as the culture as we can but be different enough for them when they got questions. So like even today some of the kids asked, "Oh, you wear the yellow shirt." And we got to share. We want to be here because God loves you and we love you because of Him … To show them that you don't have to become Farang to be Christian.

Most participants took an approach to share faith implicitly in that they showed respect to the host culture and made their effort to involve and become part of it. In doing so, they, to a certain extent, expected to make opportunities to share faith naturally. For example, Patrick took opportunity to share faith when he was questioned about wearing a yellow shirt to show respect to the King of Thailand.

It can be concluded that Evangelical Christian English teachers take holistic approaches in integrating their faith in their teaching. It can be seen in three major ways, which are the way they relate to students, the way they practice professions, and the way they respond to other cultures and beliefs.
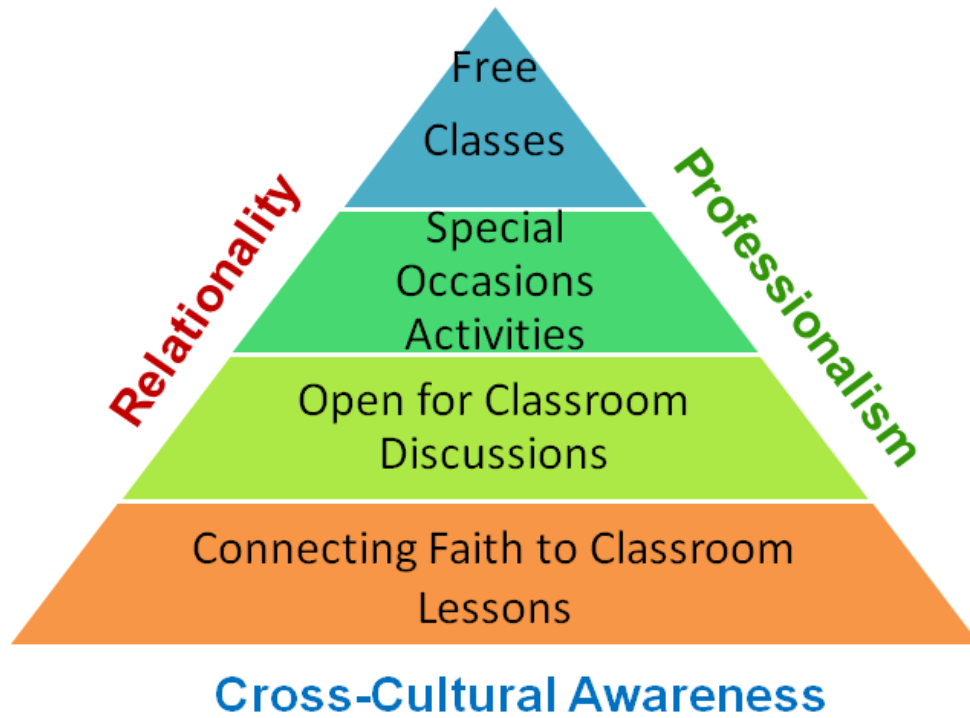
Figure 4.5 Methods in Classrooms for Faith Sharing

4.3 Methods in Classrooms to Open Door for Faith Sharing

The ways participants integrate their faith were framed in a holistic approach focusing on the overlapping area of rationality, professionalism and cross-cultural awareness. In addition, a variety of methods were employed in classrooms to make opportunities to share the message of faith. The researcher tried to link the strategies the participants use in classes to the educational psychologists' strategies as proposed by Hart (2010).

4.3.1 Connect their Christian Faith to the Lessons

The participants explained that they tried to make a connection between the classroom lessons and their Christian values related to the issue. Sometimes this process happened naturally, but at times they tried to make opportunities for faith sharing. This strategy also connected to lesson content – teaching and learning

approaches (Hart, 2010). The participants chose the content of lessons and learning activities and made it relevant to their Christian faith.

Ashley, for example, described that he sometimes linked his Christian faith to the curriculum in the form of example sentences to explain grammatical structure:

> The word "used to", for example, I might say that I used to play football, but now I go cycling. I used to not believe in God, but now I believe in God. So, just in natural conversation, and actually just being honest… I don't stand in front of the class and say I am a Christian. I just share my life experience

Furthermore, he explained the origin of idioms or sayings that come from the Bible or show Christian values:

> Well-known stories, the idioms or sayings come from stories or Bible like David and Goliath, the Good Samaritan, the Prodigal Son. Even the words like "amazing" or "awesome" come from God creation

Similarly, Rebekah adopted examples from the Bible during the discussion:

> If we are talking about life circumstances and when things are not going so well, I might bring about the story of Job [Biblical figure] and how bad things seemed to happen to him, and he never changed. He continued to believe in God. God is always faithful to us no matter where we are in levels of life. So, at times whenever it is appropriate, I might interject a little bit about Bible belief. It depends on the lesson and the situation.

In the same way, Kim also found herself naturally integrating some of her beliefs as a part of her life. She did not "initiate at the beginning" However, she believes some students will later find out during the course. "Just when I share part of

my life or just part of the English curriculum then they will find out" As an example she described:

> If we are talking about past events or life events, timeline or significant life points as part of English class in the book, I will talk about time when I became a Christian as the most important life event. Or if we are talking about what did you do on a weekend? I might talk about Sunday I went to church.

Some participants perceived that their Christian faith influenced their choice for selecting classroom content. For example, Patrick sometimes decided to use a Bible story for pronunciation practices:

> For pronunciation class, I will use the Bible story about Jesus walking on the water and making the waves calm, It has a lots of "R" and "L", so I use that in my class for pronunciation for Thai people, teaching them "R" and "L" like "a really long time ago" or in "The last sheep" telling them the differences in "sh" and "ch". And also like plural, like neighbors, because they have troubles with the final "s". If I can, I will use the Bible text but not all the time.

4.3.2 Open for Classroom Discussions

This method associates with what Hart (2010) called person-focused which focus on listening to and valuing students' views, facilitating and developing students' voice and expressions.

The participants mentioned the moment faith sharing took place when they opened for classroom discussions. Dylan, for example, said he tried to manage the class in ways that his faith can be expressed the most, and he noticed that it was effective when he created activities, especially classroom discussions. Also, during the discussions he can share his beliefs. He continued to explain:

We have an opening activity and usually that opening activity is either vocabulary or just a strange question, and in that question, it will bring a serious topic, in regards to morals or involvement with life, that reasons with their logic, or when they think about different things. So, typically just through group discussions that we have in the class … I do participate in the questions I ask. I will give my experiences and ideas as well which reflect my Christian beliefs.

During classroom discussions on different issues, participants looked for opportunities to raise questions regarding spiritual and moral values to get students involved in sharing their thoughts. The participants chose questions which they considered related and appropriate to the lesson; for example, Amy explained a topic about lives and what is the most important thing in people's lives. When she had an opportunity to share her opinion to students, she expressed "because being a Christian, Jesus is the most important. This way, I can explain my faith to students". Furthermore, Amy explained that she usually found opportunities during class discussions to share her opinions entailing her Christian core values:

In class we don't use a lot of Bible texts unless the topic we have is about like "What is the biggest change in your life?" Or "What is the biggest moment in your life?" I talked about meeting God and knowing Him, and I talked about why I left America. Not just like a teacher but why God led me here. And why I want to be here.

Patrick also confirmed what Amy described and he also added that he shared his faith to students when discussing about moral and ethical issues as well:

Sometimes when we talk about the biggest change in your life, I asked them that question and they also ask me because becoming a Christian, knowing Jesus is the biggest change in my whole life. I tell them about that and how it changes my life and how it is different. I even use the grammar and the topic to share what I believe, and if there's

something like an ethical situation. We talk about ethical things in the high level classes. Then, I say that I would do this because I believe in it. And I know it's true so I am going to act on this even if it's not convenient.

Similarly, Karen added that she took opportunities to share her Christian values during class discussions on the topics deemed appropriate:

Well, for example sometimes while talking with my more advanced students, we might be talking about agents or how to handle money or something like that, so I might take words from Proverbs [a book in the Bible] that talk about money, like a foolish man, how he handle money and how wise man would handle money. You know, I might take from different scenarios. I might tell the parable of the talents. If someone puts you in charge with so much money, what would you do with it? Would you just keep it and wait for them to come back? Or would you invest the money and let the money grow while they were gone? What would you do with the money? And then offer them an opportunity to think about the Bible stories and also to think about if they had money, what would they do with that? Do they just sit on it or invest it? Would they put it in the bank to earn interest and make more money? How do you handle money? So I use Biblical principles like that.

Similarly, Rebekah used an example from the Bible when discussing about a situation in life:

If we are talking about life circumstances and when things are not going so well, I might bring about the story of Job [a person in the Bible] and how bad things seemed to happen to him and he never changed. He continued to believe in God. God is always faithful to us

no matter where we are in levels of life. So, at times whenever it is appropriate, I might interject a little bit about Bible belief. It depends on the lesson and the situation.

It is not only teachers who brought about the discussion in classes, but sometimes students themselves also initiated it. Some students brought up questions or shared their stories and asked teachers for advice or questions regarding ethical issues. Karen, for example, was asked about her opinion in committing suicide by one of the students in her class. Later she found out that someone in her student's family committed suicide. She consulted her biblical faith about suicide to explain it to the student.

Likewise, Matt also described that he gave students advice according to his biblical beliefs:

They might tell about their family or the situation like that. But I tried to give them advice. And sometimes my advice does come from the Bible. Sometimes I share about how I used the Bible in my family and how that helps my family. So I help them to see how the Bible can help their family in the future.

Although the participants took opportunities to share their beliefs during discussion time, some participants were also concerned about their students and tried not to offend them. For example, Barbara described:

I go in depth with meaning with understanding context, location and what caused the meaning to happen. We do talk about the temples and what happens in the temples; when the opportunity comes up we do take advantage of those opportunities to share… Well as a Christian this is what we do and we never try to overstep the boundaries because they are Buddhist and we know that. We try to plant the seed [of the Gospel] in their lives.

Karen also mentioned "planting seeds," and by this she meant she tried to do her part and wait for the process to begin itself, without forcing it to start:

> As the situation comes up I just introduce what I can at that time, and then I just pray that the Lord will plant the seed; if they want to learn more, they will ask more. But if they don't, I don't. I just go with the lesson and just do what comes next.

4.3.3 Special Occasion Activities

This method can also be linked to content teaching and learning approaches (Hart, 2010). The participants integrated their Christian faith by means of interesting and relevant classroom activities that connected to Christianity and culture. Particularly, the participants looked for opportunities to share Christian beliefs on special occasions such as Christmas and Easter. Some participants took Christian holidays as an opportunity to share Christian stories. For example, Lorena considered this as an opportunity for sharing about what people believe as part of culture:

> Yes, I have opportunities to share …. and then when it's Christmas or Easter, I say to them, "Would you like me to share it with you?" I asked why Christians all over the world celebrate Christmas... I always get their permission, and I do the same thing for Easter: "Would you like me to tell you about Easter?" I spend about ten minutes, not the whole class.

A few participants, for example Kathy, felt it was appropriate to use biblical texts in the classroom for such special times like Christmas or Easter to provide background knowledge for students:

> I brought actual copies of full chapters from the Bible, such as Luke 2 for the Christmas story, and other passages for the Easter story. We also taught culture at that time, and those texts were important to the

fuller understanding of the holidays being presented. This year I
shared the history of Easter very thoroughly.

However, some teachers don't use Bible texts, but instead they provide some
meaningful activities to get students engaged so that they can share faith. For
example, during Christmas or Easter, Adrina described:

On Christian holidays like Easter or Christmas, I would share my faith
with some form of activity. For instance, my students like to find word
puzzles that could be used for some story time about my faith.

Apart from seasonal holidays, some participants also held farewell parties for
students. According to the researcher's observation on a few classes, students and
teachers did special things together such as cooking, games, and lucky draws. Some
students brought gifts to their teachers on that day as well. Some teachers decided to
give speeches expressing how they enjoyed spending time together with their
students. Amy, for example, sang a Christian song as a prayer of blessing to her
students. Most of the participants indirectly witness to students. According to the
observation, there is no preaching or praying over students, except for one participant,
Paul, who decided to share his faith explicitly to the whole class. He showed "Jesus
Film", the story about the life of Jesus Christ. The filmed was made in 1979 and as of
now it has been translated to more than 1400 languages, (Jesus Film, 2016). Paul also
shared his personal testimony and gave out Bibles for students who were interested to
learn more. He also took the picture of every student in order to recognize each of
them and continue to pray for them. Paul further explained that the last class was a
special time for him to share faith as he felt his students were ready to hear it when
relationships have developed to a certain extent. He added: "My goal is to build
relationships first to share the gospel with them."

4.3.4 Offer Free Extra Classes for Students

Another method the participants employed to open doors for faith sharing was to offer free classes to their students. According to Hart 2010, this strategy is called differentiation/inclusive practice. This method requires teachers to acknowledge the differences and match activities to the needs of students. This includes providing support to meet students' additional needs.

The participants offered outside class time to facilitate the need of students. For example, they worked extra hours to provide free classes on English pronunciation for students who were interested. The participants were willing to make time for students outside classes.

Christina made a good point on this when she mentioned that the key for volunteer teachers to share faith is to not just limit it to class time, but to also be available after class to spend time with students. Most of participants explained the idea of a "conversation corner". According to the researcher's observation, conversation corner was scheduled outside class where teachers and students had an informal time of learning together. Some students came for more pronunciation practice or to practice general conversation with teachers. Usually teachers and students made prior appointments and set time to meet during the week. However, students who didn't have appointments could also come when they were free; schools usually set a timetable of once or twice a week for each volunteer teacher to be available for conversation corner sessions.

Most of the participants, during the time that this study was conducted, lived at the schools so it was not too demanding for them to do so. Conversation corner, according to the interviews with the participants, was the time when teachers most developed relationships with students, and they felt more comfortable to share their personal lives with each other. It was also the time when teachers could witness to students freely and naturally. Although most of the participants felt limited and uncomfortable to use Bible stories or to speak explicitly about their faith, some of them felt free to use Bible stories to teach English during conversation corner. For example, Matt explained:

Again in my non-formal-like conversation corner, I do use easy Bible stories with pictures, and I have translations from English to Thai and Thai to English, so it's easy for students to understand. I use that as a tool for them to learn English but also to learn about the Bible as well. Anything that is free I feel more open to share about Bible [free classes]… Sometimes during the Bible story that causes that question [about Christian faith] to be asked, or sometimes just during the conversation about anything. This [conversation corner] will help people to feel free about sharing their lives with me.

Likewise, Amy also described that she used biblical scripture for pronunciation drills during conversation corner:

We just sit and talk … like if they want to work on pronunciation specifically I used Psalm 139 [a chapter in the Bible] like pronunciation practice. We talked about the Lord putting us together in the womb, and it has a lot of "ed" words, and I use that one a lot just in the conversation corner.

Rebekah considered conversation corner as a time to develop friendships with her students as well as a good time to share her faith as part of her life to students:

In the conversation corner students can come and talk about anything and learn about English pronunciation, words, but it is also during the time when you learn about each other's lives. And you build really wonderful friendships... And I have about 8-15 students that I meet about three times a week at the conversation corner. I have a really wonderful set of Thai men and women that love to come, and we laugh and share stories and enjoy each other's conversation even for an hour. Students are excited to see me. I am excited to see them. We recognized each other. We have developed the friendship that I feel is

beyond the friendship. I feel like it is an opportunity to witness about
who Jesus is in presence for all, in the way that Jesus asks us to walk.

The participants' integration of Christian faith into practice is conducted in various forms, albeit mostly implicit. However, the goal is to make students become interested and have a desire to find out more, whereby they can then share faith naturally. From the participants' perspective, three faith statements, divine missions, divine creation, and divine calling, motivates them to implement their beliefs in their teaching practices. In doing this, they take a holistic approach focusing on the three theme; relationality, professionalism and cross-cultural awareness.

The first theme relationality, the way participants relate to students. They make a connection between their faith in God to the theme of equal treatment, love and compassion, and focus on cultivate relationship with students. The second theme is professionalism. The participants link it with their Christian belief. Their motivation to teach well is rooted in their faith in God. The last theme is cross-cultural awareness. The participants perceived that their cross-cultural attitudes are impacted by their religious beliefs. They make the connection between their Christian faith and their acceptance and tolerance for cultural differences.

Framing their practices in these three overlapping areas which are the way they relate to their students, the way they practice their profession and the way they respond to other cultures and beliefs, participants explained various methods using in classrooms as a platform for faith sharing. These methods include connect their Christian faith to classroom lessons, develop classroom discussions, make special occasion activities, offer free and extra classes.

CHAPTER 5

DISCUSSION AND CONCLUSION

This chapter provides an analysis of key research findings in chapter 4. The first section of this chapter will summarize the results of the proposed research questions. Then, the results of the study are discussed in relation to previous research studies, followed by the implications from the study. The last section will discuss the limitations and suggestions of future research directions.

5.1 Reviewing the Central Research Questions

The central research questions of this study are:

1) What are religious statements that motivate Evangelical Christian English teachers to integrate their faith into their classroom management?

2) How do Evangelical Christian English teachers integrate their Christian beliefs into classroom management?

5.2 Summary of the Findings and Discussions

Research question one was concerned with the religious belief that has an impact on the evangelical Christian teachers' sharing faith. The researcher drew a framework from the Evangelical Christian Statement of Faith provided by Southern Baptist Church. Results reveal the heart of Christian doctrine including divine mission, divine creation of humans, and divine calling. These three doctrines are the deep roots of Evangelical Christianity and lead participants to live out their beliefs and values.

5.2.1   Research Question I: Religious Statements that Motivate Evangelical Christian English Teachers to Integrate their Faith into their Classroom Management.

The summary of the results with regard to research question one presents the three faith statements empowering Evangelical Christian Teachers under this study to undertake faith integration. The three religious statements are seen as a driving wheel propelling participations to share their Christian faith.

5.2.1.1 Divine Mission

The participants see faith sharing as a commandment from God. The statement of faith from Southern Baptist Convention (2000) described that "It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ". This core belief came in to play as one of the factors motivating participants to integrate faith and learning in the classroom. Moreover, most of the participants in this study, although not sent to the country by a missionary organization, called themselves missionaries, for they felt they were doing missionary work as English teachers. These findings support Elshtain's (2002) statement that if teachers' religious convictions are deep and robust, it embodies who teachers are and what teachers do. According to the interview, participants showed a strong Christian faith. Most of them seemed to be active and involved in Christian service in their home churches.

5.2.1.2 Divine Creation of humans

According to the statement of faith (Southern Baptist Convention, 2000), man is the creation of God, made in His own image, but sin separates man from God. Jesus Christ died for all mankind and offers the free gift of eternal life for whoever accepts Him as Lord and Savior. Based on this belief, the participants' love for their students is rooted in the doctrine that men are God's creation and God's love is enough for everyone. Based on the results from chapter 4, the participants wanted to share the message of salvation to those who were ready and interested to hear it. To sum up, divine creation of men is central to the Christian gospel and is also another major factor that propels participants to integrate their faith in their teaching.

5.2.1.3 Divine Calling

According to the statement of faith, Christians are supposed to be servants of Christ and have been given trust to take care of things He blessed them with. As a Christian, everything one owns in life is given from God. Most of the participants feel they are called to come to Thailand and teach English. Participants acknowledge that their ability to teach is a gift from God; therefore, they have to use this gift to benefit others as well as glorify God. Based on the belief, participants were convinced that they were called to teach English, and they were not only working for a school, but they were destined by God. They have a God-given purpose in life to be fulfilled. With this concept, participants feel the necessity to integrate their faith in their teachings. It seemed that the participants viewed their profession as a spiritual calling. As a result, the participants organize classrooms in ways that reflect their faith to the utmost. The goal of teacher here as guided by the core belief of Evangelical Christianity – Christians are driven to be a witness to God – influences the way teachers organize and practice in classrooms. This supports what Freeman and Johnson (1998) pointed out that teachers' personal beliefs can shape classroom practices.

5.2.2 Research Question 2: The Ways Evangelical Christian English Teachers Integrate their Religious Beliefs into their Classroom Management

Research question two asked how Evangelical Christian English teachers integrate their Christian beliefs into their practices. Table 5.1 shows the summary of how the participants translated and applied their Christian beliefs as well as acted upon this subject matter in their classroom management.

Table 5.1 Holistic Approach to Faith Integration

Holistic Approach		
1) Relationality (How they Relate to Students)	**2) Professionalism (How they Practice Professions)**	**3) Cross-Cultural Awareness (How they respond to the host culture)**
(1) Equal Value	(1) Teach with Excellence	(1) Show Sensitive Response
(2) Love and Compassion		(2) Become Part of Host Culture
(3) Cultivate Relationship		

Results suggest that Evangelical Christian teachers tend to use the holistic approach in sharing faith, holding on professionalism, relationships with students and cultural awareness as core values. The findings appeared to support previous studies on faith integration discussing that volunteer teachers live out their beliefs focusing on relationships with students both in and out of the classroom (Baurain, 2013; Lessard-Clouston, 2012).

5.2.2.1 Relationality

The first theme has revealed how participants made a connection between their faith and their teaching when relating with student on daily basis. Participants related to students in various ways, which included their values, equal treatment of students, love and compassion toward students, as well as cultivation of relationships with students. The findings seemed to reveal that the integration mostly took place in the interactions between students and teachers. These findings

confirmed Lessard-Clouston's (2012) conclusion that most integration usually involved the daily dynamics in the classroom.

5.2.2.2 Professionalism

Results from chapter 4 showed that participants' religious beliefs motivated them to pursue excellence in their teaching. Participants perceived that their classroom performance can pave the way for faith sharing. This confirms what Snow (2001) has described: the quality of teaching is the major way in which Christian English teachers share the love of God with their students. Results suggest that participants confirmed that their personal beliefs motivate them to achieve good teaching quality. Instead of overtly sharing their faith, they feel that their performance in classrooms speaks louder than words. In so doing, the quality of their teaching will plant seeds in their students' hearts. This is consistent with literature review that religious beliefs influence the way Christian language teachers practice their professions and are a key factor creating an image of a good teacher (Wong, 2000; Wang, 2009; Pasquale, 2011; Wu and Wong 2013).

5.2.2.3 Cross-Cultural Awareness

It has been found that participants show cross-cultural awareness by valuing other cultures and show effort to be involved by becoming a part of the host culture. Participants considered this manner as one of the ways to integrate faith in teaching. They want to engage effectively with their students. It is clear from the findings that this attitude results from their personal religious beliefs. When explaining about this subject matter, participants almost always made a connection to their faith in God and the teachings in the Bible. It is possible that participants' religious beliefs and their faith in God contribute to the development of positive cross-cultural attitudes. This is in line with Wong's (2013) study on the interconnections between cross-cultural attitudes and spiritual formation. For instance, her study found that study participants relate their spirituality and their cross-cultural attitudes, including their engagement and acceptance for cultural differences.

5.2.3 Concluding thoughts

To conclude, three religious statements – divine mission, divine creation of humans and divine calling – lead to an ultimate goal, which is integrating faith and learning. In addition, the classroom management techniques were done to pave the way so that the participants could share faith naturally.

All the study participants taught in an informal educational setting where the classroom atmosphere is more relaxed compared to a formal one. However – in regard to religious faith integration – participants did not aim to concurrently teach English and openly proselytize. Although the tutorial school under this study has no constraints in sharing faith, participants showed no attempt to convert their students outright. Instead, they chose a holistic approach by living out their faith. This approach can be seen as a form of planting seeds, which means living life in the way that shows God's love so that others will become curious and want to learn and experience more about Christianity (Varghese and Johnston, 2007; Snow, 2001)

Participants tended to share similar methods in sharing faith with the teachers from formal schools in the previous studies (Baurain, 2013; Lessard-Clouston, 2012; Wang 2009). This seems to point out that, when it comes to teaching in both formal and non-formal settings, Christian teachers are fully aware of not overtly sharing their faith or trying to proselytize students.

Despite most participants having a clear background motivation to enter the profession, they did not make an attempt to convert students to any particular religious viewpoint. As previously discussed, some articles directed toward Christian English teachers pointed out the negative effects concerning ethical and moral issues in education (Edge, 1996, 2003; Pennycook, 1994, 2001; Pennycook and Coutand-Marin, 2003). The participant teachers in this study nonetheless commonly shared the idea that any forms of proselytizing students violate ethical and moral issues in teaching. Therefore, it is clear then that English language teaching was notused as a platform or tool to convert students in the school under this study since participants were carefully aware of this subject matter. Data suggests that participants employed

a holistic approach framing their classroom practices in relationality, professionalism and cross-cultural awareness. The Christian beliefs and values of the participants were protruding out of their lives.

Moreover, the school in this study is simply up front and very clear in its position as a Christian institute. As a result, rather than hiding their identities as Christians or being missionaries in disguise, the participants saw teaching as part of the evangelistic witness of their whole lives. Christian beliefs and values just come out naturally from the way they treat students and their practices in classrooms. As a result, the quality of their work and their relationships with students are vital in sharing God's love with their students.

5.3 Limitations

Notwithstanding the fact that the researcher attempted to be neutral, the Christian background of the researcher may influence and filter interpretations, findings, and conclusions, and therefore, although not purposely, the researcher may not be objective in the interpretation of data.

Due to the limitations of the site and accessibility to participants, most of the participants under this study are mostly Americans. This study would have reflected different perspectives on the subject matter and, as a result, yielded complex descriptions if the participants had been recruited from different cultural backgrounds.

5.4 Pedagogical Implications

To the best of the researcher's knowledge, this is the first research conducted with the missionaries who teach English in Thailand. This study brings about more understanding of religious beliefs, Christianity, to be more specific, and its impact on language teaching. It also fulfills the knowledge gap exploring the connections of Christian faith and education as well as enhances understanding of the intersections of faith and English teaching. It shows the way Christian faith and English language pedagogy impact each other in powerful ways.

This paper would directly benefit Christian English language schools in general. Data from this study can be a framework or guideline for a school's direction and position as well qualifications of potential teachers.

The researcher believes that this study on faith and language teaching would help to more firmly establish Christian faith and English teaching as a legitimate area of inquiry and better inform the practice of Christian teachers

5.5 Suggestions for Further Research

The results have provided further evidence confirming that the teachers' individual religious beliefs and their teaching have impacted each other. The researcher would like to recommend future research to include the voice and perception of Thai students taught by the Christian English teachers.

However, the connection between religious belief and teaching practices seemed to be contextual. It can be varied depending on social and cultural context. It is also highly recommended to extend the research to explore other major religious beliefs in Thailand such as Buddhism, or Islam, to investigate other worldviews and values.

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APPENDICES

Appendix A

Interview Protocol

Section A. Personal Experience

    1) Which church/ Christian organization do you belong to?

      (1) What is the nature of your involvement in that church?

    2) How did you choose or become involved in the field of TESOL?

    3) What about your background, in particular, led you into TESOL?

Section B. Practical Teaching Situation

    1) Do you tell your students that you are Christian? Please explain.

    2) Do you use biblical / Christian texts in your teaching? Please give some examples

    3) How do you relate to students? How does friendship come in?

    4) How do you respond if students share their personal lives / needs, etc?

      (1) What in the class brings about such sharing? Please give examples.

    5) Have there been specific moments in which your religious beliefs influenced your decisions, choices, and actions in the classroom and/or with your students? Can you describe such moments?

Section C. Perception and Reflection

    1) What links (if any) do you perceive between your Christian faith and your teaching methods or instructional techniques? If possible, please provide examples.

    2) What links (if any) do you perceive between your Christian faith and your classroom management approaches or non-instructional professional skills? If possible, please provide examples.

3) What links (if any) do you perceive between your Christian faith and your curricular choices (including both choosing a curriculum and adapting an assigned curriculum)? If possible, please provide examples.

4) What links (if any) do you perceive between your Christian faith and your cultivation of relationships with and among students? If possible, please provide examples.

5) Are there situations or contexts in which you feel particularly empowered/ constrained as a TESOL professional in demonstrating or living out your Christian faith? When, where, how, and why is this so?

Appendix B

Example of Interview Transcription

Researcher: Can you introduce yourself please?
My name is **Kim Hood** and I am from Australia and I have been living in Thailand for two years.

Researcher: Perfect! Let's start from the first section which is about personal experience

1. Which church/ Christian organization do you belong to?
     In Australia I belong to XXXXX church and now with XXXXXX and Intercultural Training Australia which runs Australian Government accredited to TESOL courses.

2. How did you choose or become involved in the field of TESOL?
     Before TESOL, I was a psychologist and I started tutoring a Korean student and I really enjoyed teaching English to her, so I took a short 4 weeks TESOL course, intensive course. And I loved it so I thought ummm.. and It was a Christian TESOL course. And it emphasized that language is about life. Language is for communication and that really appealed to me because having a psychologist background I really like that idea, Language, culture, life. So I got a job as an English teacher and a counselor at a language school in Australia and I went to do a master degree in TESOL so I am no longer practicing psychology but now I train teachers.

Researcher: Now we are going to Section B. Practical Teaching Situation

1. Do you tell your students that you are Christian? Please explain.

I don't initiate at the beginning it just depends on the topic. So if we are talking about cultures and festivals like Christmas or Easter then I might share as a Christian this is what people believe and do it at Christmas time. If we are talking about past events or life events, timeline or significant life point as part of English class in the book. I will talk about time when I became a Christian as the most important life event. Or if we are talking about "what did you do on a weekend" I might talk about Sunday I went to church. So some students will find out during the course just as I share part of my life just part of the English curriculum then they will find out.

2. Do you use biblical / Christian texts in your teaching? Please give some examples

Ok so we run a variety of different English classes. So When I am working for the language school I will use the course books that given to me and depending on the topic and the subject then it might be ok to use some bible or Christmas or Easter and it is part of the curriculum and language and culture of English then I would but I also run some English through Bible story and that class is specifically English and Bible story so students who come to that class know they are going to learn a cultural topic and language and the Bible story that connect to the topic and the culture. For example Songkran festival, they share about their culture and water. And then I share about our culture and water. And we learn English through that. So that language and culture and the Bible that the ….. of the subject. And then we have conversation corner and that would be general conversation and then if the students ask or there will be the topic that is interesting. If they are topics that they are interested in then I might share about the Bible words.

Researcher: So it depends on a teaching course?

Yes course by course and student's context and the situation and if using the Bible then usually there will be advertising the type of classroom running.

3. How do you relate to students? How does friendship come in?

Yes because I believe language is life. Language is about sharing culture and communication. So we tried to create… ummm research said students learn best when they feel motivated when they feel relaxed and comfortable. When they like the language they study. If they are gonna like the language they need to feel comfortable with the person teaching the language. So therefore I believe relationship building and creating community in the language class is very important. To create the genuine relationship there needs to be mutual self disposure. Sharing idea and opinion from both. So even though, I practice the professional English teacher. I believe profession doesn't mean you are robots and that you are teaching from textbook only. So I am happy to disclose about my family and showed pictures and they are also. They will be talking about their family and holidays or whatever might be. So mutual sharing as long as students are doing 80 percent talking and teacher 20 percent. In that I am hoping that community learning will happen in the classroom.

4. How do you respond if students share their personal lives / needs, etc?

I respond in two ways. I respond personally and relationally. I may comment that ohhh that must be very difficult. Or ummm I respond it appropriately as human to human, and if it is appropriate there might be ways of helping them express their language in a way that they can share their stories better in a situation. But it has to be in an appropriate way. Sometimes, you might not worry about accuracy when someone is sharing a deep thing but try to find the English word for it. But there are other times when students don't want to share deeply but just want to share so people can understand then I help with the language as well.

Umm. So if we create ,in our classroom, like a community of learning then I find that whatever the topic or things that come up. Students share with each other and then it becomes the community. So lots of the students, when they finished English class, have line group and different things together. And see themselves as a family or

friends. So I tried to empower all students to participate in that. Yes sharing.. mutual sharing.

5. Have there been specific moments in which your religious beliefs influenced your decisions, choices, and actions in the classroom and/or with your students? Can you describe such moments?

Ohh definitely! I feel or have the sentiment of passion and compassion if I wasn't a Christian. So for me, my Christian practice is about loving the least. So if someone who is struggling or someone whose behavior is not good, then that person become my target of the challenge of creative way to include them, to empower them. To find out that why their behavior is not fitting in the classroom. But that's why I tried to create the community in the classroom. So I actually find out that those behaviors reduced because everybody is helping each other.

Umm Another way my Christian practices influence is that I respect students' stories, their culture and their backgrounds. So I genuinely interested because they are made in God's image. They are special and they have the story to tell. And so I just want to help them with the language. So they will be able to share more of who they are, and their culture and their countries, and their religions. If they come from the different religions, I really genuinely interested to find out about that.

Researcher: So you mean you treat every student special.

Yes… unique and special.

Researcher: Yes let's go to Section C. Perception and Reflection

1. What links (if any) do you perceive between your Christian faith and your teaching methods or instructional techniques? If possible, please provide examples.

Okay … for the Christian faith. The student-centered or other centered. So for me my Christian faith is love God, love others as much as you love yourselves. So if I love God then I receive or I feel loved by God. Then I have the incredible capacity to love others. And also I need to love myself which means I need to be confident and

secure and comfortable with different and feel very secure in myself. By being loved by God then I can love anybody in any situations. So I don't feel frightened if something happens and I don't feel I have to put power over the students or anything like that. So it the equal relationship between me and the students.

2. What links (if any) do you perceive between your Christian faith and your classroom management approaches or non-instructional professional skills? If possible, please provide examples

Yes a lot. First patience. Love is patience. Love is kind. Love doesn't keep the record of wrong. Love is hope and love never fails. Once you got the classroom management issue. Patience is what really important. Not to lose control. Self-control is very important. Love also hopes. So hope means even if other people said this student can't do it, can't learn. There is something in my belief system that says With God it is possible. So believing in miracles. I believe people can change if they are given the opportunity to do it. So 1 Corinthian said what is love. That influenced me and how I manage classroom. But also there are boundaries. There are boundaries about what students can and cannot do. But being fair and justice. Not treating someone unequally.

So equal treatment, unconditional love. Believing people are special, giving people choices in their learning. These are some of my teaching methodology.

3. What links do you perceive between your Christian faith and your curricular choices (including both choosing a curriculum and adapting an assigned curriculum?

For me in looking at the curriculum, my Christian faith as I said before is about treating people equally. Empowering people seeing people culture. Believe they are unique and special. So therefore when I am teaching English I don't see it as this is Australian English, American English, British English. I see it as world English. So I see if I am choosing the textbook I want to make sure that it reflects the world. And I want to see equal representation. Men and women, old people and young people. Because language is about community and lives. So the textbook need to be able to reflect that. Also I value the student's culture.

Researcher: Can you give some examples?

If it is in Thailand I will talk about Songkran or talk about the King's Birthday, or places in Thailand. Because students are confident about their own culture. They can gain confident in using English to talk about their own culture. Whereas, If I just talk about me in Australia or Australian beaches, students can't talk about it. They don't have the knowledge in English about it so they might feel that ohhh this is too hard. So this is the way I'm using to adapt my material so that suits my students' needs.

I also respect that students are different and learning style and learing method of kinesthetic or audio visual. I know my preferences but that doesn't mean that it will be the same for my students. I try to adjust and adapt the material to suit their learning styles. Their interests, their needs, their cultures, their ages, and works backgrounds.

4. What links do you perceive between your Christian faith and your cultivation of relationships with and among students? If possible, please provide examples.

I see myself as a role model. Not the perfect role model. But if I treat the person who is strange or others students don't like. If I treat that person with respect. I listen to him/her just as much as I listen to other students. The other students might think ohh the teacher did and maybe I should too. So just by modeling behavior that accepting other students, value or support students. That can influence the others. Other relationship thing is helping students to share about themselves. Those they are interested. Learing each other names. So that help in creating the good relationship with students. Using pair works or group works and changing that so people have equal opportunity to share with each other. And yes lots of dynamic in the classroom. I will be able to make sure that everybody participate.

I look at Jesus and His teaching. Story he uses as an example. He asked open questions. He chose people in His group to be leader and he models he assists them. He watched them and then he left. So I feel that same approach with students. He also make very deep spiritual truth understandable therefore it can be memorable. And then transferable. So that is three simple things; understandable, memorable, transferable. How I saw Jesus teach and I try to do that with my students.

So when they learn the language I try to make sure that it is understandable, that they can remember it by using pictures and actions, music or whatever. I need to see them transfer that language in different situations. At the bus stop, at the post office, in the coffee shop. And then when I leave and they leave, they can use the language.

5. Are there situations or contexts in which you feel particularly limited as a TESOL professional in demonstrating or living out your Christian faith? When, where, how, and why is this so?

I think in some language school when they have policy that "English only" ummm where I believe student's own language is also important as well as English. And also If the language school talks about that ohh you cannot talk about religion. Then because I believe that language is life. Then I am interested for the Thai students to be able to share English about Buddhists or Grand Palace and the Temple Wat Poh, or the Japanese to talk about Shinto. Because when tourists come to their countries, they need to be able to share about their cultures which include religion, politics, social and family. So I found in the curriculum students can be able to talk about things in sharing and information about each other culture which includes social, politics, cultures. But I wouldn't do it in a way that makes students feel uncomfortable or frightened. Or provide the place where debate and argument would happen. It is more like mutual sharing about culture and belief. So I felt that in language school like that I am still able to do it. But I didn't agree with the constrained. But I understand that it could be abuse and somebody can come with any political or any religious idea and try to force students to believe. So I understand why the school puts that.

Researcher: And how about empowering?

I used to get students to do mini grammar workshop in class. So if the students do presentations about their cultures or something of their interests, I would get students to involve. If we run conversation English classes, I will get other students to welcome new people and participate as co- teacher with me. So they will be able to teach and they will be able to keep learning English throughout their lives other

than just in the classroom. So the empowering would be having them to co-teach with me. Having run workshop on grammar and teach each other. And then if we are running a conversation club. I will get the students to do a welcoming and participating.

Researcher: What do you think about TESOL and Evangelism?

I think, for me it is not just TESOL. It is mechanics and evangelism or accounting and evangelism, doctor and evangelism. It doesn't matter. Any profession has this challenge. For me, I don't see it as a TESOL and evangelism because as a Christian, I can actually follow Jesus. You want to be like Him. So it naturally comes out of your life. And the way you teach, the way you relate. So, for me it is not such an academia of evangelism or not evangelism. It is the way of life and it is the way of teaching and because I respect the people around me and other religions. Then evangelism is more just about sharing. It is mutual sharing. And if it is not mutual sharing then it is not to be shared. So if the students are not interested then I wouldn't. It is because you are being rude if they are not interested. It is the way of life and you need to –whatever your idea is – live with integrity. So I cannot pretend I am not a Christian. I cannot pretend I am not an Australian. But just in the way I live and the way I share idea with the people, and then it just comes naturally. Lifestyles, and if the people ask questions why I do or what I do, I am happy to answer because I am interested in asking questions too. Yes.

Researcher: I think we are done now. Is there anything else you want to add?

No. I think that's all

Researcher: Thank you so much for your time.

Appendix C

Observation Protocols

Date/Time:
Place/ Field-Site:
Purpose of Field Visit:
Duration:
Observer's Involvements (participant):

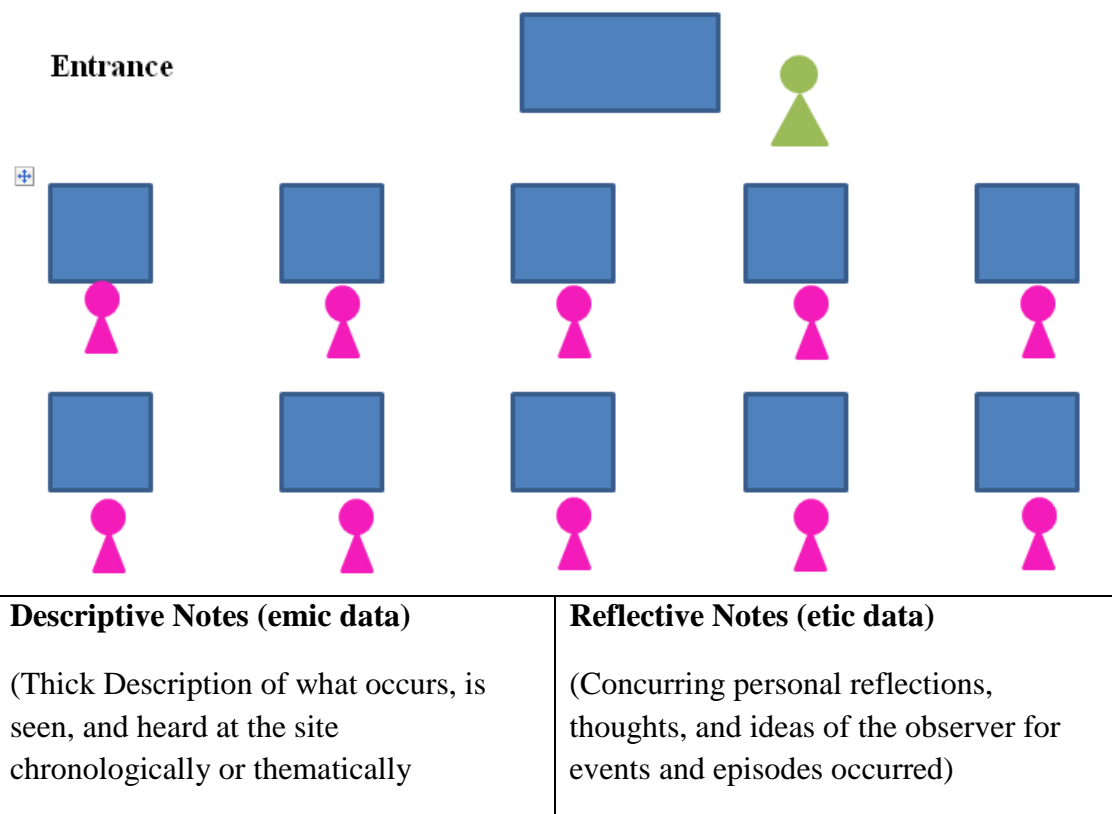| Descriptive Notes (emic data)	Reflective Notes (etic data)
(Thick Description of what occurs, is seen, and heard at the site chronologically or thematically	(Concurring personal reflections, thoughts, and ideas of the observer for events and episodes occurred)

Figure 5.1 Observation Protocol

Source: Gay and Airasian, 2003; Lee, 2014

Appendix D

Evangelical Christian Statement of Faith

1) The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

2) God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

(1) God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

(2) God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

(3) God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

3) Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby

his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

4) Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

(1) Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

(2) Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

(3) Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

(4) Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

5) God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

6) The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

7) Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It

is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

8) The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

9) The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

10) Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

11) Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

12) Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

13) Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of

God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

14) Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

15) The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to

work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

16) Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

17) Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

18) The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Appendix E

Consent to Participate in Research

Introduction and Purpose

My name is Kampeephorn Santipochana. I am a graduate student at the National Institute of Development Administration (NIDA) working with my faculty advisor, Professor Yu- Hsiu Lee, in the School of Language and Communication. I would like to invite you to take part in my research study, which concerns Christianity and English Language Teaching.

Procedures

If you agree to participate in my research, I will conduct an interview with you at a time and location of your choice. The interview should last about 30 minutes. With your permission, I will audiotape and take notes during the interview. The recording is to accurately record the information you provide, and will be used for transcription purposes only. I expect to conduct only one interview; however, follow-ups may be needed for added clarification. If so, I will contact you by mail/phone to request this.

Confidentiality

Your study data will be handled as confidentially as possible. If results of this study are published or presented, individual names and other personally identifiable information will not be used unless you give explicit permission for this below.

Rights

Participation in research is completely voluntary. You are free to decline to take part in the project. You can decline to answer any questions and are free to stop taking part in the project at any time. Whether or not you choose to participate in the research and whether or not you choose to answer a question or continue participating in the project, there will be no penalty to you or loss of benefits to which you are otherwise entitled.

_____   _____

Signature of Participant   **Date**

If you have any questions about this research, please feel free to contact me.

I can be reached at 085-182-3498 or email: littelampkiang@gmail.com

BIOGRAPHY

NAME	Miss Kampeeporn Santipochana
ACADEMIC BACKGROUND	Bachelor's Degree with a Major in English Language (1st class honors) from Mahidol University, Salaya, Nakhon Pathom Province, Thailand in 2009
PRESENT POSITION	Lecturer (Part-Time) Rajamangala University of Technology Phra Nakhon Bangkok, Thailand
EXPERIENCES	2010-2013 Academic Production Officer Enconcept E-Academy Language School Bangkok, Thailand