

Roxanne Helm-Stevens, Heidi Anderson Butler, and the APU School of Business received a \$4,000 Target Foundation Grant

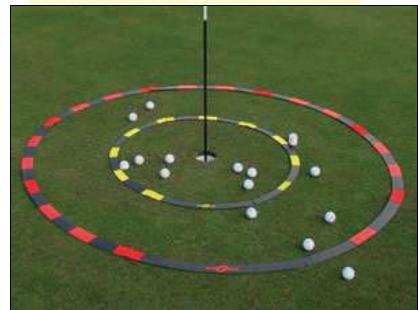


Roxanne Helm-Stevens, MBA, HPT, CT,
Chair of Graduate Management Programs
and Associate Professor of Business,



Roxanne Helm-Stevens, MBA, HPT, CT, Chair of Graduate Management Programs and Associate Professor of Business, Heidi Anderson Butler, Marketing and Internship Director, and the Azusa Pacific University School of Business have received a grant in the amount of \$4,000 from the Target Foundation. This is the second year the School of Business has been awarded the Target Foundation Campus Grant. Graduate students enrolled in the BUS516 Organizational Behavior course will have the opportunity to compete for \$1,000 scholarships through a case study challenge. Groups of four students will work on a case study outlining an organizational behavior challenge and come up with a solution, demonstrating their understanding of organizational behavior and effectiveness theories. Each group will present their case study presentations to Target executives who will serve as judges for the competition, which will take place in early April 2011. Each member of the winning team will be awarded a \$1,000 scholarship for their efforts. Congratulations to

Professor Helm-Stevens, Heidi Anderson Butler, and the School of Business on their success in securing this grant for a second straight year and providing graduate students the opportunity to demonstrate what they have learned through an incentivized competition.—Abbylin Sellers



***Christian and Critical English Language Educators in Dialogue: Pedagogical and Ethical Dilemmas* by Mary Shepard Wong, Ph.D.**



Mary Shepard Wong, Ph.D., Professor of TESOL and Director of the APU Field-based and Online TESOL programs, and Suresh Canagarajah, Ph.D., at Pennsylvania State University, have daringly brought together in one volume thirty-one emphatic voices (including their own) speaking about using teaching English as a second language as a means of Christian evangelization: *Christian and Critical English Language Educators in Dialogue: Pedagogical and Ethical Dilemmas* (Routledge, 2009). Committed to "dialogue," the editors boldly bring to the table critical practitioners (CP), sensitive to the relationships of power between professors and students, and Christian English Teachers (CET), who desire to have their Christian identity inform how they present themselves and what they teach in the classroom. The results are dynamic, provocative, and open-ended—no resolutions of the tensions between CP and CET occur by the end of the volume, but the reader who listens carefully to all of the contributors has gained a deep comprehension of the many sides of the issues. This text speaks beyond the profession of TESOL to all Christian educators who grapple with how to teach as committed Christians and yet respect their students who may not share their beliefs. The editors affirm in the "Preface" that "[t]his book is a critical examination of how Christian English language teach-

ers integrate their spiritual identities and their pedagogy and grapple with the dilemmas created when their faith agendas conflict with their professional ethic of respect for host countries and students." They continue, "About half of the authors in this volume identify themselves as 'Christian' while the other authors identify themselves as Buddhist, atheist, spiritualist, and variations of these and other faiths. What is common for all the authors is that they believe that values have an important place in the classroom. What they disagree on is whether and how spiritual values should find expression in learning and teaching."

The book's unique organization promotes clarity and freedom of expression. It begins with "Contributors' Spiritual Identification Statements," brief comments by each of the thirty-one scholars about their spirituality, religious commitments, or lack thereof. The book itself is divided into four main sections: "Setting the Tone: Dialogue and Discourse," "Ideological and Political Dilemmas," "Pedagogical and Professional Dilemmas," and "Spiritual and Ethical Dilemmas," a set of in-depth study questions concluding each of these main parts. Each section contains three or four key essays, followed by the same number of responses to the key essays in that section. The result is the unusual impression that one is attending a learned conference with four sophisticated panels and several expert responders to each panel.

For example, overheard on one panel is Chair of the Department of Global Studies, Sociology, and TESOL **Richard E. Robison's** cogent comment: "a teacher's mere presence in the classroom unavoidably influences the students. Students often 'learn' more from who teachers are and how they teach than from what they teach. The teacher's belief system—whether Christian, Muslim, Buddhist, Jewish, Atheist, etc.—may influence stu-

dents as much as the content of the lessons." **Mary Shepard Wong** adds, ". . . a teacher who understands what it means to be a global Christian professional English language teacher has the potential to teach from a connectedness, from an integrity that unites who they are, what they believe, and what they do, while at the same time maintaining a respect for others and a sensitivity to the context in which they live and teach. It is not an easy task to seek to live out one's faith and not impose it on others, and as teachers we must be aware of our power and privilege and be vigilant to not abuse it. Much harm can and has been done by those who use English teaching as means to ends, yet many Christian teachers are mindful of this danger and are living out their faith in ways that respect their students, colleagues, and their professions, seeking to teach from a pedagogy of possibility and not of closure." **Michael Chamberlain, M.A.T.**, Assistant Professor, American Language and Culture Institute, affirms, "Our frank engagement and candid disagreement does not preclude us from demonstrating respect for one another. Nor does it preclude us from removing the logs from our own eyes." Just as this book strives for a balanced presentation and communication of important issues, so do Robison, Wong, and Chamberlain challenge professors in all disciplines to find the balance between educational professionalism and Christian integrity.—Carole J. Lambert



"They Think You're Lazy,' and Other Messages Black Parents Send Their Black Sons: An Exploration of Critical Race Theory in the Examination of Educational Outcomes for Black Males" by Rema Reynolds, Ph.D.

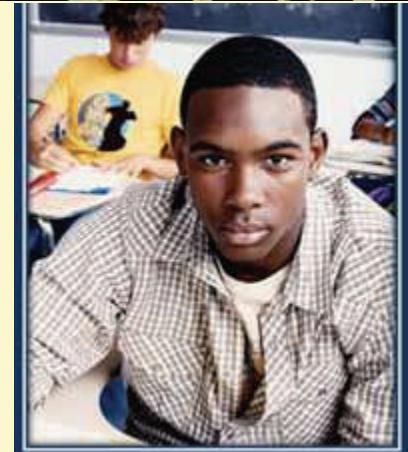


Rema Reynolds, Ph.D., Assistant Professor of School Counseling and School Psychology, explores the hidden challenges which Black parents and their children face when trying to succeed with powerful "school officials" who doubt their competence in "They Think You're Lazy,' and Other Messages Black Parents Send Their Black Sons: An Exploration of Critical Race Theory in the Examination of Educational Outcomes for Black Males" (*Journal of African American Males in Education* 1.2 [April/May 2010]). Her interviews with nine middle class families plus a focus group discussion with sixteen Black middle class parents reveals that "Black boys often received the explicit warnings from their parents regarding differential, often discriminatory treatment they should expect from educators entrusted with their academic and social development." Sadly, numerous examples in her article document why such familial warnings are necessary. Racial "microaggressions" begin with the false assumption that Black parents do not support their children's education and do not care about their children's success in

school. Because some Black parents do not volunteer to help with on site school activities, professional educators do not realize that "parents spent time and resources supplementing their children's education at home." Critical Race Theory affirms "the normalcy and permanence of racism" which may be behind this false assumption and others.

The "counterstorytelling" which documents racist conversations and treatment of students sheds new light on the interpretations by those in power of events important to Black students. Many parents felt that their Black sons were observed more vigilantly than other students and were expected to perform more poorly scholastically and to behave more inappropriately than white students: "The fact that she [the teacher] kept *excluding* Malcolm from the other Black boys in her class because of his acceptable behavior speaks to her expectations of him and others like him." Reynolds notes that many parents involved in her study purposely dressed well and spoke softly when meeting with school officials, clearly demonstrating "impression management," which was worth the trouble because "the parents wanted their sons' needs met by school officials." Her article speaks of numerous other "microaggressions" these Black children regularly experience within their schools. This "counterstorytelling" has the potential to "disrupt school practices and policies that continue to marginalize Black males, thwart school, and academic success." A start to alleviating

this discrimination is recognizing Black parents "as full partners" with school officials in successfully educating their children, teaching Black sons how "to respond [to racial microaggressions] in a way that maintains their humanity and dignity," and holding "educators accountable for the educational malpractice enacted against them." Hope and courage will be needed by all to bring about the just changes so absolutely necessary for Black sons to be fully accepted in schools and to receive the education they deserve.—Carole J. Lambert





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