Critical Global Citizenship Education: Unpacking Representations of Racialization in Korean English Textbooks[*]

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This paper aims to investigate how and to what extent 'critical' global citizenship is reflected in middle school English textbooks in Korea. Framed within Freire's concept of critical literacy, the study is concerned with analyzing the written texts in two English textbooks, with a focus on the issue of representations. Using critical content analysis, the research centers on unpacking how race, racism, or racialization, especially in the United States, is represented, and to what extent these representations may be associated with global citizenship education in English language learning. The major findings indicate a notable absence of sufficient sociohistorical and cultural contexts of race in the United States as presented in the concerned English textbooks. Based on the analysis, this paper calls for an expansion of the dimensions of critical global citizenship in English language learning settings, aiming to provide students with broader opportunities to question colonial discourse and challenge issues related to power and systemic oppression.

Key words: English textbooks, racialization, critical literacy, critical global citizenship education

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1. INTRODUCTION

Language and culture are intricately interconnected in numerous ways (Guessabi, 2013). Language learners not only acquire the language itself but also gain exposure to various cultures, either directly or indirectly, within the language classroom. While learning the language, students may encounter cultures that are either similar to or entirely different from their own. In this context, students are encouraged to develop an understanding of diverse cultures worldwide. However, existing school curricula have limitations in that they often provide only a superficial or tourist-like perspective on understanding the world (Short, Day, & Schroeder, 2016).

Addressing these limitations, there has been a growing emphasis on global citizenship education in English language learning. Through this educational approach, language learners are guided to acquire knowledge of cultural values and practices, understand global interconnectedness, and engage with past and present societal concerns and conditions on a global scale. The aim is to embrace cultural diversity, take responsibility for both local and global issues, and focus on actively participating in resolving global challenges to become more informed and engaged global citizens (Sim, 2016).

Although scholars and educators have acknowledged the necessity of global citizenship education, there are some challenges in formulating a single consensus on its definition due to differences in theoretical standpoints (Sim, 2016). Among varying understandings and viewpoints, Andreotti (2006) proposed a framework for global citizenship education, which consists of two major strands: Soft and Critical. The soft approach to global citizenship education includes raising awareness of the interdependence of local and global issues and encouraging learners to develop problem solving skills (Oxfam, 2006; Pak, 2013). Compared to the soft approach, the concept of 'critical' global citizenship education is introduced as an approach that focuses on the fundamental structures or the root causes that (re)produce issues including social, structural, racial disparity as well as global inequality. Critical global citizenship highlighted the importance of recognizing global power imbalances that lead to the disparity of others (Andreotti, 2006).

Soft approach to global citizenship education has been well studied and highlighted in diverse subject areas including English education (Schugurensky & Wolhuter, 2020). Despite the focus on the soft global citizenship education in English language curricula, little attention has been paid to critical (or justice-oriented) global citizenship education. Different from the soft approach, the critical approach goes beyond merely understanding other cultures/people and gaining knowledge about global issues. This approach rather includes the level of questioning power imbalances in global world or challenging unequal power structures or systemic oppression which leads to the disparity (Schugurensky & Wolhuter, 2020). Put it differently, what is needed in global citizenship education is the 'critical' or

'justice-oriented' aspect of it. Few studies, however, have attempted to investigate the discourse of 'critical' global citizenship education (Andreotti, 2006) in English language learning and its curricula.

With this background, this study aims to explore how 'critical' or 'justice-oriented' global citizenship is reflected in middle school English textbooks in Korea. Among various themes and topics in global citizenship education, this study particularly focuses on how issues related to race, racism, or racialization[1] are represented and discussed in Korean middle school English textbooks. Framed within the theoretical orientation of critical literacy (Freire, 1970), written texts are critically examined, with a special emphasis on their representations of racial inequalities embedded within social structures and systems. Utilizing critical content analysis (Beach et al., 2009; Short, 2017; Utt & Short, 2018) as a methodological tool, the study centers on uncovering racial issues in Korean middle school English textbooks. The research questions for this study include:

1) How do Korean middle school English textbooks represent issues related to race, racism, or racialization in US society?
2) How do these representations interplay within the context of English language learning and critical global citizenship education?

With these questions in mind, this study points out that the sociohistorical, cultural, and structural contexts of race in US society were substantially absent in the textbook readings. Based on this, the paper further discusses the importance of engaging in critical or justice-oriented global citizenship in an English language learning environment, offering educational suggestions for English language educators. The expectation is to recognize implicit messages embedded in words in English textbooks and thereby invite students to question the structural oppressions that permeate society.

2. THEORETICAL FRAMEWORK

This study is framed within the theoretical orientation of critical literacy, rooted in Freire's (1970) critical pedagogical approach, which embodies the notion of reading both the word and the world. Freire (1970) noted that critical literacy is a process of gaining knowledge about people, cultures, and societal systems, engaging with diverse stories and lived experiences worldwide (Freire & Macedo, 1987). Unlike the traditional approach to literacy, often perceived as the ability to read and write based solely on the grammar of language,

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[1] See Section 3.2. of this paper for more details about the concepts of these terms.

critical literacy is far more than just a technical process of encoding and decoding written words or language according to syntactic rules. Freire and Macedo (1987) argued that those who are critically literate can not only understand how meaning is socially constructed within texts but can also grasp the social, political, and economic contexts in which those texts are embedded. Supporting Freire and Macedo's argument, Lankshear and McLaren (1993) further emphasized the social construction of reading and writing within contexts of inequitable economic, cultural, and political structures. In this sense, critical literacy seeks to challenge the privileging and exclusion of certain groups of people, as well as to interrogate ideas rooted in mainstream narratives.

Recent scholarship on critical literacy has further solidified its notion and principles with a strong emphasis on 'reading the world' through understanding the social, cultural, and historical factors influencing social justices and injustices. As argued by Provenzo (2005), it is an act of literacy for learners to critically ask questions about who is heard or silenced in a culture and whose knowledge is included or excluded. In the same vein, critical literacy is viewed as an activist practice in which learners interrogate, interpret, and contextualize the ways in which individuals can be empowered. It is through the lens of critical literacy that school settings can be emancipated from the hallmark of an 'indoctrination hall' and, rather, be established as the space for learners "to see themselves not just as passive consumers of a tradition but as active, critical thinkers developing the skills, dispositions, and habits of mind to question those traditions" (Petrone & Gibney, 2005, p.36).

Critical literacy has been further extended to highlight 'democratic pedagogy' in educational settings where students investigate and transform their worlds (Petrone & Gibney, 2005). It is particularly acknowledged as a crucial strategic practice to build a culture of human rights and peace in school settings (Castellano, 2008). For students, who are living in an age of severe conflict and confrontation, it is likely that they may hold taken-for-granted ideologies of being 'us' and 'them' (Luke, 2000; Wood, Soares, & Watson, 2006). In order to face this complex social and political climate, critical literacy has the potential to contribute to the promotion of global citizenship by providing students with opportunities to understand and engage in participatory democracy (Quaid, 2020), and thereby become part of a political project that links the production of meaning to the possibility for human agency and democratic community (Freire & Macedo, 1987; Lankshear & McLaren, 1993; Petrone & Gibney, 2005; Shor, 1999).

In light of this, critical literacy in language education plays an essential role not only in building intercultural understanding but also in developing global perspectives. This act of reading can scaffold students to go beyond simply reading written texts, enabling them to naturally gain exposure to an understanding of current worldwide concerns/conditions as well as past patterns of global affairs (McLaughlin & DeVoogd, 2005). Within classroom settings, students can be invited to ask questions engaging with texts such as: What is the

purpose of the text? How does the text try to position the reader? How does the text construct reality? Whose interests are or are not served by the ideas in the text? What worldviews are or are not represented? (Phelps, 2010). Additionally, through critical literacy, students are able to understand the dynamics of global systems and also have the potential to challenge underlying social, political, and cultural structures. This engagement in critical literacy aligns with the cultivation of global citizenship in that it encourages students to access the potential to unravel norms that dominate society and disrupt hegemonic perspectives (Bishop, 2014). Through this unpacking, students are empowered to resist systemic oppression and practices that permeate society and the world; take action by becoming members of a global community; and thereby create a socially just and inclusive society.

3. LITERATURE REVIEW

3.1. Global Citizenship Education

Global citizenship, defined as understanding and appreciating cultural diversity, promoting social justice, and engaging in responsible global actions (Soto, Briceno, Jimenez, & Zuluaga, 2023), has gained significant attention in the academic arena, emphasizing not only the interconnectedness and interdependence among countries but also a sense of belonging to a broader global community and recognizing the shared humanity we all have. In this context, it is closely tied to how individuals understand, act, and relate to others, with a fundamental respect for diversity (Oxfam, 2006; UNESCO, 2013, 2023). Within the realm of global citizenship education, coined in 2011 (UNESCO, 2023), two major approaches have been delineated, as proposed by Dill (2013): the global competency approach and the global consciousness approach. The former places a strong emphasis on developing the skills necessary for individuals to thrive in the global economy (Kopish, 2017; Truong-White & Ho, 2020). The latter, on the other hand, places a premium on cultivating an "ethic of care," promoting respect for human rights, and fostering dialogue across differences with the aim of making the world a better place (Truong-White & Ho, 2020, p. 181).

Moreover, Schugurensky and Wolhuter (2020) have suggested three distinct types of global citizenship in education: First is open global citizenship which primarily centers on acquiring knowledge about different cultures and being open to engaging with and understanding other cultures. The following is moral global citizenship. This perspective aligns with human development, concern for the well-being of humanity, and a commitment to addressing global challenges. It often involves discussions on human rights, democracy, sustainability, moral responsibility, and inclusive communication that allows everyone to participate. The last is sociopolitical global citizenship. In contrast to moral global

citizenship, this approach is geared towards advocating for social justice and effecting political change. It focuses on addressing unequal power dynamics, challenging individuals not only to become moral global citizens but also to actively seek change, empowerment, equity, and social justice.

The sociopolitical approach to global citizenship education has emerged from critical examinations of the unequal power dynamics and epistemic violence associated with colonialism on a global scale (Dobson, 2005; Scheunpflug & Asbrand, 2006; Spivak, 1990, 2003). Dobson (2005) scrutinizes concepts such as 'global citizen,' interdependence, and worldwide interconnectedness, arguing that they often perpetuate unexamined notions of a common humanity while neglecting to adequately address unequal power relations. This perspective tends to project Western values and interests as global and universal, thereby reinforcing the myth of Western supremacy worldwide. Influenced by the viewpoints of Dobson and Spivak, Andreotti (2006) introduces the term 'critical approach' as a departure from the 'soft approach' to global citizenship education. Taking a critical stance, she advocates for global citizenship education to prioritize power issues, deconstruct colonial discourse, and challenge Eurocentric assumptions. Given the 'critical' aspect of global citizenship education, it has more to do with having the commitment to social justice (Cho, 2016; Davies, 2006) and opening up critical spaces for students to understand and challenge systemic inequalities and oppression (Andreotti & Pashby, 2013; Pashby, 2015).

3.2. Global Citizenship Education and Anti-racism

The issues of race and racism have been critically discussed on the global stage. Many of us have been taught to believe in distinct biological differences between races. However, it is crucial to recognize that race is a social construction (DiAngelo, 2016; Gossett, 1997). The development of race science was heavily influenced by social, political, and economic interests, leading to the establishment of cultural norms and legal rulings that justified and legitimized racism while maintaining the privileged status of those defined as white (DiAngelo, 2016). The concepts of race, racism, and racialization are inexorably intertwined to the extent that all of them are essential in the discussion of racial issues. Mostly magnified as a form of racism, characterized by discriminatory beliefs, attitudes, actions, or policies that result in perpetuation of an unequal disgribution of privileges, resources, and power between whites and people of color (DiAngelo, 2016), racial issues are overwhelmingly derived from the relationship between social conceptions of race and sociopolitical laws that extend beyond the perspective of individuals' prejudices. As a part of critical race theory (Delgado & Stefancic, 2012; George, 2021), racialization is understood as the process through which racism is attached to something devoid of racial meaning, playing a crucial role in creating, reproducing, and representing racial meanings.

Racial oppression has proliferated across diverse countries and societies throughout history, leading to the exclusion, isolation, and marginalization of people of color and other racially marginalized groups from mainstream society. With the expansion of media, the discourse of race has significantly shaped the representations of ethnic groups, intensively solidifying stereotypes and biases. Over the years, there has been a strong correlation between racial discourse dynamics and the societal (re)creation of ethnic prejudices and stereotypes, which are widely held within communities (van Dijk, 1996).

From a critical anti-colonial discursive framework, Dei (2008) and Osler and Starkey (2002) also underscore the interconnection between anti-racism and global citizenship education. Anti-racism involves understanding race and its intersections with various other forms of difference such as gender, class, sexuality, language, religion, (dis)ability, and more. Focusing on the notion of inclusion and inclusiveness, it is also argued that "an important challenge for global citizenship education is to connect human rights and citizenship concerns, with a critical and anti-racism practice that is anchored in a politics of difference to address the myriad oppressions in society" (Dei, 2008, p.477).

Thus, what needs to be addressed in global citizenship education is interrogating the issues of race, difference, and asymmetrical power relations that permeate all segments of society, including the school environment. Educators, in particular, are facing the significant challenge of creating an educational space that helps students recognize and confront power dynamics.

3.3. Global Citizenship Education and English Education in Korea

Given the importance of global citizenship education, as elucidated in 3.1., it is noteworthy that English has emerged as a lingua franca without particular objection (Gimenex & Sheehan, 2008; Norman, 2021; Soto et al., 2023). It is not an exaggeration to say that global citizenship education effectively parallels English education, like two sides of the same coin. Studies show that English education plays a crucial role in promoting global citizenship worldwide. By enabling individuals to communicate and engage with people from different cultural backgrounds, English learning fosters intercultural understanding and empathy (Carroll, 2022; Soto et al., 2023).

South Korea is recognized for its strong advocacy and support for global citizenship education, emphasizing policies, curricula, and practical implementation (Cho, 2016; Cho & Mosselson, 2017). With official government endorsement, global citizenship education has been incorporated into the national curriculum framework as one of the four fundamental capacities that Korean students are encouraged to embrace. According to the Ministry of Education (2015), students are requested to learn about global citizenship, which emphasizes living "in harmony with others, upholding the ethics of caring and sharing, and embodying

the values of a democratic citizen with a strong sense of community and connection to the world" (p.1).

In alignment with the focus on global citizenship education, English education in Korea considers global citizenship a crucial competency for English learners. The 2015 Revised Curriculum explicitly outlines the goals of English education as fostering global perspectives and global citizenship. This is achieved through understanding both Korean cultures and other diverse cultures, addressing local, national, and global issues, and demonstrating empathy and interpersonal skills. In the realm of English education, textbooks adhere to the national curriculum, ensuring that its objectives center not only on improving English communicative skills but also on nurturing global citizenship.

Meanwhile, studies on English textbooks have been conducted to analyze whether they reflect the objectives of the national curriculum. It was found that English textbooks have incorporated themes and objectives of global citizenship education, such as understanding cultures worldwide, respecting diversity and different cultures, promoting awareness of sustainability, and addressing global issues (Bok & Cho, 2019; Byram, 2003, 2008; Hosack, 2011).

Despite the considerable attention given to global citizenship education, it still remains, according to Schugurensky and Wolhuter (2020), either in the stage of open global citizenship or, at most, in the stage of moral global citizenship characterized by key concepts such as moral responsibility and global issues of humanity. It is far from reaching the stage of sociopolitical global citizenship, which is characterized by concepts such as social justice and unequal power dynamics. Critics argue that there needs to be a stronger sociopolitical orientation within it, delving into questioning power dynamics and examining global injustices and oppression (Andreotti & de Souza, 2012; Carroll, 2022; Sim, 2016). Specifically, in English language education, the process of embracing this sociopolitical orientation of global citizenship education still remains in its preparatory stages (Huh & Suh, 2018; Lee, 2021; Norman, 2021).

4. METHODOLOGY

4.1. Qualitative Method: Critical Content Analysis

Content analysis, usually divided into quantitative approach and qualitative approach, is known as a flexible research method. Unlike its quantitative approach focusing on objective and systemic description of content (Berelson, 1952), its qualitative approach is used as a "research method for the subjective interpretation of the content of the text data through the systematic classification process of coding and identifying themes of patterns" (Hsieh &

Shannon, 2005, p. 1273).

Going beyond this simple qualitative approach to content analysis, researchers further delve into the underlying ideas or ideological underpinnings (Stephens, 2015) based on critical content analysis (Johnson, Mathis, & Short, 2017; Utt & Short 2018). This analysis is mainly characterized as being related to the issues of power dynamics, discourse, and hegemony (Gee, 2011; Giroux, 1992). Rooted in the lens of critical theories, thus critical content analysis takes a political stance in uncovering unequal conditions and transforming realities embedded in society, particularly paying attention to how power is exercised, circulated, perpetuated, and reconstructed (Beach et al., 2009; Johnson et al., 2017).

Using critical content analysis as a methodological tool, this study aims to analyze written texts in middle school English textbooks. The focus is on identifying the messages conveyed through written representations of race or racialization and examining how these representations interplay within the context of English language learning, particularly in relation to critical global citizenship education.

4.2. Data Collection and Process of Analysis

As implied in the title of the study, this research aims to identify and unpack the issues of race, racism, and racialization that permeate U.S. society, and thereby examine them through the lens of critical literacy. Such being the case, the study does not necessitate probability sampling for random data selection to draw strong statistical inferences about the whole group. Instead, non-probability sampling is employed to collect data based on specific criteria. Through a qualitative inquiry into how the concerned racial issues are critically represented, the study requires selecting a purposive sample (Patton, 1990) from which the most can be learned (Merriam, 2018).

In order to collect purposive sampling for this study, I examined middle school English textbooks used in Korea for 1st to 3rd graders, equivalent to 7th to 9th graders in the US. As a result of searching a few major bookstores in South Korea for as many middle school English textbooks possible, there were 31 textbooks in total, consisting of eleven for Middle School English 1, ten for Middle School English 2, and ten for Middle School English 3. All textbooks are currently part of the English curriculum. The textbooks were authored by secondary teachers and some English professors. They underwent scrutiny and approval by the Korean Ministry of Education.

The first step taken for the analysis was to browse all the titles of lessons in those 31 textbooks and then, effectively, all the titles of sections in every lesson in order to find out any thematic patterns across the topics. The most frequently recurring themes may roughly be grouped as (1) experiencing cultures through food, traditions, festivals, and artifacts; (2) exploring places around the world; (3) gaining awareness of global issues (e.g. protecting

environment, helping people in need), and (4) developing future goals and dreams.

As a next step, I narrowed down my focus to topics related to racial issues, including racialization. Among the 31 books, only two books are found to address the topics concerned: Middle School English 1 by Visang, published in 2018, and Middle School English 3 by Cheonjae Gyoyook, published in 2020. Despite slight differences in the publishing year and publisher, both textbooks have a commonality in that each lesson is composed of four major sections: (1) Listening & Speaking, (2) Reading, (3) Grammar, and (4) Writing. Among these major four sections, it is the reading section that was predominantly examined, primarily focusing on written texts.

Through critical content analysis, I deeply engaged with the written texts in the reading sections in the two English textbooks, spending large chunks of time 'plugging in' (Jackson & Mazzei, 2012) to facilitate the interplay between data and theory. Regarding the engagement with the data, I read and revisited each reading section multiple times. During the initial reading, I jotted down brief initial responses, adopting an aesthetic stance (Rosenblatt, 1938). After the initial reading, I returned to the data and conducted a close reading with an efferent stance (Rosenblatt, 1938).

In light of focus on the issue of race, racism, and racialization, the tenet of Freire's reading the word and the world[2] is reviewed for coding and categorizing the themes. The following criteria are used for the categorization: (1) a story with a strong relationship to a specific sociohistorical or sociopolitical content or event, (2) a story in which more than one different ethnic group is involved, (3) a story that is about characters of racial diversity and ethnic backgrounds (4) a story in which racial issues are tied to dominant culture of a society.

Based on this process and the criteria used for my data collection, two written texts were selected: one is *Run for the Dream* in the reading section of Lesson 8 titled Go for it!, and the other is *The Hidden Figures of NASA* in the reading section of Lesson 4 titled Dreaming of My Future, as presented in Table 1. The key emerging themes across the data are 1) normalcy of white dominance and assumed superiority and 2) internalized oppression of racially minoritized groups. These two major themes are unpacked from the theoretical orientation of critical literacy while analyzing the written texts in the two reading sections.

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[2] To read the word requires that we encode/decode words to make meaning as the ideas relate to our experiences, cultures, and knowledge. To read the world means we draw upon our life experiences to understand and critique larger social structures and our place in the world. As Freire and Macedo (1987) point out, "[R]eading the world always precedes reading the word, and reading the word implies continually reading the world" (p. 25).

TABLE 1
Description of Collected Data

Name of the textbook	Middle School English 1	Middle School English 3
Publisher	Visang	Cheonjae Gyoyook
Publishing year	2018	2020
Lesson	Lesson 8 *Go for it!*	Lesson 4 *Dreaming of My Future*
Section	Reading	Reading
Title of reading text	Run for the Dream	The Hidden Figures of NASA

4.3. Researcher Positionality

My interest in representations of racial groups comes out of my academic experiences of researching and investigating written and/or visual representations of culture and people depicted in children's literature in the U.S., especially focusing on issues of power and oppression. Influenced by critical stances including postcolonial theories, Orientalism, and Whiteness studies, I view myself as a researcher analyzing cultural misrepresentation, accuracy, authenticity, and critical responses to various genres of texts through the lens of critical theories. Throughout the process of this research, I remained focused on the intent to interpret data solely through the lens of the selected critical literacy rooted in Freire's (1970) notion of reading the word and the world.

5. FINDINGS AND DISCUSSION

Among all the textbooks collected for this research, only two stories were found that are related to race or racism: *Run for the Dream* in Lesson 8 of Middle School English 1, published by Visang, and *The Hidden Figures of NASA* in Lesson 4 of Middle School English 3, published by Cheonjae Gyoyook. Both stories are set in the United States. In this section, findings of racial representations in the story of Mexican immigrants in the United States will be first discussed, focusing on written words in the textbook. Next, discussions on the written representations of racism and racialization in the story of African American female workers at NASA will be presented.

5.1. Racial Representations of Mexican Immigrants in the United States

The first story, *Run for the Dream*, follows the journey of Thomas, a young boy from a Mexican family. He dreams of becoming a runner on his school's team in the United States (see Figure 1). Thomas, however, has a daily routine of working on a farm, where he and his family pick oranges in the early morning and after school. His physical education teacher,

Mr. White, saw potential in Thomas and suggested that he join the cross-country team at school. However, Thoams' father was initially opposed to this idea, believing that his son should prioritize working on the farm. Despite his father's discouragement, Thomas made the bold decision to join the team. In their first competition, the team didn't achieve the desired results. They faced criticism from players of other schools, and even Thomas' father began to doubt his involvement with the team. However, Mr. White remained unwavering in his support for Thomas and his fellow team members. He motivated them to work diligently, practice rigorously, and strive to win the upcoming race.

FIGURE 1
Run for the Dream

The story begins by introducing Thomas and his daily routine before he goes to school:

> My name is Thomas. I live in McFarland, California. Most people here are
> from Mexico. Teenagers like me pick oranges on a farm from 5am. When
> we finish working on the farm, we run to school. After school, we run back
> to the farm. Day after day, we work, go to school, and go back to work.

In the given excerpt, readers can understand that Thomas, originally from Mexico, currently resides in California with his family. This passage also sheds light on the lives of adolescents like Thomas and their families who have moved from Mexico to California to work on farms together early in the morning. The phrase 'Teenagers like me' or 'we' shows that Thomas is not the only child with this special daily morning routine. In this context, readers may wonder why Thomas and his family moved from Mexico to the United States and why teenagers from Mexico, like Thomas, share a similar morning routine of working on farms before and after school.

Despite Thomas' situation, the story continues:

> One day Mr. White, our new PE teacher, said, 'Thomas you're a great runner.
> Join my cross-country team.' When I asked my father about it, he didn't like
> the idea. 'Farmers like us don't have time for sports.' But I decided to give it
> a try.

As seen in the excerpt, it is assumed that Thomas is good at running since he is suggested by the new PE teacher to become a cross-country team member. However, Thomas needed his father's approval as he did not want Thomas to focus on school activities. The quote by his father, especially focusing on the expression 'Farmers like us,' raises questions about what it means to be Mexican immigrant farmers in California, why Thomas is discouraged from becoming involved in sports, and what made his father strongly disagree with Thomas' dream. Despite his father's firm opposition, Thomas does not give up and decides to give it a try.

After joining the team, the following excerpt shows the results and the responses from Thomas' parents and Mr. White:

> The first match was really bad. The white players from other schools said,
> 'You'll never beat us!' Our parents said, 'You're sons of farmers. Stop
> dreaming!' We said to ourselves, 'Our parents are right. We'll be farmers in
> the end.'

According to this excerpt, it is clear that Thomas has participated in the first match playing against white students from other schools. His parents, denouncing the team's poor results, became very strict and negative regarding his continuation as a school runner and his participation in the team. As indicated in the text, it can be inferred that Thomas's team may be composed of non-white students, who are children of Mexican immigrant families. The presence of white players on opposing teams implies that Thomas' team lacks white players. This racial representation can be further clarified by examining Figure 1 which depicts three players of color, of Mexican descent, along with Mr. White, the Caucasian PE teacher. It is critical to note that those who verbally insulted and expressed White supremacy over Thomas' team were the white players from other schools. Carrying the emotional burden, Thomas and his team members regret their participation, accepting what their parents had said.

Nevertheless, Mr. White keeps persuading the Thomas'team to stay. The text goes:

> However, Mr. White didn't give up on us. He worked with us on the farm, ate with us, and ran with us. He said 'Don't give up. When you win this race, you can start a new life.' We believed in him and practiced hard every day. At the final match, our team put everything into the race. I came in first place and all of our team members came in. We won the race! It was the best day of my life and the first day of my new life.

As mentioned in the text, Mr. White puts a lot of efforts to bring Thomas and his members back to the team, spending time working and practicing with them on a regular basis. While the text does not explicitly mention it, Mr. White assumed a highly impolite and coercive position in persuading them, setting aside the subsequent success story. This prompts the question of how Mr. White managed to 'work, eat, and run on the farm' without any proper permission. When considering Mr. White's overall attitude toward Thomas and his team, it becomes crucial to examine the power dynamics between Mr. White's white supremacy and Thomas' team, composed entirely of non-white runners from a Mexican immigrant family.

In addition, the text reveals that Thomas' parents remained persistently negative about his cross-country team activities at school, particularly after the team's initial failure. A psychological confrontation between his parents' commitment to a farmer's life and the notion of a new life, strongly suggested by Mr. White, is inevitable. It is noteworthy that Mr. White's unilateral decision and action as a PE teacher completely disregarded the parents' position. In this unequal situation, Mr. White's inherent, whether conscious or unconscious, white supremacy over Mexican immigrant farmers like Thomas' parents appears to be the most rationally convincing explanation.

Notwithstanding, as indicated in the text, he persuades the team members that they can

embark on a 'new life' upon winning the race. In response to this, the team did exactly what Mr. White expected and eventually achieved excellent results. In the last part of the excerpt above, Thomas reflects that it was the best day of his life and the first day of his 'new life'. According to the text, Thomas has fully relied on what Mr. White suggested without considering his parents' opinions.

Upon closer examination of the term 'new life' and its contextual implications, it becomes evident that the situation faced by Thomas and his family upon immigrating to the US is often overlooked and disregarded. In contrast, the depiction of a 'new life' by Mr. White, a Caucasian individual, is framed as a pathway to upward social mobility and integration into the mainstream culture of US society. This mainstream culture aligns with the dominant values—characterized by white, success-driven, upper-middle-class, and capitalist values and practices. When it comes to the 'new life,' what needs to be understood is Mr. White's racial and social positionality. In the US, the dominant culture is largely influenced by the social, economic, and political power of privileged groups. Being a Caucasian and able-bodied male, Mr. White is positioned within this dominant culture, which often serves to perpetuate racial privileges and advantages in society. His white privilege, or the unearned advantages that are frequently 'invisible' to white individuals (Carr, 2016; McIntosh, 2003), may have influenced his actions and suggestions, possibly operating as a form of white saviorism (Cammarota, 2011). This phenomenon legitimizes and normalizes racial superiority over non-Whites. As argued by Cammarota (2011), the altruistic actions of white saviors "guide people of color from the margins to the mainstream with his or her own initiative and benevolence" (pp. 243-244). Consequently, one could argue that Whiteness played a significant role in the interaction between Mr. White and Thomas' team, perpetuating white saviorism (Cammarota, 2011; Willuweit, 2020) as a manifestation of neo-imperialism. This manifestation "tends to render people of color incapable of helping themselves" (Willuweit, 2020, p.1). In other words, children of Mexican immigrant family, or people of color in the US might subconsciously internalize their perceived racial status or inferiority. They come to understand that in order to achieve upward social mobility and grasp the American dream, they feel compelled to rapidly assimilate into the dominant culture. This conveys an implicit message that non-White immigrant children are still often regarded as the Other (Burney, 2012; Said, 1978). They are positioned as one of the social groups required to assimilate into the mainstream US culture. As a result, they face the struggle of fitting into the societal norm and preveiling power structures of the US.

The story of Thomas serves as an inspiring example for students, highlighting the importance of aspiring towards a better future despite daunting challenges. Thomas' narrative can give students hope, demonstrating that individuals can strive for their dreams even in adverse circumstances. However, while the story is motivational, it lacks crucial background information, leaving out essential sociohistorical and cultural contexts. It does

not explore why Thomas and his family migrated from Mexico to the United States or why they found themselves working in an orange farm in California. Furthermore, it does not delve into the challenges Thomas faced in pursuing his education or how race and socioeconomic/cultural disparities played a role, particularly in the context of the dominant group represented by Mr. White and the minoritized group represented by Thomas. To ensure a comprehensive understanding of Thomas' story, it is vital to encourage students to examine the broader picture. This includes understanding who Mexican immigrants are, the reasons behind their migration from Mexico to the US, their vision of the American Dream, their adjustment to life in the US, and the socioeconomic and cultural challenges they encounter within American society. By exploring these elements, students can gain a more profound understanding of the complexities of Thomas' experiences and the broader context of Mexican immigration in the US.

Throughout history, immigration by 'white' Europeans typically resulted in smoother integration into the dominant US society. However, the path to acceptance for people of color has been notably more challenging, with a lesser sense of belonging in the United States (DiAngelo, 2016). While the US is touted as a nation of immigrants, the reality is that immigrants of color have historically faced scapegoating, exploitation for cheap labor, and a consistent experience of being treated as second-class citizens for many years. Examining the history of Mexican immigration to the US, a significant surge of growth in immigration occurred in the 20th century. This increase was largely triggered by the Mexican Revolution from 1910 to 1920. The strong US economy of that time, combined with the turmoil and persecution in Mexico, led to a substantial rise in immigration rates, as many sought refuge in the U.S. (Henderson, 2011).

On the other hand, the additional boom of Mexican immigration into the US was propelled in alignment with US immigration policies, particularly during the Great Depression era. Transitioning into the 1940s wartime period, attitudes toward Mexican immigration became notably positive. This shift was driven by the urgent need for a substantial increase in agricultural and manufacturing production, prompting Mexican immigrant workers to move to the US at considerably low costs.

To be more specific, in 1942, the initiation of the Bracero Program—a bilateral agreement between Mexico and the US—allowed Mexican workers to enter the US under short-term agricultural labor contracts (Henderson, 2011). Over the decades, there have been fluctuations in the number of Mexican immigrants, but they continue to constitute the largest group of immigrants in the US. According to Rosenbloom and Batalova (2022), these immigrants account for approximately 24 percent of the 45.3 million foreign-born residents in the US as of 2021. Nearly 60 percent of Mexican immigrants reside in California or Texas.

However, despite having better job opportunities and improved conditions compared to those in Mexico, Mexican immigrants encountered significant challenges within US society.

In their pursuit of the American Dream, entire families often work together in various fields, engaging in tasks such as picking cotton, potatoes, fruits, or operating tractors. Their collective effort needs to span generations and involves numerous struggles. They not only grapple with linguistic and cultural disparities but also face racial conflicts embedded within US society. Despite being citizens and making critical contributions to the US economy, many of Mexican immigrants have unjustly faced discrimination based on their language and skin color. The predominant group in US society, cheifly Anglo-Americans, have often treated them as a foreign underclass, perpetuating racial stereotypes labeling Mexicans as lazy, violent, underdeveloped, and undeserving (Behnken & Smithers, 2015). From the perspective of Mexican immigrants, their primary focus is to swiftly assimilate into the dominant culture, seeking acceptance within the mainstream norms while aspiring to ascend to more privileged economic positions in US society. This interplay between the racial positionality of Mexican immigrants and the dominant group intertwines with concepts of Whiteness, White privilege, and White supremacy that have permeated and influenced every facet of societal consciousness (Carr, 2016).

Now, returning to Thomas' story in the English textbook, it lacks sociohistorical, political, and cultural contexts related to Mexican immigrants in the US. Their absence, to a great extent, may limit students' perspectives in understanding Thomas' life and his aspirations. Without addressing the prevalent racial and structural inequalities in US society, students might simply accept the story at its face value, interpreting the English text itself merely as a touching, life-changing story of an adolescent overcoming difficulties to achieve his dream. What is more, students are more likely to perceive living as a farmer in the US as 'old life,' insinuating the connotation of life with no hope and dream. They may misinterpret 'new life' as the glorified and romanticized image of a cross-country runner in the US. This interpretation could lead them to believe that mainstream White Americans in general, and Mr. White in particular, serve as saviors of the non-white people in the US.

Taken together, the story about *Run for the Dream*, unless approached with critical literacy, will simply remain 'reading of the word', with no 'reading of the world' (Freire, 1970). Without considering Freire's critical pedagogical approach or without acknowledging the sociohistorical and/or sociopolitical context of Mexican immigrants in the US, students may not be able to grasp the essence of racialization and White saviorism consciously or unconsciously permeating US society. This influence may also further be ingrained into a broader ideology termed Pro-Americanism[3].

Concerning the issue of global citizenship education, thus the written text reveals no more than a global competence approach, primarily focusing on developing skills essential for

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[3] According to the Spring 2023 Pew Research Poll, when asked about their favorable or unfavorable views of the US, Korea ranked third, following Poland and Israel, with 79% expressing positive views and 21% expressing negative views (Pew Reseach Center, 2023).

individual thriving. This perspective, as outlined in section 3.1., deviates from the global consciousness approach (Dill, 2013), characterized by an understanding ethics of care, human rights, and more. Even when considering the three types of citizenship proposed by Schugurensky and Wolhuter (2020), the narrative of *Run for the Dream*, as discussed in section 3.1., aligns with open global citizenship, which primarily aims at acquiring knowledge about different cultures. It falls short of addressing crucial issues such as human rights and democracy, let alone reaching a sociopolitical or social justice-oriented approach to global citizenship education.

Thus, it is pivotal to note that the story of Thomas in *Run for the Dream* needs to be analyzed and educated through the exploration of the racial discourse dynamics from a critical anti-colonial perspective (van Dijk, 1996; Dei, 2008) so the students can recognize the ideological dimensions of racialization and further address global injustice and oppression.

5.2. Racial Representations of African Americans in the 1960s

Issues of race and structural inequality is also found in *The Hidden Figures of NASA*[4] in Middle School English 3 published by Cheonjae Gyoyook, as presented in Table 1 above.

Reflecting the theme of the lesson concerned, which is about dreaming of one's future, the reading introduces a film based on a true story of three African American women who worked at NASA (see Figure 2). This text is written by a film reviewer, explaining each character's main scene in the movie and also sharing thoughts and feelings about the overall story. In the beginning, the reviewer briefly talks about the film—a story about three African American women in the 1960s, dreaming of becoming space experts at NASA despite encountering racial oppression.

Katherine Johnson, Mary Jackson, and Dorothy Vaughan are the main characters, the African American women mathematicians who made significant contributions to the success of NASA during the Space Race.

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[4] The film, titled *Hidden Figures*, depicts the racial segregation experienced by African-Americans in the United States. Set in the 1960s, the story showcases the historical contributions of three African American women who played pivotal roles in realizing the aspirations of NASA and the American dream. The film also portrays the government-enforced separation between black and white races in the United States.

FIGURE 2
The Hidden Figures of NASA

Described as one of the three 'hidden figures,' Katherine Johnson showcased her talent in math and secured a position at NASA. One day, her manager became upset because she was missing from her desk. It turned out that she had to run all the way to another building to use the 'colored' restroom. In the reading, Katherine says, "...There are no COLORED bathrooms in this building. I have to run half a mile away just to use the bathroom" (p.68). This quote accurately reflects the challenges Katherine Johnson faced due to segregation, particularly in access to facilities like restrooms. It captures the injustice she endured, having to run a considerable distance to use a segregated restroom due to the discriminatory practices of the time. In response to Katherine's quote, the movie reviewer in the reading reacted,

> Hearing this, I felt really sorry for her. However, I was glad that she had courage to talk to the manager about the problem. This made Al Harrison [the manager] break down the 'Colored Ladies Room' sign.

This reviewer's reflection of feeling sorry for what had happened to the main character conveys the expression of pity for Katherine Johnshon who had to use a separate restroom. The reviewer then explicated that she had to show courage to challenge the issue of 'Colored Ladies Room' sign. While the reviewer acknowledged Katherine's courage in addressing the issue with the manager, there is a lack of elaboration or exploration regarding the reasons that compelled her to use the 'colored' bathroom; her emotional responses to encountering racial discrimination; and the extent to which her concerns were heard within the racially charged work environment. The reviewer's statement mentions the manager taking action by removing the 'colored' bathroom sign. However, it indirectly implies that the issue was resolved solely through the manager's action. This still raises questions regarding whether simply removing the sign constitutes a complete resolution of the pervasive racial discrimination not only within the workplace but also within society at large. There appears to be a need for a deeper examination of the issues faced by Katherine, sheding light on the limitations of a mere symbolic gesture (removing the sign) in addressing systemic racial discrimination.

The reviewer further goes to the story of Mary Jackson, a determined individual keen on exploring the field of rocket science. The narrative reveals the obstacles she faced due to segregation, as she was denied admission to a white school. In a powerful statement addressed to the judge, Mary Jackson expresses:

> 'I can't change the color of my skin. So... I have no choice but to be the first. Your Honor, of all the cases you'll hear today, which one will matter in a hundred years? Which one will make you the 'first'?'

After this quote, the reviewer continues to provide the following reflection:

> The judge was impressed by what she said and finally gave her permission. Mary stood up for herself and for other African-Americans. That was what impressed me most in the movie. Finally, she became the first African-American woman engineer at NASA.

In light of the Mary's quote and the reviewer's reflection in the texts, readers may guess or broadly assume that Mary experienced racial discrimination. However, the text lacks a clear explanation or sufficient background information about why Mary was rejected from a white school and why she had to meet a judge, advocating for attending the white school. Additionally, as mentioned in Mary's quote, readers might be uncertain about the context of being the 'first' in Mary's quote. The meaning of being the 'first' in Mary's situation requires additional background knowledge on racial segregation in the early 1960s when the Martin Luther King-led Civil Rights Movement reached its zenith in the US. Considering his famous 'I Have a Dream' speech of 1963, in which Luther King declared that '100 years later, the Negro still is not free,' Mary Jackson seems to align with the spirit of the time particularly in her use of phrases such as 'the first' and 'in a hundred years.'

As implied in Mary Jackson's strong statement given above, many schools, particularly in the southern United States, were segregated, where black students attended separate schools from white children. This practice began after laws were passed post-Civil War[5], despite the 14th Amendment to the US Constitution, which guarantees equal rights and protection to all citizens. Southern states enforced legal segregation of black and white children due to the US Supreme Court's decision in Plessy vs. Ferguson. This ruling emerged from an incident involving Homer Plessy, a black man who attempted to sit in a whites-only train car. The Court concluded that as long as black and white people were treated equally, they could be separated by race, establishing the "separate but equal" doctrine. However, this doctrine did not ensure true equality for black people. Black schools suffered from overcrowding, inadequate school supplies, and unstable facilities such as leaking roofs, sagging floors, and windows without glass. Additionally, black students were prohibited from attending all-white schools, leading to a lawsuit against racial segregation.

Given this sociohistorical context of racial issues in the US, it is crucial for readers to

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[5] Before the Civil War (1861-1865), enslaved children were not allowed to attend school. After the war ended, the US government required former slaveholding states to educate both black and white children. Then, in 1868, Congress passed the 14th Amendment to the US Constitution, which guaranteed every citizen equal rights and protection under the law, including equal access to education. However, not everyone agreed with this decision. Those who opposed granting black people the same rights as white people adopted a group of laws in the late 1870s, called Jim Crow laws, to segregate black and white people.

understand the challenges Mary Jackson faced in pursuing an engineering career at NASA. She was encouraged to enroll in a training program that could lead her to become an engineer, for which she planned to earn a degree at Virginia's Hampton Institute. However, the educational institutions in the state were segregated at that time. Due to the prevailing racial climate, she had to appeal for special permissions to attend classes alongside white students. The description in the text should have emphasized that, while it's mentioned as "asking a judge for permission," it was more than a simple request; she had to petition the court for the opportunity to continue her education. This action was a direct challenge against discrimination, highlighting her determined efforts to combat racial injustice. The passage should further have underscored that racial discrimination persisted even after the landmark Brown vs. Board of Education[6] ruling in 1954. This discrimination was notably prevalent in states such as Virginia, where Mary Jackson found herself becoming the first black woman to confront the systemic racism entrenched within educational institutions. Her determination and actions were pivotal in breaking down barriers and fighting against racial discrimination in academic settings.

The final part of the reading highlighted the story of the last hidden figure, Dorothy Vaughan. According to the text, IBM computers were installed at NASA in 1961. When the IBM installation took place, the reading depicted Dorothy's concerns about the potential job displacement of humans by computers. Dorothy, having studied a new programming language called FORTRAN, took the initiative to train her team members so they could understand and control the computer program. The reading explained that she was offered a leadership position in a new IBM team. The passage quoted Dorothy stating, "I'm not accepting the offer if I can't bring my ladies with me... I can't do it alone. My girls are ready" (p.70). This quote suggests that Dorothy was indeed offered the leadership of the IBM team but was unwilling to accept unless she could bring other African American women to work alongside her. This action seemed to reflect her determination to address the challenges faced by African American females at NASA.

Nevertheless, noteworthy is that the reading noticeably omits the significant racial and gender discrimination faced by Dorothy's entire team and also the rejection of her promotion as depicted in the film. First off, female workers in Dorothy's team were in fact physically separated from the white male and/or white female workers and Dorothy had to confront both racial and gender descrimination. Moreover, despite her competence and potential, she not only faced humiliation but also encountered harsh rejection when vying for a leadership position. Her path was further obstructed by the prevalent white and male-dominated culture

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[6] Note that it is not until the pivotal Brown vs. Board case in 1954 that the racial segregation of students in public schools were declared to be unconstitutional, overturning the practice of separating students by race. This decision aligned with the principles outlined in the US Constitution, marking a significant step toward ending racial segregation in public education.

in her workplace, challenging her upward social mobility.

So far, the written text presented in Figure 2 has been discussed from critical perspectives on each of the three characters. Despite a slight implication of racialism, however, it is noteworthy that the text itself remains mostly focused on the issues of human rights or morality, being far from any stage of critical approach. Put it differently, throughout the text, the author adeptly shared each character's success story at NASA. However, only fragments of each character's narrative are introduced with a strong emphasis on the fulfillment of their individual dreams, as fully reflected in the title of the lesson, *Run for the Dream*. The reviewer appears to tiptoe around the sociohistorically rooted issues of racism in US society. In the reading, the story is concluded with the text with no more than a recounting of the characters. The reviewer states, "Watching this movie, I could learn how to face challenges in life. I won't forget the tears and laughter of Katherine, Mary, and Dorothy" (p.71). As mentioned, the phrase 'face challenges' tends to be used to position them into a personal level, but not a structural level. This tendency may soothe and alleviate issues they had faced and obscure the systemic oppression and practices related to the issue of race. In the same vein, the expression of 'tears and laughter' did not reflect deeper exploration of realities of racism.

In short, Table 2 summarizes the challenges faced by each character and the reviewer's reflections, respectively. The reviewer's response to the difficulties experienced by these African American women is primarily expressed as 'tears,' as indicated in the three (1)s of Table 2. In contrast, the reviewer's overall perspective on their ultimate achievements is portrayed as 'laughter,' resembling a happy ending, as detailed in the (2)s of Table 2.

TABLE 2
Soft Approach to *The Hidden Figure of NASA*

African American female character	Challenge	Reviewer's reflection
Katherine Johnson	No colored bathroom in her working place	(1) Feels sorry for Katherine (2) Glad to see her courage to solve the problem
Mary Jackson	No admission to a white school	(1) Impressed by Mary's strong message to a judge (2) Impressed by the judge's decision on Mary's admission to a white school
Dorothy Vaughan	No equal opportunity for her promotion, nor recognition of her team members' potential	(1) Concerned that Dorothy may not be able to seize an opportunity at NASA (2) Pays a tribute to Dorothy for her achievement as a team leader

As summarized in Table 2, the text predominantly aligns with the global consciousness approach (Dill, 2013), moral global citizenship (Schugurensky & Wolhuter, 2020), or a softer approach (Andreotti, 2006; Tawil, 2013), as discussed in section 3.1. However, in its current state, the text does not significantly contribute to sociopolitical global citizenship (Schugurensky & Wolhuter, 2020) and lacks a focus on advocating for social justice or effecting political change related to racial discrimination in U.S. society during the 1960s. Building on the foundation for critical global citizenship education, it is suggested, as discussed thus far, that English education, moving beyond a soft approach, should be mandated to address the unequal power dynamics pervasive in both U.S. society and globally. This is particularly crucial in addressing issues of race, racism, or racialization found in English textbooks in Korea. Considering all of this, it is highly significant to reconsider the approaches to critical or justice-oriented global citizenship education in English language learning settings.

6. CONCLUSION

Taken as a whole, as investigated in the analysis of the two stories in the reading sections of Korean middle school English textbooks, the normalcy of white supremacy or the overarching and all-encompassing system of white dominance, centrality, and superiority is deep-seated and implicitly embedded in written texts in English language education. In light of what has been examined throughout the analysis, this racial framing is so internalized that it is hardly consciously considered and questioned by educators and students not only in the United States but also in other global societies (DiAngelo, 2016). This analysis sheds light on the significance of critical global citizenship that needs to be incoporated in English education. Educators should recognize that global citizenship education is not confined solely to guiding students in experiencing the value of social, cultural, and linguistic diversity, cultivating global perspectives by learning about others, gaining awareness of common humanity, and developing intercultural competence as well as community competence, particularly in this globalized world (An, 2017; Bok & Cho, 2019; Byram, Gribkova & Starkey, 2002). Moving beyond these dimensions, it is crucial for educators to identify inequalities and/or inequities in the issues of social justice, particularly including the issue of race as discussed in this study, and delve deeper into the ideological and hegemonic dimensions of events or social problems.

Creating a space for students to tackle these issues and questions may be challenging, especially in English language learning settings. However, the intention is not to make students feel lethargic or uncomfortable, but to encourage them to critically examine the politically constructed and contingent nature of the forces of globalization (Mikander, 2016).

In doing so, educators are responsible for focusing on critical questions, including:

1. Whose story is heard or silenced?
2. Who holds the power and who is the socially excluded?
3. What issues or assumptions are being (re)produced?
4. How are these issues resolved in a society or in a global world?

In the pursuit of answers to such questions, educators in English language learning settings aim to create educational spaces that encourage students to think critically and pose inquiries about global issues, including race, power, and systemic oppression. By engaging with these critical questions, students will not be confined to merely studying and acquiring the English language; instead, they will delve into the learning space of exploring the global society and the world. Through the lens of critical global citizenship education, students will not only gain awareness and understand perspectives about the world, but they will also challenge the internalized superiority of the dominant group in a society. This process involves resisting deeply embedded notions of social and racial hierarchy, as well as structural/systemic oppression, which consistently permeates societies worldwide.

While the qualitative approach employed in this analysis offers valuable insights, it is crucial to acknowledge certain limitations. This study exclusively focused on analyzing written texts pertaining to racial issues found in Korean middle school English textbooks. To attain a more comprehensive understanding, additional research is needed, specifically investigating teachers' perspectives on critical global citizenship education through a questionnaire survey administered to Korean middle school English teachers. This survey should underscore their viewpoints on racial injustices, systemic oppression, and their strategies for questioning and addressing these concerns within their classroom settings. In addition to scrutinizing teachers' perspectives and reflections, further research is required to explore the potential shift from the traditional 'reading the word' class—centered on reading skills and characterized by a soft approach—to the 'reading the world' class, which was examined in this research and is distinguished by its justice-oriented approach. This exploration can significantly contribute to our understanding of how English educators can proactively implement a critical approach to global citizenship education in school curricula, utilizing English textbooks as a resource. Moreover, this research is expected to serve as a valuable addition to educational scholarship by creating space for critical reflections on injustices and fostering an interrogation of global oppression.

Applicable level: Secondary

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