

# THE ESL LINK

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## Our Life Is Hidden in Christ

*This was written by one of us in 2005. The message about sharing in Christ's sufferings is still current, and takes on special significance in this Easter season.*

*“For you died when Christ died, and your real life is hidden with Christ in God.” (Colossians 3:3)*

Some wounds may never be completely healed. We may never understand why some of us are not delivered from physical sickness, why loved ones died prematurely or why people who had been greatly used by God suddenly died under tragic circumstances. We know, and have seen in many instances, where God's name is glorified: through the legacy of the people who are no longer with us, through words and music that had sprung forth from deep experiences of suffering, for example. The Bible has taught us, “God causes everything to work together for the good of those who love God and are called according to his purpose for them.” (Romans 8:28)

But as one who is gripped by a recent loss of a baby in the womb, I found myself asking a different set of questions. I want to know, for example, whether God was present

while horrible things were happening. I want to know what “hope” means and above all, I want to know whether I can still count myself as being blessed by God.

Readings, sermons, scripture and prayer had led me, slowly, to the suffering Christ. The author of the book *A Grace Disguised: How the Soul Grows through Loss*, who had lost his wife, daughter and mother in one horrific car accident, recounted a waking dream he had months after the accident: he was re-experiencing the scene of the accident and suddenly, the entire scene “lit up”, as if enveloped by light. He then knew that God had been present at that moment. I, too, now believe that God had been there during my tragedy, not oblivious to my situation, but mysteriously going through the process with me, through Christ. Because “Darkness and light are both alike to [Him]” (Psalm 139:12), God can be present and because Christ is one who is “acquainted with bitterest [cont'd p2]”

The most recent issue of the TESL Ontario e-magazine is a special issue dedicated to presentations at the 2014 TESL Ontario conference. Read about, for example, a keynote address on motivation, learning and the teacher; and a set of holiday activities for multilevel groups [here](#). You'll find it eye-opening and inspiring.

<http://www.myenglishonline.ca/for-teachers/realize/video-gallery/>: the video recordings of many workshop sessions in a recent online ESL conference. All open-access; anyone can listen to them.



## Easter ESL Programs

Easter is a great time to tell your students about Jesus whether you are involved in a conversation-based program or Bible-based program. What is your ESL program doing for Easter? Here is what some churches are doing.

**"Connecting the Cultures", a ministry of Cedar Creek Community Church in Cambridge** (We run the conversational circles in all of the Cambridge Libraries):

During the week prior to Easter, we will have the conversational circle topic that covers what is "Easter". It covers the secular side of Easter as well as the Easter story. We also talk about how Easter is celebrated in the various cultures. Contact Wayne or Cheryl at [coffee4us2@yahoo.com](mailto:coffee4us2@yahoo.com) for more information.

**Bayview Glen Alliance Church, Toronto:** We are planning an assembly for the entire ESL group. We are planning to have a Reader's Theatre with Peter (a teacher) answering questions from 10-12 reporters (students) from the Jerusalem Post about the disappearance of Jesus. The Basic classes plan to sing together about the Lamb of God. There will be congregational singing (including rounds) about the resurrection of Jesus. We also plan to show a clip from a DVD about the death, burial and resurrection. All of this will take half the morning. Please contact Mary at [mhogan1782@sympatico.ca](mailto:mhogan1782@sympatico.ca) for more information.

**Westminster Chapel at High Park, Toronto:** We will be using the Easter topics listed in the Conversation Guides from the SOCEM website to emphasize the difference between secular and religious Easter symbols. Then we will have a pot luck dinner in celebration. The centerpiece of our table will be an Easter egg tree. The eggs are punctured at either end with the contents blown out. They are then painted and suspended with yarn from a bare branch stuck into a pot of dirt. Each egg has verses and/or pictures illustrating the meaning of Easter and the hope we have in Christ. Students can take a blank egg and make their own design with markers based on what they have learned about this holiday. For more information please contact Marion at [esl@westminsterchapel.ca](mailto:esl@westminsterchapel.ca)

**Leaside Bible Chapel, Toronto:** Once again this Easter we plan to use conversation sheets and the movie Magdalena, an adaptation of the Jesus Film, to share the Easter story. We do this over two weeks. For the first lesson we begin with a sheet of descriptions and pictures of typical symbols such as Easter eggs, rabbits etc., and students match the descriptions with the pictures. Next we use a conversation sheet from the SOCEM Conversation guides which introduces some of the traditions associated with Easter. After discussion around the sheets we watch a clip of the story of Good Friday from the Magdalena DVD. We then hand out another sheet with exercises and discussion questions based on the movie clip. The first exercise is listening practice. It is a cloze exercise where students have to watch the movie clip a couple more times and fill in missing words from the script. Other exercises are vocabulary exercises that involve matching words and definitions and also filling in missing words in sentences. Comprehension and discussion questions come next, and we end the class by teaching the song, "Were you There When they Crucified My Lord?" (we don't sing the last verse this time). For the second lesson we cover the story of Easter Sunday from the movie with exercises following the same format as before, and again we end with the song, but this time we sing the last verse and celebrate the resurrection. For more information, contact Colin at [eslministries@gmail.com](mailto:eslministries@gmail.com)

[cont'd from p1] grief" (Isaiah 53:3), He can "descend" into our pain.

Christ went through terrible sufferings on the cross; yet He was blessed by God. People who spend a large part of their lives with poor people – people with disabilities or crippling addictions, for example, many of whom are beyond cure – often document that sometimes they themselves are the recipients of gifts from these people. I have come to see that the shadow side of life on earth can become a source of life in God's greater scheme of things, and that, in a mysterious way, I am blessed.

Christ rose from the dead and God has "raised him up to the heights of heaven" (Philippians 2:9). We have "the hope of glory" because Christ lives in us (Colossians 1:27, NIV). God has promised a new heaven and a new earth where there will no longer be tears or death or mourning or pain (Revelation 21:4), and where there will never again be an infant who lives but a few days (Isaiah 65:20). We have a glorious future to look forward to. Meanwhile, let us learn not to run away from pain, and in so doing increase our capacity to love God and to love people.

**Going Deeper:** Isaiah 53, Habakkuk 3:17-18, Psalm 73

**Question to Ponder:** How do perplexing circumstances in life challenge your faith in God? How would you interpret the phrase "sharing in Christ's suffering" in scripture?

**Prayer:** *Precious Lord Jesus, thank You so much for becoming poor for us and being there at the depth of our sufferings. Thank You that You have overcome and are now seated at the right hand of God. Because You live, we can face tomorrow. Amen.*



## What is a Complete & Balanced Language Learning Program? Part II

In *The ESL Link* (Fall 2014 - Volume 5 Issue 3), we mentioned the 4 “soft aptitudes” which involve the ethos and ‘pastoral’ component of your program, as well as the “hard aptitudes” which involve the details of actually learning a specific language. We also noted that the 8 “hard aptitudes” divide into 4 formal linguistic components and 4 components dealing with the use or functions of the language. The formal components constitute the nuts and bolts of learning English. Actually, many students (especially those from Asian countries) come with a vast knowledge of these linguistic components, but are unable to use what they know to communicate and live happily and successfully in Canada. In those cases, the gap most likely has to do with the pragmatic components as well as the 4 soft components. (We also noted that the 8 hard aptitudes each come in 4 “flavors”: listening, speaking, reading and writing [called “communicative competencies”], and so actually there are  $8 \times 4 [=32] + 4$  [soft aptitudes] = 36 constituents in total.)

Sometimes when introducing this overview, I ask participants, “What do you think is the most important component or factor contributing to successful language learning?” You might take a moment to list your own candidate(s). What did you say? Here is a partial list of suggestions from past contributions:

Sense of Humor, Personality Type, Patience, Motivation, Learning Style, Interpersonal Skills, Attitude, Immersion, Gift of Tongues, Spirituality, Empathy, Age, Cognitive Domain (Intelligence; “the head”), Brain Dominance (Right or Left), Aptitude, Affective Domain (feelings, “the heart”), Plan, Ability to Read Body Language.

Probably the most often suggested is ‘motivation’. But think for a moment: are children ‘motivated’ to learn a language? In one sense, yes; but in another sense, no. Learning a language is ‘natural’ for children; it’s just what human beings do, like breathe or look around. To illustrate I ask for a volunteer and ask: Is X motivated to breathe? Usually the answer is ‘no, not really, he just does it.’ Then I put him in a choke hold and in a mocking way pretend to choke him, asking, Is he motivated to breathe now? And the answer is always yes. I then offer a quirky definition of ‘motivation’, and open up a discussion: motivation [to learn, as learn a language] is the absence of the expectation that learning will not occur. You’ll have to think about that to unpack the double-negative. The point: for human activities that come ‘hard-wired’, as part of the standard equipment as God made us, we naturally do them, finding our way, and become “motivated” only when there is an obstruction or some sort of damage to the natural process. So,

what do you think: are children motivated to learn a language or do they just do it because that’s what human beings do?

That being said, let’s return to the list of significant factors affecting language learning. And the winner is...the ‘affective domain’, the things of the heart, the feelings, aspects of self-image, the emotions. Not too surprising actually because when we look at the other options we have all learned a (our first) language regardless of the differences in aptitude or learning style or personality type, for instance.

Now the application: language learning is difficult or a special challenge because either (i) there is the expectation that learning is not going to occur, often due to bad past experiences, or (ii) there is something somewhat dysfunctional in the learning situation. Generally, children have a supportive, natural, familial and neighborhood situation for language learning, which, by the way, is not a school per se, and without much explicit instruction.

And the encouragement: our church-based, informal ESL programs provide lots of friendship and personal support and encouragement, exactly what is needed, and thus are very, very positive for adult language learning.

—Tom McCormick

Have you ever taught prefixes and suffixes? I once asked students to list words with suffixes like -able, -ive, -ness. They enjoyed it.

See [here](#) for a list of common English suffixes.

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A **homophone** is a word that has the same pronunciation as another word but has different meanings, origin or spelling; for example, air and heir. We have a lot in English. They are good to teach as students easily confuse them, and it is fun. See here for a list: [Homophones](#)

A **homograph**, on the other hand, is a word with the same spelling as another word, but different in pronunciation, origin and meaning; for example, bow and bow. Often it has to do with word stress and parts of speech, like 'object' as a noun and 'object' as a verb. Teaching these makes good pronunciation, grammar and vocabulary lessons. Here is a list: [Homographs](#)

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## Three Strategies for One-on-One Tutoring

After returning from a Quechua literacy program in Peru with Wycliffe Canada/ SIL International in 2002, I have been working as a tutor and as an ESL and Business English classroom instructor in the Calgary area. I've also trained volunteers in our Cooperative ESL Ministries and have discovered three key strategies which help anyone working one-on-one or in small groups. Overwhelming research demonstrates the need to prioritize a workplace knowledge of listening and verbal communication for our immigrant populations. These strategies, if followed consistently, will make a difference in learning!

**Know your vowels in specific.** There are 14 vowel sounds which quickly confuse the immigrant/Permanent Resident wishing to work and interact within the Canadian community. Isolating these sounds so that they can hear the difference goes a long way to being able to speak them. I find that using [Scholastic Photo Tiles: Short & Long Vowels](#) can help introduce the vowels in with meaningful pictures. After the vocabulary lesson of matching (about 20 minutes) the next step is to introduce the vowels, then lay out the tile pix with the names under each vowel sound (total time 60-90 minutes). Reviewing these vowel sounds and reminding students of the importance of such 'verbal grammar' will move them to successful production. So how to practice this outside of class? Have them log-in to (register for) [www.englishaccentcoach.com](#). I've found no better home practice for listening to English sounds than this game, which also can track progress in the increasing-more-difficult lessons.

**Listening to real speech.** The stream of speech in Canada terrorizes even the non-Standard English speaker from Ghana or India, for example. CBC Radio has an excellent way to re-use their local news programs into three 2-minute stories including a downloadable lesson plan including

answers. They have re-mastered the stories in a slower English so don't worry. At first, using this as your whole lesson (60-90 minutes) is well worthwhile. Then the students themselves can do this at home, returning the lesson to you for review. (See [here](#) for the CBC Calgary site.)

**Read-Alouds.** Get good, authentic literature (difficult, but not too difficult), then have the students read a short paragraph at a time, helping them as they go. Most students learn in a short time to both pronounce and read sentences with good expression AS WELL AS tracking the meaning of what they read. Sending them home to continue reading adds to the expectation of using English outside of your lessons.

- For 50-100 word readings: <http://www.rong-chang.com/nse/>
- For good Bible readers: TEV /Good News Bible is best suited for ESL audiences. I suggest you read Mark's Gospel aloud to them (one story for each lesson), recording your reading as you do so. Then email the recording to your students so they can re-read the lesson and follow along, mimicking your good/natural reading.
- For Aesop's Fables/children's stories: <http://read.gov/aesop/001.html>
- For 10 best Children's books: <http://www.fluentu.com/english/blog/easy-simple-english-books-read-beginners/>



Please check out my website and follow my blog at [www.improveenglish.ca](http://www.improveenglish.ca) for more tips.

—Randy Easthouse

Have you thought about going abroad to teach English? Wondering about the know-how? See [How To Find A Job Teaching English, All Over the World](#).



# International Students & Immigrant Youth

In our ministries to ESL students, we must not neglect a group that more and more comes into our midst - international students and immigrant youth. Some of us have ministries to international students, while few of us focus on immigrant youth. The ESL LINK is grateful to have access to a paper by Cymone Lee on the need for cultural and language preservation-based fellowship for immigrant youth and visa students in Canada. Cymone agrees to let us publish the first few pages of her paper on the rise of international students in Canada and the five stages of the acquisition of cultural identity for immigrant youth. We do so with gratitude.

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## FACT SHEET

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### International Students

- “International students are an important facet of Canada’s economy and society. According to one report, they contribute over \$8 billion dollars annually to the country’s wealth. In addition, many foreign students remain in Canada after graduation, forming a crucial pool of skilled labour in important occupational fields.”<sup>1</sup>
- “Attracting and retaining the best and brightest immigrants from around the world is part of the government’s commitment to grow Canada’s economy and ensure long-term prosperity,” said Citizenship and Immigration Minister Jason Kenney.”<sup>2</sup>
- “Canada ranks 7th worldwide in terms of the number of international students it hosts each year. However, its numbers are increasing faster than in any other country.”<sup>3</sup>
- “International student levels have risen a staggering 94% since 2001.”<sup>4</sup>
- “Canada welcomed over 100,000 international students in 2012, the highest amount in the country’s history. The number was a 60% jump from intake levels in 2004.”<sup>5</sup>
- “In 2012, more than 265,000 foreign students were studying across the country, an 11% increase from the previous year.”<sup>6</sup>
- “There has been a six per cent increase in the number of student applications compared to last year, and we have issued 12 per cent more student visas than last year,” said a spokesperson for Immigration Minister Chris Alexander.”<sup>7</sup>
- “According to a new plan released this week [Jan 22, 2014], the Canadian government hopes to attract 450,000 international students by 2022. This is double

the current number of international students currently studying in the country.”<sup>8</sup>

*Editorial Note: What should our response be in view of such trends? How can we be more faithful to those with whom we come into contact?*

### Cultural Identity Stages

“This section offers an overview of the five stages and their challenges which immigrant Asian American youth go through in their search for a cultural identity.”<sup>9</sup>

#### THE JUST ARRIVED STAGE<sup>10</sup>

The primary characteristics of this stage is the mixture of both feelings of relief to have finally arrived and uncertainty regarding the new environment. It is time to start life again; however, the youth may feel overwhelmed by the changes and confused regarding their sense of identity. Due to both language barrier and the trauma of transition, a sense of psychological and spiritual alienation may also develop.<sup>11</sup> “Research points out that individuals in transitional crises who do articulate their feelings and problems tend to deal with their stress better than those who keep silent.”<sup>12</sup>

#### THE REALIZATION STAGE<sup>13</sup>

This is the stage where the youth begin to accept the new environment and its demands, and attempt to explore and learn the new culture, language and behaviours in an attempt to fit in.<sup>14</sup> It is a stressful time for the youth because the attempts will be awkward, which adds to the

confusion of their identity as members of the native culture will interpret the change as transitioning to the host culture. Thus it leads to a lack of belonging to either culture. Many will experience grief as they feel the pressure to let go of their native culture.<sup>15</sup> “And because of this desire to belong to the dominant culture, Asian youth may depreciate themselves, their fellow minority group members, and other minorities.”<sup>16</sup>

### THE PUTTING-ASIDE-ONE’S OWN-CULTURE STAGE<sup>17</sup>

In attempts to reduce the pressure of feeling caught in between two different cultures, the youth decide to put aside their own culture and conform to the host culture for the sake of exploring something different.<sup>18</sup> “The need or desire to learn about the new culture overrides the importance of holding on to one’s ethnic identity.”<sup>19</sup>

### THE VALUE-CLASH STAGE<sup>20</sup>

Youth immigrants from eastern cultures will experience a pull to the opposite directions when confronted by the contradictions between eastern and western cultures.<sup>21</sup> This is when the youth will begin to explore their own unique identity, drawing upon qualities from both cultures, thus making them bi-cultural. There is no longer a self-depreciating attitude, instead the youth begin to realize the strengths and weaknesses of each culture.<sup>22</sup>

### THE INTEGRATING MULTI-CULTURAL VALUES STAGE<sup>23</sup>

“The Asian youth at this stage integrate all the values that they have learned from their own culture, the dominant culture, and other minority cultural groups which they have been exposed to.”<sup>24</sup> This makes it possible for the youth to enjoy themselves and the culture, as they accept and understand themselves and each of the cultures they are surrounded by.<sup>25</sup>

“Immigrant Asian youth who have close connections with their own cultures are clearer and more flexible with their identities than those who have less. The reason for this correlation is that the youth who are closer to their own cultures tend to feel more rooted in their own culture, and at the same time can freely assimilate into other cultures without fear of losing their identities.”<sup>26</sup>

*Editorial Note: To what extent are these stages manifested in adult immigrants also? What is the best way to reach those at various stages?*

## Toronto Immigrants

- “Toronto is the largest urban centre in the country to receive immigrants. Every year, over 100,000 immigrants land in the Toronto area, nearly one half of the nation’s total.”<sup>27</sup>
- “The 2006 Census counted 2,320,200 foreign-born people in Toronto and the surrounding metropolitan

areas (Toronto Census Metropolitan Area). This accounts for 38% of all immigrants in Canada.”<sup>28</sup>

- “Between 2001 and 2006, the foreign-born population grew by 14%, compared to 5% for the Canadian-born population.”<sup>29</sup>
- “In 2006 the foreign-born population accounted for 46% of the total population, up from 44% in 2001 (Statistics Canada, 2007).”<sup>30</sup>
- “In 2006, 32% of the population identified themselves as Catholic, 22% Protestant, 4% Orthodox, and 4% other Christian denominations (Statistics Canada, 2010).”<sup>31</sup>

<sup>1</sup> Canadavisa.com, “2012 Breaks Records for Student Visa Issuances,” Canadavisa.com: News, Campbell Cohen Law Firm, Tuesday, 26 February 2013, <http://www.canadavisa.com/news/entry/2012-breaks-records-for-student-visa-issuances-26022013.html>.

<sup>2</sup> Ibid.

<sup>3</sup> Canadavisa.com, “Canada Seeks to Double Number of International Students by 2022,” Canadavisa.com: News, Campbell Cohen Law Firm, Wednesday, 22 January 2014, <http://www.canadavisa.com/news/entry/canada-seeks-to-double-number-of-international-students-by-2022-22012014.html>.

<sup>4</sup> Ibid.

<sup>5</sup> Canadavisa.com, “2012”.

<sup>6</sup> Canadavisa.com, “Canada”.

<sup>7</sup> Canadavisa.com, “Student Visa Issuances not Hindered by Visa Officer Strike,” Canadavisa.com: News, Campbell Cohen Law Firm, Tuesday, 03 September 2013, <http://www.canadavisa.com/news/entry/student-visa-issuances-not-hindered-by-visa-officer-strike.html>.

<sup>8</sup> Canadavisa.com, “Canada”.

<sup>9</sup> Tuyen D. Nguyen, “Immigrant Asian youth and cultural-identity challenges: implications for pastoral counseling practice,” *Journal Of Pastoral Care & Counseling* 60, no. 1-2 (March 1, 2006): 59-67. ATLA Religion Database with ATLASerials, EBSCOhost (accessed February 17, 2015), 59.

<sup>10-14</sup> Ibid, 60.

<sup>15-17</sup> Ibid, 61.

<sup>18</sup> Ibid, 61-62.

<sup>19-20</sup> Ibid, 62.

<sup>21</sup> Ibid, 63.

<sup>22-24</sup> Ibid, 64.

<sup>25</sup> Ibid, 64-65.

<sup>26</sup> Ibid, 65.

<sup>27-31</sup> World Vision Canadian Programs, “Beyond the Welcome: Churches Responding to the Immigrant Reality in Canada,” (accessed February 26, 2015), [http://www.communitybasedresearch.ca/resources/587/BTW\\_Report\\_Long\(2\).pdf](http://www.communitybasedresearch.ca/resources/587/BTW_Report_Long(2).pdf), 9.

Recently immigrated to Canada but finding oneself unemployed or underemployed though one has excellent qualifications from the home country. Sounds familiar? Your students might benefit from this networking program for new immigrants who are looking for meaningful jobs: [TRIEC Connector Program](#)



## Easter ESL Resource Sampler

### Beginners' level

<http://www.bestofthereader.ca/Ebooks/Holidays-print.pdf> (pp. 14, 15)  
[http://bogglesworldesl.com/easter\\_worksheets.htm](http://bogglesworldesl.com/easter_worksheets.htm) (an assortment of fun activities like crossword, rhyme, word search)  
[http://www.eslflow.com/Easter\\_vocabulary\\_red.pdf](http://www.eslflow.com/Easter_vocabulary_red.pdf) (matching (Christian) Easter vocabulary to pictures)

### Conversation questions

<http://iteslj.org/questions/easter.html>  
[http://teflpedia.com/Easter\\_conversation\\_questions](http://teflpedia.com/Easter_conversation_questions)

### Readings

[http://www.eslholidaylessons.com/04/good\\_friday.html](http://www.eslholidaylessons.com/04/good_friday.html) (with lots of accompanying exercises)  
[http://www.eslholidaylessons.com/04/easter\\_sunday.html](http://www.eslholidaylessons.com/04/easter_sunday.html)  
<http://ciaofromdebbie.com/wp-content/uploads/2012/03/WhatsEasterReadingComp.pdf>

### Specifically Christian content

[Good Friday, Easter Part 1, Easter Part 2 Lessons \(The Virtues series\)](#)  
ESL Easter Lessons from SOCEM website  
[http://www.abcteach.com/free/rc\\_easter\\_uppermiddle\\_b.pdf](http://www.abcteach.com/free/rc_easter_uppermiddle_b.pdf) (a reading about the church calendar around Easter)

### Stories that illustrate the meaning of Easter [350 Push-ups](#)

### North American cultural stories to do with Easter (good as warm-ups or lead-ins to Easter story) [Easter stories... Chicken Soup for the Soul](#)

### Others

Good Friday handouts:  
<http://www.faithfulfriends.org/GoodFriday1.pdf>  
<http://www.faithfulfriends.org/GoodFriday2.pdf>

Easter card:  
<http://www.faithfulfriends.org/eastercard3.doc>



How do we pronounce 'gunwale', and 'forehead', again? Some words are not pronounced like they spell. See [10 words we've forgotten how to pronounce](#).

## Lost in Translation

When Gerber started selling baby food in Africa, they used the same packaging as in the US, with the beautiful baby on the label. Later they learned that in Africa, companies routinely put pictures on the label of what's inside, since many people can't read English.

In Taiwan, the translation of the Pepsi slogan "Come alive with the Pepsi Generation" came out as "Pepsi will bring your ancestors back from the grave."

Scandinavian vacuum manufacturer Electrolux used the following in an American ad campaign: "Nothing sucks like an Electrolux."

Coors put its slogan, "Turn it loose," into Spanish, where it was read as "Suffer from diarrhea."

When General Motors introduced the Chevy Nova in South America, it was apparently unaware that "no va" means "it won't go." After the company figured out why it wasn't selling any cars, it renamed the car in its Spanish markets to the Caribe.

In Chinese, the Kentucky Fried Chicken slogan "finger-lickin' good" came out as "eat your fingers off."

Do your students need training for English and intercultural competencies at the workplace? Check out this [English in the Workplace Training](#).

Looking for a good story to share with your ESL students that is cultural and that shows how Christ makes a difference in one's life? See [Finding God in Reality Television](#).