

Pre-service English Teachers' Reflections on Culturally Responsive Teaching in Teacher Education

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As Korea has recently become a multicultural society, English teachers acknowledge the need to address anti-racism in the classroom. However, how to raise students' racial awareness and ways to incorporate racial issues into English language instruction have not been sufficiently studied in the Korean teacher education context. The aims of this study were to provide pre-service English teachers with a guide to implementing anti-racist pedagogy in their language teaching and assessing its impact on their racial literacy development and to examine how pre-service English teachers' racial literacy can be developed through multiple self-reflective practices and microteaching experiences in their teacher education programs. This paper first introduces an anti-racist curriculum for pre-service English teachers intended to raise their multicultural awareness, and then provides multiple educational resources and teaching strategies to help them become culturally responsive language teachers. The paper concludes with some pedagogical implications regarding the necessity of including culturally responsive teaching in teacher education programs.

Key words: culturally responsive teaching, anti-racist pedagogy, teacher education, curriculum design

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1. INTRODUCTION

With the number of children from multicultural families rapidly increasing, it is not unusual for students from different cultural backgrounds to meet in the same classroom. However, given the prevalence of the country's ideology of a mono-cultural society, Koreans have a tendency to keep a distance between themselves and others. As skin color is the foundation of Koreans' racial hierarchy, racial categorization based on skin color has long been part of the Korean vocabulary when describing non-Koreans. For example, Koreans tend to be welcoming toward White people, especially those from developed countries, but disregard those with darker skin shades, especially from countries with lower economic status (Choe & Seo, 2021; Kim, 2020). Considering that multicultural children are thus likely to face discrimination in schools, more institutional support for them and anti-racist instruction for their peers are required. Indeed, not only students but also teachers need to be taught knowledge about and develop tolerance for diversity.

In response to the recent socio-demographic changes, Karuppiah and Berthelsen (2011) suggested that Korea should incorporate multicultural education into the curriculum from the earliest grades as it is essential to raise students' multicultural awareness and educate them to accept and appreciate others from different cultural backgrounds. In particular, it is also true that discriminatory attitudes are as prevalent as high enthusiasm for and investment in English education in Korea. For example, many parents consider White native-speaking teachers as ideal, and many English textbooks and teaching materials reflect that ideology (Grant & Lee, 2009). Unsurprisingly, students have stereotypes about various races that have been distorted through the media, and they have little or no education to correct them. Furthermore, many teachers do not feel the need to offer anti-racist education, in large part because they have not been trained in this area in teacher education programs.

As part of their preparation to be culturally responsive teachers, pre-service teachers need to acquire multicultural pedagogical knowledge and skills as well as positive attitudes toward students from all ethnic and cultural backgrounds. For anti-racist teacher education to be effective, how the multicultural content is integrated into the program and which approach is used for the integration are crucial. Anti-racist pedagogy begins with the teachers' self-reflection on current social issues, raising awareness of the implications of these issues for their teaching, and application of this analysis in their language teaching and curriculum development (Kishimoto, 2018). In this regard, by focusing on culturally responsive pedagogy, teacher education programs can play an important role in advancing pre-service teachers' multicultural awareness and teaching strategies. The purpose of this study therefore was to introduce an anti-racist pedagogy for pre-service English teachers (PETs) and investigate the influence of the anti-racist curriculum on their racial literacy development.

2. Literature Review

2.1. Multicultural Education

Despite the demographic change toward a more multicultural society, Koreans still take pride in their cultural and racial integrity under the ideology of “one nation” (Shin, 2013, 2019), and the “imaginary racial absence” (Kim, 2015, p. 206) that has been embedded deeply in every aspect of Korean society. As a result, there is little awareness of diversity and less tolerance of differences even while the need for multicultural education is growing. Many scholars have focused on issues of cultural diversity or multiculturalism in the Korean context (Lim, 2009; Seol, 2012; Seol & Skrentny, 2009). However, with regard to Korea’s multicultural education policies, most current programs target assimilation of foreigners (Shin, 2013) rather than appreciation of cultural differences. Thus the focus has been on teaching international/multicultural families to assimilate into Korean culture and society rather than teaching Korean students a general understanding of and respect for different backgrounds and cultural diversity.

To change this focus, teacher educators need to design culturally responsive teaching approaches that foster racial literacy and cultural awareness of pre-service teachers. According to Banks (2006), critical multicultural education (McLaren, 2003) provides students with opportunities to “investigate and determine how cultural assumptions, frames of references, perspectives and the biases within a discipline influence the ways knowledge is constructed” (p. 10). The main goal of critical multicultural education is to increase social justice and equality in a society and in this way contribute to its transformation. This approach aims to create a stronger society that fulfils the needs and interests of all groups by drawing attention to the oppression and inequality found within its social structure (Sleeter & Grant, 1987).

Banks (1996) proposed five dimensions of multicultural education: content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture and social structure. Content integration includes the use of examples, data, and information from diverse cultures and groups to highlight the relationships of concepts, principles, generalizations, and theories to multiculturalism. Knowledge construction refers to how teachers can help students understand how knowledge is built and the roles played by race, ethnicity, gender, and social class in this process. Prejudice reduction is facilitated by strategies that instructors can use to enable students to develop more positive racial and ethnic attitudes. Equity pedagogy includes teaching methods and techniques that can ensure academic achievement of all students irrespective of race, ethnicity, and social class. Empowering school and social structures refers to how the educational institution as a whole can support multicultural education. All of these dimensions have been considered in teacher

education programs that train students to be culturally responsive teachers.

Multicultural education has long been regarded as teaching children about and instilling respect for other cultures, while at the same time improving the self-image of ethnic minority or immigrant children (Foster, 1990; Todd, 1994). However, multicultural education has been criticized since the early 1970s by the supporters of anti-racist education. For example, Troyna (1993) advocated an anti-racist paradigm that emphasizes the need to offer the appropriate pedagogy to children, criticizing multiculturalism as being an instrument designed only to contain militancy and defuse social conflict, not advance social justice.

2.2. Anti-Racist Pedagogy and Racial Literacy

Anti-racist pedagogy supports transformation by challenging the individual as well as the system that perpetuates structural racism (Kailin, 2002). It includes explicit instruction on confronting racism and stresses the legitimacy of multiple social realities. Therefore, while anti-racist pedagogy addresses how racist beliefs/ideologies structure micro-relations, it also examines and challenges how institutions maintain a distribution of disadvantages and advantages along racial lines (Berman & Paradies, 2010; Carr & Lund, 2009; Pon, Gosine, & Phillips, 2011). For instance, placing race at the center of analysis exposes the characteristics of White privilege, including how it is derived from and intimately linked to unequal relations of power, racial discourse, and institutional practices. It highlights and problematizes the historical roots of power imbalances related to race in various contexts and highlights experiences with racism (Escayg, 2018). As idealization of native speakers and White supremacy are closely related in English language education (Grant & Lee, 2009), anti-racist education exposes concepts of White superiority as a system of oppression and privilege (Dei, 2006). Therefore, it is crucial to develop English teachers' and language learners' racial literacy through anti-racist curriculum.

Teaching strategies that are intended to address race and racism can actually reproduce dominant perspectives of racism, for example, by emphasizing individuals' prejudices without considering racial ideologies, systemic racism, and racialized power and privilege. Therefore, when dealing with racial issues in ELT, it is essential for teacher education programs to take into account how language, White superiority, and power relations affect students' understanding of racism and underlying language ideologies and their racial literacy development.

Omi and Winnant (1986) defined racial literacy as a skill and practice in which individuals are able to talk about the social construction of race and the potential impacts of racial stereotypes on society. When it is implemented in teacher education, educators who have racial literacy are able to discuss sensitive issues with their students without difficulty or discomfort. Moreover, racial literacy allows pre-service teachers to examine, discuss, and

challenge racial discrimination and take action in situations that involve acts of racism. Racial literacy also prepares educators to critically investigate institutionalized systems and scrutinize them for the ways in which their structures affect students of color (Rogers & Mosely, 2006). Thus, racially literate pre-service language teachers will be prepared to overcome barriers to communication and incorporate what they have learned in their future instructional practices.

The ideology of anti-racist pedagogy starts with knowing how one's society operates with regard to race and how this has affected one's own perceptions. Thus, the first goal of anti-racist pedagogy in teacher education programs should be to enable pre-service teachers to examine and question their own beliefs and values concerning students. According to Kishimoto (2018), anti-racist pedagogy does not mean simply incorporating racial content into the curriculum. Rather, instructors' awareness of and reflections on their own social positions should be foremost, and the application of this analysis to their teaching and research comes next. Moreover, their in-depth comprehension of their experiences of racism and its impact on their lives can lead to consciousness of the critical issues.

To successfully prepare PETs to be culturally responsive teachers, teacher education programs should enable them to develop insight into their roles as English language teachers and prepare them to become reflective practitioners. Toward this end, it is essential for PETs to actively engage in exploring a range of ideas and worldviews, examine the ideologies underlying critical incidents in their own lives (Wasson & Jackson, 2002), and prepare to enact appropriate classroom methodology for teaching anti-racism. A brief description of how I approached anti-racist instruction with a class of Korean PETs is described in the following section.

3. METHODOLOGY

3.1. Background of the Study

In this course, I provided various critical cultural awareness raising opportunities and related training for the PETs enrolled in one of the required English teacher education courses. Thirty teacher candidates ranging in age from 21-28 years were enrolled. Two were excluded due to frequent absences for personal issues, so 28 students participated in this study, eight of males and twenty females. Four were foreign students from the U.S., Denmark, and Canada. To protect confidentiality, all names are pseudonyms. The anti-racist pedagogy for PETs was implemented online using the Zoom synchronous platform.

The main purpose of this class was to increase PETs' multicultural awareness and train them to implement anti-racist instruction for culturally responsive teaching. The specific

anti-racist course contents for each week are shown below in Table 1.

TABLE 1
Weekly Learning Schedule

Week	Contents	Week	Contents
Week 1	Orientation	Week 9	Comments on Lesson Plan I
Week 2	Culture and Associations	Week 10	Comments on Lesson Plan II
Week 3	Language & Ideology	Week 11	Invitation Talk (Hip-hop & Culture)
Week 4	Language & Identity	Week 12	Multicultural Education in the Classroom
Week 5	Race and Ethnicity	Week 13	Critical Race Talk (<i>Hidden Figures</i> film)
Week 6	Gender, Sexuality, and Intersectionality	Week 14	Microteaching I & Peer Feedback
Week 7	Curriculum Design	Week 15	Microteaching II & Peer Feedback
Week 8	Lesson Planning	Week 16	Reflection

Classes were held twice a week. Each week included an instructor-centered lecture and PETs' individual presentations on a variety of topics, peer feedback, and group discussion. Various supplementary materials were used such as newspaper stories, research articles, broadcast news, and social media discussions related to the topic of each week.

The participants learned principles of culture and cultural learning; participated in at least 10 discussions; and wrote biweekly reflective journals in English, which included reviewing their experiences so far at each of three stages of the semester. Discussions were conducted both synchronously and asynchronously depending on the situations and topics (for an example, see Appendix A). The students' reflective journals, in which they recorded their perceptions of and experiences with the contents throughout the course, constituted the main source of qualitative data (see Appendix B). Their lesson plans along with my classroom observations, field notes, and weekly reflective journals were also included in the data. I applied thematic analysis (Braun & Clarke, 2006) to all of the participants' written reflections and discussions. I started my analysis by reading each assigned writing very carefully. I then identified frequently occurring themes, and grouped them into (sub) categories according to Yin's (2014) analytic stages.

3.2. Anti-Racist Pedagogy in Action

The first stage of my anti-racist pedagogy involved helping PETs develop cultural awareness of critical issues in English learning and teaching, as English teachers tend to feel burdened and uncomfortable when dealing with such contents. To achieve this goal, it was necessary for the PETs to understand critical theory and the ideological underpinnings of anti-racist pedagogy. In my class, I first provided a brief theoretical background of critical

theory with definitions of terms and explained diverse aspects of other cultures. I then held class discussions in which PETs shared critical moments or incidents of encounters with other cultures, including experiences with culture shock and people who influenced them. As an assignment, they were asked to write about their own cultural identity based on the discussions in the class. Second, after they had acquired basic background knowledge of concepts related to culture and its theoretical foundations, the PETs learned about cultural change over time. They discussed cultural topics that tapped into their interests and allowed them to develop critical perspectives on culture and its impact on both local and global society, such as the global and economic influence of Korean Pop culture, power relationships among speakers of variants of the English language, and the global impact of White mainstream groups on popular culture. Third, the PETs gave individual presentations on self-selected topics, in response to which their classmates wrote reflective papers according to guidelines, which included providing a brief summary of the talk, what they learned from it, how they felt about it, suggested strategies for introducing cultural issues to their future students, and their questions about the presentation. Fourth, I introduced further concepts and information related to culture, such as the histories, underlying ideologies, and power relationships of modernism and postmodernism, through critical lenses. Additionally, the PETs critically analyzed the American TV drama, *Modern Family*, to examine the stereotypes and biases imbedded in the media's portrayal of modern society. This activity gave PETs an opportunity to reflect on their own prejudices and discuss them from critical perspectives.

The main aim of the second stage of my curriculum was to help PETs to recognize the need for integrating an anti-racist approach into their English language teaching, so they could develop the professionalism to prepare for and implement various classroom activities for achieving culturally responsive teaching. At this stage, I provided specific advice individually so that they could create lesson plans that effectively embodied anti-racist pedagogy. First, I encouraged the PETs to find the topics and content they wanted to enact in their microteaching practice at the end of the semester. Second, I provided information on what should be included in their lesson plans and precautions to be taken when designing anti-racist curriculum. Even those who had experienced writing lesson plans had not experienced designing or teaching a language class using racial issues as the content of the lesson. I particularly emphasized that in this stage they should create lesson plans feasible to use in their microteaching at the end of the semester. Third, during the two weeks after submitting their plans as a midterm paper, they briefly introduced their lesson plans to the class and discussed them with classmates. Through this peer feedback and my comments, the PETs were able to learn about the good points and areas for improvement in their plans. They then revised their lesson plans and re-submitted them when they implemented micro-teaching at the end of the semester.

In the third stage, I provided opportunities for the PETs to think critically about the topics

of racism in relation to popular media, including the American film, *Hidden Figures*, and hip-hop music. First, I provided guidelines to help PETs consider ideas for effectively incorporating cultural contents into language teaching using social media sources. Second, after watching *Hidden Figures*, the PETs participated in an online group discussion and wrote a review paper in which they critically reflected on the cultural issues that they had learned about and made brief plans on ways to use their criticality to raise cultural issues in their future English teaching. Third, I invited a guest speaker to present how hip hop, which has had an overwhelming influence on the Black community and society as a whole in the US and beyond, can be used in ELT. After the talk, the students participated in small group discussions on how hip-hop music could be applied as content to teach English and the culture of a marginalized group simultaneously.

According to Voltz, Brazil, and Scott (2003), professional development must be accompanied with teaching practice, and it should encompass methods of culturally responsive teaching. Therefore, the aim of the last stage was for the students to bridge their conceptual knowledge and classroom teaching practices. To achieve this goal, I used microteaching for praxis. This demonstration teaching allowed PETs to practice and polish their culturally responsive teaching techniques in a simulated environment before they practiced them with school students in the near future. First, for microteaching practice, the PETs implemented a 20-minute lesson using their lesson plans, which they had revised based on peer feedback and the instructor's comments. As this class was conducted online during the pandemic, microteaching was also implemented in real-time online classes for synchronous peer feedback. Second, during the last two weeks, the PETs individually presented their learning goals and their rationales, teaching materials, class activities, and expected learning outcomes of their microteaching. Following each microteaching presentation, the other PETs provided written peer feedback. Third, based on the comments from their classmates, the PETs submitted the final versions of their lesson plans and teaching videos to me. Fourth, the PETs also submitted their final reflection papers at this time.

4. Findings

4.1. The Importance of Culture in English Language Learning and Teaching

To show how they viewed the inclusion of cultural contents in English language learning and teaching, the PETs wrote self-reflection papers on their English learning journeys in the past and any English teaching experiences they had had. Most of the PETs already understood that culture and language learning are inseparable, so language learners should

learn about diverse aspects of cultures in other countries, such as etiquette and traditional customs, as well as about more sensitive topics such as gender or race issues. Unsurprisingly, few PETs had had specific cultural learning experiences throughout their school years due to the exam-focused school environment and high-pressure national exams that assessed students' linguistic knowledge rather than their criticality or creativity. Even most English teacher education programs prioritized acquiring linguistic and pedagogical knowledge over social and cultural learning.

Honestly, during childhood, my English classes were 100% language knowledge. After I entered university, the proportion changed: 70% for language knowledge and 30% for culture learning. I appreciate that I had an opportunity to learn about cultural issues. However, I cannot say that I am satisfied with this proportion. First of all, I strongly assert that education on culture should be begun as early as possible. Secondly, culture learning classes should be provided more than now. By learning cultures, students can raise their cultural awareness and break stereotypical aspects. (Hyunjin)

As Hyunjin said, despite abundant possibilities for learning about cultural issues during the earlier years of her English teacher training course, she felt this aspect was neglected and strongly argued that cultural learning should begin as early as possible. Like Hyunjin, other participants also mentioned that explicit cultural teaching should be systematically practiced throughout the English language education program to foster prospective teachers' multicultural awareness and debunk any prejudices that they might have. Also, some participants stressed today's globalized society with permeable national boundaries and high potential for people with different racial and ethnic backgrounds to be living together.

Most classes were just about language skills and testing those skills. I think this is not right. They should learn more about culture and the aspects that are shown around the world so that they can be more prepared as a global citizen. We have a lot of opportunity and chances to go globally and teaching them culture and its awareness can be essential for students to be ready for a bigger world. Schools have to make students be prepared for that and it isn't right for the school to take away the chances students can grow by not giving them enough time to learn about those. (Haerim)

As Haerim had lived in other countries during her school years, she had relatively diverse cultural experiences in international schools, which widened her perspectives and encouraged unbiased attitudes toward different races and ethnicities. Recalling her own

learning experiences, she advocated balancing cultural learning and language skills development in school years. Other PETs expressed similar opinions about culturally relevant learning in English language classes in schools. The classroom discussions on racial discrimination issues in current societies and the PETs' self-reflections on their cultural-related experiences in this course had helped them become culturally responsive.

4.2. The Influences of the Culturally Responsive Teaching Curriculum on PETs' Cultural Awareness

To examine the influences of this culturally responsive teacher education course on raising the PETs' cultural awareness and fostering their racial literacy, I posed several questions such as what they had learned in this course, how this course was different from their previous learning experiences, and what had the greatest effect on their becoming racially and culturally responsive English teachers in the future. Unsurprisingly, most of the participants answered that before taking this course they had had little chance to increase their criticality through cultural learning. They reported that this course provided a valuable experience, and they attended every class with much interest.

I had a lot of fun in this class. First of all, the way the class was conducted was very good. It was very good not only for the professor to conduct classes dealing with knowledge about multiculturalism, but also for each student to freely present some contents that they want to present and discuss with students by selecting very creative and original topics. In particular, the contents of the presentation and class were different every week, so the progress of the class during the semester was not boring and interesting. In addition, the professor invited another instructor to provide us with an opportunity to learn about hip-hop, which was also very fun and meaningful to me. I thought such a lecture was a lecture that I couldn't hear anywhere, so I think I took it [as] more interesting. (Soyeon)

Soyeon was highly satisfied with all aspects of this culturally responsive course, including the knowledge-based lectures, the learners' presentations, and the microteaching experience. Among many positive points, she particularly pointed out three main elements of the course that made it effective: a diversity of interesting weekly topics, active student participation, and a variety of approaches such as guest lecturers and movie analysis.

Also, the professor came up with the topic that I had never thought of, so it was helpful for me to think [about] the content that we should consider. For

example, I once had a presentation about women's discrimination, but the professor pointed out that reverse discrimination is also one thing we should think of. Then I realized the importance of dealing with both genders and was able to think about discrimination toward men. Some questions that [the] professor came out with after students' presentation[s] was unique and helpful in thinking out one topic in a deeper way. (Youngjin)

Youngjin emphasized the importance of being introduced to issues and ideas that he had never thought about before taking this course. Moreover, sharing different opinions and perspectives with others on racial or gender issues had a great impact on Youngjin's racial literacy development. Having these novel experiences when he was already a senior in the teacher education program led him to create his ideal of the role of an English teacher in the Korean context. Other PETs who, like Youngjin, had previously been educated to prioritize English linguistic knowledge and proficiency were now committed to seeking a balance between teaching language and teaching culture and to practicing a learner-centered approach.

I believe this course helped me to become a better English teacher in the future. Before I took this course, even though I learned about English culture, I would have put extra emphasis on English skills rather than on cultures. Just like the classes that I experienced, my class would have become a teacher-centered class. However, now my cultural awareness became much more increased; thus, I am ready to teach cultures to my students. (Jinwon)

Even though I could not assess the extent to which the participants' racial awareness and commitment to becoming culturally responsive English teachers increased while taking this one-semester course, I could observe that most of the PETs became more sensitive to critical issues, which could have a great impact on their professional development.

4.3. Professional Development Through Learner-Centered and Collaborative Learning

Along with expanding their cultural knowledge and perspectives on differences, the PETs were also developing their professional teacher identity while engaging in collaboration and constantly participating in communications in the learner-centered class. Even though they could learn about culture from multiple print and media sources, knowledge merely consumed in this way could not be internalized and naturally incorporated into their teaching without intentionally designed collaborative practices. In this sense, the participants

expressed that the most effective way to bridge what they had learned as content to how they would teach in practice was to have meaningful engagement in a learner-centered curriculum, especially if the contents are newly encountered or require critical perspectives.

In this course, the class instruction was quite different. I believe that this course was quite learner-centered. I was surprised as the culture class was not teacher-centered. (Minsoo)

Despite Minsoo's several years in international schools and many experiences in which he had learned about culture in the past, he was surprised that cultural learning could be conducted by learners themselves. Educators tend to think that students should get "input" or "knowledge" from teachers, particularly about topics with which they are not familiar. However, taking this culturally responsive teaching course helped PETs realize that linear or knowledge-transfer approaches alone are unlikely to raise learners' awareness or broaden their perspectives.

Especially, I strongly believe it was effective to listen to the other classmates' presentations. For instance, although several students prepared a presentation for the same topic: racism, the main topic, and lessons were all different and I was able to learn more about racism. If students prepared the presentation and sent them to the professor without presenting in front of the class, my cultural awareness toward racism would have never be raised as much as now. (Yumi)

Another key contribution this course made to the PETs' developing professionalism was experiencing a learning environment that encouraged active participations in the peer feedback process. In addition to participating in weekly class discussions, the participants made two presentations. One was about the issues in which they were personally interested, like race or gender, and the other was about creating lesson plans for their areas of interest and preparing their microteaching demonstrations. For collaborative work in relation to these presentations, they provided peers with written or verbal feedback with clear guidelines.

I personally liked the last teaching demonstration task. If cultural classes are held at the school site, it would be good to create a class that allows students to discuss and prepare presentations as much as possible. (Jieun)

Like Jieun, many of the PETs mentioned the last microteaching tasks as the most memorable and effective for developing their professionalism because of the meaningful feedback they received from their peers and me. Moreover, some PETs stated that as English

teachers in the near future, they hoped to be able to implement the instructional approaches that they experienced throughout this course to create learner-centered classrooms.

I think many secondary schools should also implement the way this course had managed culture class. Secondary schools should give students chances to think, learn, discuss and present about culture. Instead of having test, there should be assignments where students can be creative just like this course has required us. (Jay)

As mentioned earlier, most of the PETs were critical of the national exam-oriented English education curriculum and the negative effects of the traditional one-way and top-down teaching approaches on their English learning throughout their school years. Experiencing culturally responsive teaching, as Jay expressed, enabled the participants not only to broaden their own perspectives on different cultures, but also to see how this approach could increase Korean students' creativity and foster their criticality toward social issues.

5. DISCUSSION

The purpose of this paper was to show ways to help PETs increase their racial literacy and devise practical ways to enact anti-racist instruction in their English teaching as culturally responsive teachers. The findings of the PETs' self-reflections in the one-semester teacher education course showed that their racial literacy could be developed by engaging in critical race discussions and microteaching experiences in which they applied the knowledge and perspectives they learned to their lesson planning and teaching practices.

Anti-racist content can inform pedagogies, curriculum, teaching materials and learning activities (Escayg, 2018). As anti-racist pedagogy is a complex paradigm and acquiring it a long-term project, its implementation requires persistent effort, self-awareness, and critical perspectives (Cho, 2017; Kendi, 2019; Matias, 2016).

It is not enough to acknowledge racism in society; rather, teachers must become purposefully anti-racist in their pedagogical beliefs and practices both inside the language classroom and out (Phillips, Risdon, Lamsma, Hambrick, & Jun, 2019). In other words, teachers have to be explicitly trained to embrace a paradigm of equity and social justice, not just recognize diversity, which is not the solution to combating racism. In particular, English teachers have an obligation to provide anti-racist instruction in the language classroom so that students can perceive that all people regardless of origin or physical characteristics are equally important and precious. In practice, teachers must be willing and prepared to establish sound pedagogical practices that enact critically responsive instruction.

The English language curriculum in particular should involve teaching racial issues and creating opportunities for students to talk critically about racism. Achieving this goal should begin in teacher education programs that provide specific teacher training in which PETs receive direct instruction on issues of discrimination and participate in individual presentations, critical discussions, and curriculum design related to racism. More broadly, PETs should develop understanding and appreciation of cultural and linguistic differences and how these differences enrich society, so they can create effective teaching strategies to raise students' multicultural awareness and eliminate tendencies to stereotype people who seem different. PETs need specific training to start thinking about and exploring effective strategies to practice anti-racist pedagogy, so that as English teachers they strive to foster a classroom environment conducive to learning about diverse cultures and languages and the underlying meanings and ideologies associated with them.

Pre-service teacher education should provide step-by-step training in everything from acquiring correct knowledge and eliminating false preconceptions about groups to creating an anti-discrimination curriculum and practicing its use in their English instruction as well as developing strategies for dealing with issues of race and racism in the classroom (Accurso & Mizell, 2020). Toward this end, PETs should first learn about theories underlying anti-racism and then critically examine how racism has influenced English language teaching and learning. By openly discussing their personal beliefs and perspectives on the English language and racism in the classroom, PETs can confront their own unconscious biases and preconceptions and become aware of the importance of leading their future students to higher levels of awareness and appreciation rather than rejection of differences.

6. CONCLUSION

Diversity education is about raising personal awareness of cultural and individual differences, so teachers need to learn effective strategies for incorporating anti-racist contents focusing on diversity. They also need to engage in self-reflections about their own biases and develop respect for differences and the willingness to approach teaching from a critical and multicultural perspective (Keengwe, 2010). This approach helped the PETs in this study to become knowledgeable about different cultures and racial issues, examine their own biases, compare points of view with others, and develop teaching skills.

The implications of this approach are as follows. First, it helped PETs develop their racial literacy by engaging in creating and revising curriculum to incorporate anti-racist pedagogical factors that aimed to achieve culturally responsive teaching. Second, the micro-teaching practices and peer feedback in this approach enabled PETs to consider ways in which racism-related knowledge and ideology learned in theory can be effectively delivered

to students through instruction. Third, this program offered PETs an opportunity to grow as responsible teachers who can embrace diversity by developing a critical perspective on a society where discriminatory factors are prevalent.

Despite its pedagogical significances, this study has limitations. As a qualitative case study, it was conducted with a small number of pre-service teachers in a bounded research environment and time-frame with no follow-up to gauge long-term effects. As this study is one small piece in a yet to be assembled larger puzzle, it needs to be supplemented with further quantitative and qualitative research targeting various groups of PETs.

Applicable level: tertiary

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APPENDIX A

Sample of Discussion

Topic: The role culture in ELT

I believe that culture is something that every secondary school student should know after finishing secondary school. Being the broad amount, from a news outlet, social media, and even articles, of the number of things that happen today, culture is something every student should be aware of/should know during their education period. Since learning culture is rare today, it is hard to get used to a different culture. Therefore, culture should be included in language teaching, being the number of things that happen in the world and the little to no information that students have after finishing secondary schooling. Two things that I felt would be helpful and important to learn in a secondary school are the racial discrimination part in the culture and the different types of cultures around the world.

One way that culture be in a classroom is by discussing the racial discrimination part of the culture. Examples like BLM and the Asian Lives Matter movement are something that students should understand more since seeing in the news is very common nowadays. One way that I would teach this subject in a secondary school would be by incorporating the history of racial discrimination. Events like the Little Rock High Riot and the Martin Luther King Speech would be great examples. Another way would be by showing articles, news outlets, and even history videos about racial discrimination. Doing this would help students have a better understanding of culture today.

The next thing is by discussing the many cultures around the world that are happening in different countries, giving students an awareness of the similarities and differences other than just their country. One way that this could be incorporated in a secondary school would be by discussing different countries' cultures every week by discussing the activities they do, the things they eat, and even the methods/ideology that they believed in their whole life. Knowing, this could give a student an awareness when hanging with people, that is from another country, or when visiting another country throughout their life. Another possibility is by doing cultural activities that other countries do in their countries, making it more fun for the students in learning the subject. Learning the history of each country could be another help in teaching culture in a classroom.

APPENDIX B

Sample of Reflection

1. What are your self-perceived goals for English learning?

The most important reason why I learn English is to broaden my vision about the world. English is literally the most important language that connects all of the different countries. By learning English, I would like to see the world in more extended and diversified way. Also, I would like to deal with social problems occurring in the world through using English.

2. What are your understandings of culture and language?

Language is a medium through which people interact with each other. Due to this role of language, cultures are made, changed, expressed through language. In other words, culture and language are in an inseparable relationship. Considering this, I think language is the most important factor in understanding of culture.

3. Between language knowledge and culture learning, which do you receive more in your class? Are you satisfied with this proportion? Why or why not?

This course gave me an impression that the lecture focuses more on the culture learning, which I think is very useful. I can say I'm satisfied with this because we can learn of linguistic knowledge from other courses. Considered that this course is a course for learning cultures, it is appropriate to take this proportion.

4. Please describe details of cultural instruction received in the classroom.

In this course, I was able to experience many different kinds of cultural issues in relation to language. From social discrimination to hip hop culture, the class provided me with various topics that can raise my awareness on cultural diversity. I also liked the presentations of the students, which gave me opportunities to take a look at different cultural issues in the viewpoint of my peers.

5. What are your feelings or reactions of this course?

To be honest, this class was a very meaningful experience for me. Since I've always been interested in social minorities, and a feminist, I liked dealing with the related things in this class. It was good to be able to look into various cultural issues related to language through this class.

6. What are your expectations or suggestions for language and culture learning?

In my opinion, the amount of assignments was a little abundant for the students to process. Though the lectures and presentations were useful for understating cultures but the assignments about those contents were too many. Other than that, almost everything seemed helpful and well organized. Thank you professor for giving us nice lectures.