Activism in Language Teaching and Language Teacher Education

EDITED BY AMBER N. WARREN AND NATALIA A. WARD

CRITICAL APPROACHES AND INNOVATIONS IN LANGUAGE TEACHER EDUCATION

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Activism in Language Teaching and Language Teacher Education

Critical Approaches and Innovations in Language Teacher Education

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The series is dedicated to advancing critical language teacher education research that can transform the dominant practices of language teaching in educational contexts around the world. Language education has become more important than ever, to facilitate the crossing of physical and ideological borders of nation-states, and to meet the needs of increasingly ethnically and linguistically diverse student populations. This series helps inform the preparation of resilient and agentive language teachers with critical social justice orientations. It presents state-of-the-art research to support the formation of teachers who identify as democratic, social agents of formal schooling, and devoted to improving learning experiences of marginalized students. The titles in this series appeal to language teachers, teacher educators, and researchers and can be used as educational materials in graduate and undergraduate studies.

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Contents

List of Figures ix
List of Tables x
Series Editor Foreword xi

Introduction: Understanding Activism in Language Teaching and Language Teacher Education *Amber N. Warren and Natalia A. Ward* 1

1 Transforming Language Teachers into Agents of Social Change in Türkiye *Adnan Yilmaz, Deniz Ortaçtepe Hart, and Servet Çelik* 15
2 A Case Study of Pre-Service Teachers' Activism in a Teacher Certification Program in Indonesia *Mateus Yumarnamto* 33
3 Teacher Educator Narratives on a Course Design to Motivate EFL Pre-Service Teachers for Activism *Işıl Günseli Kaçar and Ayşe Kızıldağ* 51
4 Challenging Monolingual Language Ideologies in Teacher Education *Heather Linville* 69
5 Designing Activist Curricula for Language Arts Using Indic-Centric Multicultural Children's Literature *Howard L. Smith and Kalpana Mukunda Iyengar* 87
6 Embracing and Empowering Activism in Pre-Service Teacher Education in Switzerland *Laura Loder Buechel* 105
7 Teacher Activism in the Language Education of Adult Migrants to the UK *Michael Hepworth and Robert Peutrell* 123
8 Teacher Perspectives on the *Foundations of Practice Project*'s Model for Learning to Teach Refugee and Immigrant Students *Lynn Rochelle Daniel and Marissa Winmill* 139
9 Filipino Language Teacher Activism from In-the-Classroom Critical Pedagogy to Out-of-the-Classroom Creative Resistance *Juland Dayo Salayo and Jonathan Vergara Geronimo* 155
10 Rethinking Language Teacher Activism for Emergent Bilinguals from Intersectional and Assemblage Perspectives *Jihea Maddamsetti* 175

Conclusion: Future Directions for Research and Practice
Amber N. Warren and Natalia A. Ward 193

List of Contributors 197
Index 203

Figures

0.1	Ideologies in language teacher education	xiii
6.1	Laptop with activist stickers	106
6.2	Relationship of disposition score to the likelihood of discussing the laptop sticker or t-shirt logo	115
6.3	Snapshots from activities used in the classroom and student responses	116
9.1	ACT-NCR's activism and resistance	165
9.2	ACT-Philippines' protest for safe school opening	165
9.3	ACT-NCR's *protesta de mayo* for salary upgrading campaign	168
9.4	ACT NCR's zumba for salary upgrade	168

Tables

2.1 The Groups, Target Communities, and Community Services 39
2.2 Areas of Learning for Professional and Personal Growth 40
3.1 Overview of Course Content 54
3.2 Themes Derived from Content Analysis 56
4.1 Survey Response Rates and Advocacy Plan Numbers 73
4.2 Demographic Data of Respondents 74
4.3 Teachers' Knowledge of MLs and Linguistic Diversity Scales 75
4.4 Regression Estimates of Linguistic Diversity Scale 76
5.1 Evaluation Checklist for Reviewing MCCL Texts 94
6.1 Interview Questions (Carried out in February 2023) 110
6.2 Participants' Dispositions 112
6.3 Survey Results Regarding PSTs' Likelihood to Use Activist Activities 113
8.1 Highlights of Advocacy and Activism in the Refugee Educators Academy 151
9.1 Profiles for Study Participants 160
10.1 Definitions and Analytic Questions to Think About Advocacy-Related Language Teacher Emotions with Theory 178
10.2 Focal Data Set 180

Series Editor Foreword

Critical Approaches and Innovations in Language Teacher Education

When I was preparing the initial proposal for this book series with Bloomsbury Academic, I was asked to justify why there should be a whole separate book series on critical and innovative language teacher education (LTE). The scholarly conversation on LTE has taken place in venues that have a broader scope and occurs in fields of applied linguistics, TESOL (Teaching English to Speakers of Other Languages), modern/world language education, or general teacher education. While this interdisciplinarity gives the field of LTE both scope and depth, at times it feels scattered across these various venues of scholarship. Thus, the first aim of this series was to curate and compile volumes centered around the common topic of LTE. The second aim in the series is to highlight the need in our field to focus on critical approaches to innovating LTE due to the ways that language (and therefore, language teaching) is intertwined with cycles of privilege and marginalization and power dynamics among speakers. I feel that this need to bring together scholarship that is critical and simultaneously innovative in nature has been clear to us as members of the research communities who are interested in studying policies, pedagogies, and practices of teacher education. Therefore, the inception of this series was timely.

With the generous support of the contributing authors, editors, editorial board members, and external peer reviewers, what I seek to accomplish with this series is to bring together colleagues from around the world to share their efforts in pedagogy-oriented research in LTE and extend the existing scholarly work further toward the direction of continued criticality and innovation in the interest of social justice. At the same time, practitioners and researchers of LTE can use the publications in this series, partly or fully, as resources in advancing their work.

The two significant constructs undergirding this book series are *criticality* and *innovation*, and the relationship thereof. Ideally, *innovation*, or the process of engaging in continuous efforts to create new ways of supporting teachers and teacher educators at all phases of their careers in response to changing dynamics at their institutions and society in general, in LTE should contribute

to teachers', teacher educators', researchers', and administrators' increasingly critical approaches to language teaching and learning. What I mean by *criticality* here are the combined efforts to address oppressive language ideologies that inform institutions' and people's stances, decisions, and actions, thus shaping their professional practices as educators writ large. Those language ideologies are never about "language" per se; they are always intertwined with ideologies of culture, nationality, race, ethnicity, gender, sexuality, and ableism, amongst others (see Kubota 2020; Lin et al. 2004; Motha 2014; Park 2017).

Very much contextually bound and situated, language ideologies operate invisibly and impact the activities within the scope of LTE at three interlocking layers: language learning, language teaching, and language teacher education. To parse them out, at one layer, language ideologies influence how we understand the nature, acquisition, and use of language, which subsequently impacts our understanding of the identity positions hierarchically available for language users and learners (Pavlenko and Blackledge 2004). At another layer, we have ideologies that pertain to teaching languages and being language teachers, and the most salient of such ideologies being the monolingual fallacy, the "native" speaker fallacy, and the subtractive fallacy as discussed by Phillipson (2013). As examples, these three fallacies provide dichotomous identity positions for language teachers, reducing the nuance and complexity of teacher identity and essentializing what "good" teachers and teaching practices should be. At a third layer, we encounter ideologies about the formal preparation of language teachers, as well as what it means to become and grow as a language teacher within local educational contexts where economic and cultural globalization are variably accepted or opposed as national educational goals (Hawkins 2011). Those ideologies include the hierarchical positioning of certain academic content as superior to or more important than others based on or aligned with the standards or directives coming from governing bodies that manage the activities of teacher education (e.g., Higher Education Council in Türkiye, State legislative mandates on K-12 curriculum content in the USA). Such hierarchies are typically perpetuated through external high-stakes assessments which operate as gate-keeping mechanisms. Additionally, to reiterate their interconnected nature, ideologies of LTE also encompass the ideologies in circulation around language teaching which therefore also involve the ideologies around language learning and language use. Ideologically-laden hierarchies, variably based on the socio-political context, define and confine what a language teacher educator is allowed and supposed to be, do, and feel when preparing teachers to work with language learners.

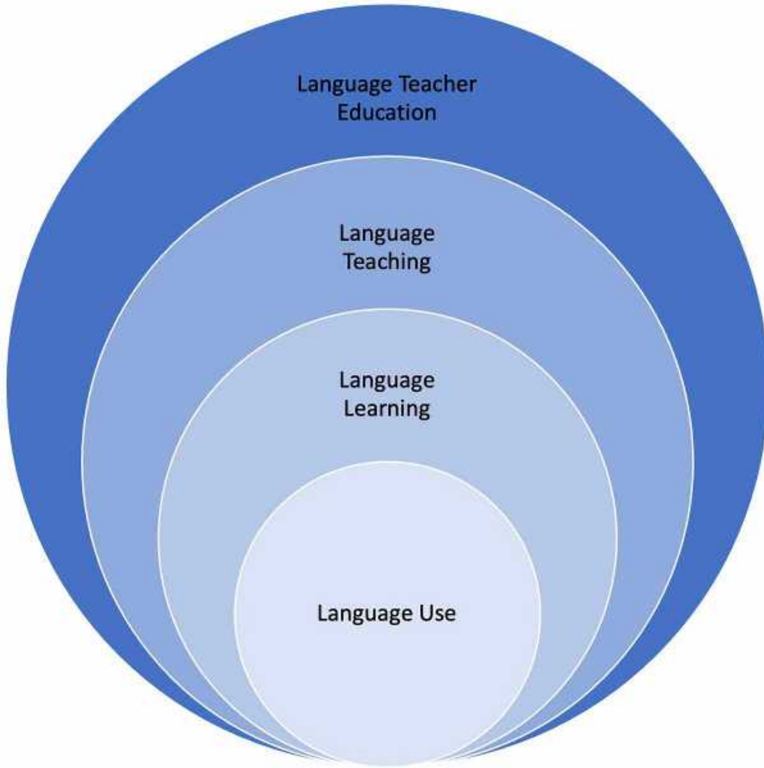

Figure 0.1 Ideologies in language teacher education.

In the last three decades, critical scholarship in our field (e.g., Canagarajah 2020; Norton and Toohey 2004; Pennycook 1999; Varghese et al. 2016) has called for persistent pushback against dominant language ideologies and the corresponding ways in which institutions and the people ultimately maintain the asymmetrical power relations in society. As the "mission" of LTE is to prepare language teachers (who experience varying degrees of privilege and marginalization) who are going to work with language learners (who also experience varying degrees of privilege and marginalization), LTE practices have strong potential to effect change in society. It is my hope that the scholarly work published in this series will contribute to that change in various educational contexts around the world. I suggest that we, as practitioners and researchers of LTE, keep in mind these two aspects of being critical: first, there are many ways of being critical and acting critically in our contexts and our practices, and identities that inform our criticality are situated at the intersection of personal,

professional, and political dimensions of language learning, teaching, and teacher education (Rudolph 2023). Second, being critical requires us to keep critiquing our own criticality by self-reflexively questioning, reconsidering, and innovating our practices to address oppressive forces, uneven power relations, and systemic inequities that impact our efforts as teacher educators (Yazan 2023). Such reflexivity, which we engage in and model for our students could also involve endeavors toward developing "political and ideological clarity" (Bartolomé 2004). This clarity includes identifying, problematizing, examining, and reflecting on our orientation vis-à-vis dominant ideologies to better understand the complex ways they operate, and we construct our sociopolitically-situated identities as language users, learners, teachers, and teacher educators.

This book you are holding in your hands or viewing on your computer screen is another wonderful contribution that centers one of the very foci of this book series, i.e., innovations to prepare critically oriented language teachers. Amber Warren and Natalia Ward curated ten distinct chapters from colleagues located in various socio-educational contexts to showcase language teachers who are engaged in activism in their professional life and teacher educators who incorporate teacher-learning activities to promote teacher candidates' imagined activism and leadership. The chapters collectively address ways in which language teachers could be "enacting and achieving activism in global ELT" and developing professional identities as activists and community leaders committed to social justice and learners' well-being and empowerment (p. 2). In their introduction, editors highlight how advocacy has been integrated into institutional neoliberal discourses while activism is still considered "risky" activity, which is probably why the research literature on language teacher education has not attended to preparing activist language teachers much. I am sure most of us have heard language teacher candidates, teachers, and teacher educators who explicitly position themselves as advocates e.g., for multilingualism, social justice, language rights more often than those who position themselves as activists of any kind. I do not think the goal is just to replace the identity position of advocate with activist with no associated action or agency involved. When one discursively positions oneself as an activist, one would need to engage in the pertinent thinking, speaking, and practicing to enact that identity, which is attended to across ten chapters.

Warren and Ward share with the community of ELT an outstanding volume with select research-based illustrative examples of language teachers' becoming, being, and acting as activists. I think it will make a resounding contribution to critical language teacher education to promote the conversation around activism that language teachers can engage in to problematize and subvert

ideologies that perpetuate the asymmetrical power relations and to engage in agency to stand against the practices legitimated by those ideologies. I believe it is about to become a must-read for all ELT practitioners, with its high-quality content coupled with compelling writing.

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Introduction: Understanding Activism in Language Teaching and Language Teacher Education

Amber N. Warren and Natalia A. Ward

The fields of English language teaching and language teacher education are firmly entrenched within internationalization, linguistic imperialism, and neoliberal ideologies that frequently reproduce unequal power structures. As "agents" of language expansion, English language teachers (ELTs)—teachers of students learning English in addition to other languages they may already know—are at the frontlines of navigating the complex terrain of power, politics, and social developments (Pennycook 2016: 29). They also frequently must navigate the impacts of top-down decisions made by politicians, administrators, and "edupreneurs" far removed from individual classrooms (Hall 2016; Mei 2014; Vaznis 2014; Will 2019). For English language teachers, these concerns are central to navigating the work they do.

Yet, while all teachers encounter these concerns, only some critically engage with the structural implications through a commitment to addressing glaring inequalities and injustices facing linguistically minoritized communities. A range of personal, social, and contextual factors figure into the doing, being, and becoming of activist language teachers (e.g., Benesch 2020; Monte Mór and Morgan 2014; Palmer et al. 2014). Indeed, it is somewhat difficult to provide an all-encompassing definition for activism, or activist teaching, as it is inherently dynamic, participatory, and heterogeneous—bounded within contextual, interactional, and interpersonal dimensions.

Still, as extant scholarship and the chapters in this volume illustrate, activism has long been integrated in, and integral to, the work of language educators. For instance, language activists have a history of resisting restrictive language policies that focus on linguistic proficiency and rigid conformity to prescriptivist

notions of "standardized" language codes and grammars. In the United States, for example, activists in Florida worked to bring attention to how bilingual children were not properly served in English-only school settings (National Education Association 1966). The spectre of language education policies emphasizing English-medium instruction in Nepal similarly prompted language educators' involvement in "critical consciousness-raising" to bring awareness of how such policies "threaten children's home languages and indigenous identities" (Davis and Phyak 2015: 151).

Finally, we would be remiss if we did not acknowledge the potential risks associated with language teachers taking on certain aspects of this work, or engaging in this work in certain contexts, socio-historic moments, or as members of particular racialized or linguicized groups. Therefore, we believe it is equally important to acknowledge its relatively unsanctioned status in the professional toolkit of educators. For example, activism is generally absent from professional teaching standards. Nevertheless, it is one of many activities in which educators engage as part of their efforts to promote social justice and equity in schools (e.g., Montaño et al. 2002; Valdez et al. 2018; Zavala and Henning 2021). Despite its inherent riskiness and the potential to increase conflict, teachers who engage in activism may overall be more satisfied with their jobs, and even may be more likely to remain in the profession (van Loon et al. 2018). Thus, understanding, supporting, and encouraging activism may have far-reaching consequences for language education as a field, and we hope this book provides some of the increased scholarly attention this work warrants.

Developed out of a long-standing interest in the individual, interactional, and political factors that motivate teachers to take action for social change, this volume presents a collection of chapters that examine how language teacher educators and language teachers commit to, pursue, and engage with activism in classrooms around the world. By bringing together the stories and experiences of activism shared by researchers and practitioners around the globe, the chapters in this volume explore a range of essential questions related to enacting and achieving activism in global ELT.

Language Teacher Activism as Constituted and Understood

What Is Activism?

Given that activism and advocacy are deeply intertwined, and given the recent, much-deserved attention that language teacher advocacy has received (e.g.,

Linville 2016, 2020; Linville and Whiting 2019; Poteau and Winkle 2021), both advocacy and activism-focused research have the potential to inform understandings of language teacher activism. As enacted, both advocacy and activism are undergirded by a professional commitment to increasing social justice and equitable outcomes in educational settings. Still, some distinctions between the two ideas have been made, and these characterizations may be broadly useful in thinking about the interrelationship of advocacy and activism. Most commonly, the distinction tends to rely on whether the actions are directed toward individual people or groups, or toward broader social change (Oyler et al. 2017). Yet, when language teachers' advocacy is directed toward improving educational conditions for a group of learners, these changes are always also imbricated within the goal of improving equity and social conditions overall. In this way, other scholars have argued that, in a sense, all "pedagogical work is inherently activist"—at least, any work that is not directed toward the mere transmission of knowledge and skills (Hytten 2014: 386).

Another useful refinement is the observation that advocacy often constitutes actions that are "professionally sanctioned" (Melton 2018: 85). Reflective of this viewpoint, advocacy, or at least some forms of it, are included in professional teaching standards as an integral part of professionalism and leadership (e.g., CAEP 2021; TESOL 2019). Thus, while advocacy for language learners may at times incorporate political aspects of teachers' work, distinct features of *activism* include its contested nature in the public sphere and the professional and sometimes personal risks it carries (Ryan 2016; Swalwell 2015). As such, while advocacy is generally professionally accepted and at times even institutionalized through standards and curricula, teacher activism remains a contested, controversial, and often risky activity.

Furthermore, research suggests that activism is deeply political in nature, and shares the goal of interrogating power, challenging existing inequitable social structures, and altering classrooms and schools to promote social justice and student empowerment (Carl et al. 2022; Montaño et al. 2002; Quan et al. 2019; Quinn and Carl 2015; Riley and Solic 2017; White 2020). Additionally, this work is often oriented to social change through an embrace of "social justice and its commitment to equal educational opportunities" (Carl et al. 2022: 315). Thus, activism may involve any socially- or politically-oriented actions designed to bring about change (see Avineri et al. 2019). Maintaining this deliberately broad, yet consciously justice-oriented focus allows us to explore the ways that activism is globally and locally taken up and oriented to as ELTs and teacher educators define activism for themselves, pursue activist agendas that are meaningful in

their local contexts, and collaboratively and dynamically engage with a range of collaborators and stakeholders.

Conceptualizing Activism in Language Teacher Education and Language Teaching

A number of conceptual frameworks and theories contribute to our understanding of activism in language teacher education and language teaching. These frameworks share a common foundation in that they recognize the inadequacy of current educational practices and emphasize the need for critical reflection. A central goal of much of this work is to promote a more just and relevant education for all students, including multilingual learners. Many of these frameworks aim to help teachers reframe schooling contexts in asset-oriented ways, viewing students' experiences as strengths, while also seeking to address systemic problems in K-12 education. While it is not the business of this introduction to provide an in-depth overview of each of these theoretical lenses, it is essential to discuss their relevance to the ongoing work of language teachers and teacher educators involved in activism.

Research and practice centering activism in language teaching and language teacher education has long had a preoccupation with both individual and collective struggles to disrupt the status quo and enact transformative educational practices designed to "disrupt and change unjust, unequal, and undemocratic political institutions" (Montaño et al. 2002: 266) and achieve social justice and equity for those who are oppressed and marginalized (Freire 1970/2007; Picower 2012). Avineri et al. (2019: 1) trace this "concern with relationships between linguistic diversity and social justice" back to sociolinguistic and linguistic anthropological work of the 1960s. As a body of work, this scholarship draws heavily on critical pedagogy, social justice, and postcolonial orientations. In particular, critical and asset-oriented perspectives such as critical pedagogy (Freire 1970/2007), critical race theory (Crenshaw 1988), culturally responsive and culturally sustaining pedagogy (Ladson-Billings 1995; Paris and Alim 2017), funds of knowledge (Moll et al. 1992), and post- and decolonial theories (e.g., Kubota 2016; Pennycook 2022) have provided much of the grounding for ongoing work in this area. These theories offer a lens to examine existing inequities and develop alternatives aimed at disrupting status quo systems and practices in ELT settings. More recently, research into preparing teachers for activism in their classrooms in the United States has been influenced by liberatory, abolitionist, and fugitive pedagogies, which aim to identify and dismantle oppressive systems and create spaces of refuge and

resistance in education (e.g., Caldas 2021). While varied in their specifics, these frameworks share "a critical, emancipatory vision of schooling that redirects the focus of critique away from children (and their cultures, communities, languages, histories, etc.) and aims it squarely at the oppressive systems" (Alim et al. 2020: 263). Still, some scholars note that, with the exception of decolonial theories, many frameworks have a specifically white Eurocentric anglophone perspective (e.g., Pennycook 2022). Thus, it is essential to regard the potential of non-Eurocentric conceptualizations of activism, which emphasize collective action toward peace alongside critique (e.g., Birch 2022), as an avenue toward transformation and justice. Like the concept of activism itself, the conceptual theories that undergird this research are varied and valuable for bringing to light different aspects of how activism is oriented to, enacted, and lived by the language teachers and language teacher educators.

Activism and Activist Approaches in Language Teacher Education

Language teacher education programming often provides an entry point for introducing novice teachers to activism as a legitimate part of the professional lives of language teachers. To understand language teacher education's role in promoting and preparing activist educators, researchers have begun to explore how teachers' beliefs, convictions, dispositions, and emotions impact their decision to engage in and sustain activist work (Benesch 2020; Joseph and Evans 2018; Maddamsetti 2021; Monte Mór and Morgan 2014; Schissel and Stephens 2020). In-depth self-reflection, consideration of their activist roles and responsibilities, and critical awareness of socio-political issues have all been identified as valuable to supporting teachers' preparation for activism (Heiman and Nuñez-Janes 2021; Monte Mór and Morgan 2014; Palmer et al. 2014; Schissel and Stephens 2020; Wallen and Tormey 2019). Yet, novice teachers often experience anxiety and lack of confidence to advocate for the needs of their multilingual students (Athanases and de Oliveira 2007; Palmer et al. 2014). Given the consequential social and educational implication of successful collective activism for multilingual students and communities, it is important to consider how to promote teachers' readiness for this work within language teacher education.

Activism in Language Teaching

Education activists have been challenging the role of English in schools and classrooms for decades. For example, in the United States, bilingual activists have fought for recognition of biliterate practices and respect for the role of

multiple languages in curriculum and schools (Blum Martinez and López 2020; Flores and Chaparro 2018; Warren and Ward 2022). In the news media, we readily find descriptions of protests related to district-wide assessment policies that negatively affect English Learners with interrupted formal schooling or immigration laws that lead to detention and separation of immigrant families (e.g., Borunda 2018; Mei 2014). Yet, even these highly publicized examples have received relatively scant attention in the scholarly literature, with the "roles and voices of teachers […] largely untold" (Hurie and Joseph 2021: 504). In part, this may be because studying these forms of teacher activism can be challenging. Teacher activists and their supporters may be hesitant or refuse to be identified with this work for fear of being perceived as too radical or extreme (Campigotto and Barrett 2017). At the same time, while "loud" forms of teacher activism, such as strikes, sick out campaigns, or walkouts are highly visible and worthy of increased attention, such actions represent only one form of activism (White 2020: 298).

Complementary to more public forms of protest, individuals or small groups of teachers also engage in quiet, less prominent, acts of activism manifested through personal and professional choices. One common, but often subtle form of activism involves decision-making around languages displayed or used in sites of instruction. For example, teachers may choose to encourage and publicly use multiple languages in historically monolingual educational spaces, like schools (Combs and Penfield 2012; Palmer et al. 2014). They may also join teacher organizations or participate in "alternative publics" that seek to change education through less highly visible forms of contestation (White 2020: 298). Calls to "broaden notions of what counts as language education policy and consequently what counts as language activism" (Flores and Chaparro 2018: 366), furthermore, highlight a specific need to attend to the many forms and frames that language teacher activism may take, in order to understand the range of issues affecting language students and the positions their teachers take up to address the marginalization of language minoritized communities.

Additionally, activism has often been understood as dissent from, or resistance *to* specific restrictive policies. Language policies that seek to delimit the language of instruction, for instance, are a common starting place for teachers and students developing critical awareness of the harm that such restrictive policies inflict on students' identities, connections to home and culture, and accurate historical representation of multilingual communities (García and Menken 2010; Heiman and Nuñez-Janes 2021; Pease-Alvarez and Thompson 2014). Within studies of

language teacher activism, acts of resistance to restrictive language policies have perhaps been explored most often. These include studies of protests, grassroots organization, and local acts of teachers pushing back on inequitable practices or silently ignoring top-down mandates (e.g., Combs and Penfield 2012; Freire et al. 2022; Hurie and Joseph 2021; Pease-Alvarez and Thompson 2014).

While the understanding of activism as "*resistance to*" has allowed scholarship to trace one impetus for teachers' activism, this perspective risks framing activism as primarily reactive. Such an orientation may inadvertently underemphasize the future-oriented, imaginative, and justice-oriented aspects of activism that seeks to *pro*actively improve conditions for multilingual learners. Framing activism as a struggle *for* instead of struggle *against* may be transformative, as it avoids "a reactionary response to any isolated politically polarized moment in time," and emphasizes this work as collective action toward shared common goals (Valdez et al. 2018: 246). Similarly, efforts of critical peace activists and abolitionist educators, who see activism as part of a commitment to humanizing and anti-oppressive praxis (e.g., Riley and Solic 2017; Verma 2017), may offer valuable insights and fruitful direction for expanding understanding of the many dimensions of activism and its enactment in language teaching and language teacher education globally. Finally, exploring how teachers discursively construct and account for their decisions related to activism may help to further our understanding of how and why teachers take up the position of activist, account for their choices related to activism, and allocate responsibility or rationale for their choices.

Organization and Content of the Book

The chapters in this book illuminate some of the ways that activism continues to become an increasingly important part of language teacher education and language teaching across a range of localized contexts around the globe. Thematically, the chapters explore how language teacher education can encourage and promote activism as part of broader social justice and equity goals, how programs and specific curricula can be a form of pedagogical activism, and the individual and collective journeys of language teachers' engagement with activism in different contexts. Collectively, this work contributes to a developing understanding of when, why, and how language teachers and language teacher educators come to view activism as part of their work.

Overview of the Chapters Collected in this Work

The book begins with an exploration of innovative and comprehensive programmatic efforts of teacher preparation programs. Research suggests that explicit focus on activism and social justice is needed in teacher education programs if they want to promote teachers' capacity for such work (Hastings and Jacob 2016). The opening chapters of this volume explore how specific projects embedded in teacher education programming describe efforts to cultivate new teachers' capacity to develop their identities as activists and their leadership capacity as activists for students' overall well-being. They also focus on how specific instructional opportunities and coursework can encourage all teachers who work with multilingual learners to design classroom environments that promote asset-oriented views of linguistic diversity.

In Chapter 1, Adnan Yilmaz, Deniz Ortaçtepe Hart and Servet Çelik examine the transformative effects of a course assignment centered on social justice issues. They demonstrate how social responsibility projects carried out in local schools and communities impacted pre-service English language teachers' consciousness and facilitated the development of their identities as activist teachers. Chapter 2 presents Mateus Yumarnamto's exploration of leadership projects aimed at cultivating the social responsibility of English language teacher candidates. By participating in these projects, candidates expanded their understanding of language teaching beyond subject matter instruction and gained a broader awareness of their role in promoting the well-being of multilingual learners. With Chapter 3, Işıl Günseli Kaçar and Ayşe Kızıldağ provide further exploration of developing PSTs' emergent activist teacher identities through engagement in reflective practices around praxis-oriented projects that tackle a variety of social issues.

While Chapters 1–3 focus on the role of global English-language teacher education to develop language teachers' capacity for activism, Chapters 4, 5, and 6 provide a look at how teacher educators pedagogically innovate to cultivate activist orientations in their pre-service teacher (PST) education coursework. Chapter 4 delves into Heather Linville's exploration of a course designed to challenge monolingual, assimilationist ideologies and cultivate asset-oriented perspectives on linguistic diversity among pre-service teachers. This study aims to inspire future educators to establish inclusive educational environments that foster equity and social justice for their multilingual learners. In Chapter 5, Howard L. Smith and Kalpana Mukunda Iyengar propose the integration of

bibliographic collections as an activist curriculum within teacher education contexts. They emphasize the importance of choosing materials that decenter whiteness and embrace diversity, positioning such choices as acts of activism on the part of classroom teachers. With Chapter 6, Laura Loder Buechel shares insights from an activist teacher into her teacher education courses to cultivate PSTs' activist orientations, and PSTs' reflections on their learning from this experience.

In the latter part of the volume, the experiences of language teachers and language teacher educators who place activism at the center of their work are explored and amplified. Authors from the Philippines, the United Kingdom, and the United States share personal experiences related to being and becoming activist language teachers. These chapters provide emic perspectives on the deep contextual understanding and reflection necessary to engage in activist work. Chapter 7, authored by Michael Hepworth and Robert Peutrell, explores connections between their work within adult migrant language education and their professional commitments to activism. In Chapter 8, Lynn Rochelle Daniel and Marissa Winmill describe a sustainable learning framework, the Foundations of Practice Project, which served as a professional development program for practicing teachers of refugee students in the United States. This chapter offers an illustrative example of how professional development can be designed to promote language teacher activism and highlights the impact that participation in the program has had on the co-authors' own activism. In Chapter 9, Juland Dayo Salayo and Jonathan Vergara Geronimo explore the role of teachers' unions and their capacity to support language teachers' legitimation of their work in the Philippines. Drawing on interviews with twenty language teachers, this chapter serves as a thoughtful examination of the role of unions as a lever in the struggle for equity and human rights within the language teaching profession and poses important questions about how language teachers' voices are silenced. Finally, with Chapter 10, Jihea Maddamsetti describes how practicing teachers (re)imagine their identities as advocates. Through this, she argues for intersectionality as a key construct for understanding language teacher identity and its entanglement with sociopolitical, material, and discursive context of language teaching. This chapter provides an exciting investigation into what the use of multiple and different theoretical frameworks can offer the study of language teacher activism, prompting us to consider not only the place of activism in language teaching, but also the places that different lenses may take us in our understanding *of* activism in language teaching and language teacher education.

Together, we hope that these chapters provide a compelling case for understanding activism as an inseparable part of language teaching and offer a glimpse into the possibilities for activism in language teaching as conceptualized, enacted, and researched.

Significance of this Volume

This volume provides a platform for sharing research on language teacher activism and the place of activism in language teacher education. Chapters in this book engage with varied iterations of activism with/by English language teachers, as well as provide insights into the role that language teacher education plays in preparing and supporting them. Given the wide range of actions that activism can entail, this text offers a starting place for thinking about *doing*, *being*, and *becoming* activists within the contexts of language teaching and language teacher education. The chapters offer rich examples of various ways that language teachers and language teacher educators engage in and support the work of activism. We hope this book will offer "food for thought" for considering both how our work meets the needs of the political educational contexts of today and tomorrow and how we, as language teachers, teacher educators, and scholars, can develop an activist agenda in a purposeful way.

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1

Transforming Language Teachers into Agents of Social Change in Türkiye

Adnan Yilmaz, Deniz Ortaçtepe Hart, and Servet Çelik

Introduction

Social justice language teacher education (SJLTE) empowers language teachers to connect course content with their lived experiences and the needs and concerns of their local communities (Avineri et al. 2019; Ortaçtepe Hart and Martel 2020). SJLTE not only develops language teachers' critical consciousness but also engages them in social transformative action (Hastings and Jacob 2016; Hawkins 2011; Nieto 2010). While previous literature has been on the learning and unlearning processes of language teachers and developing them as advocates and allies (Linville and Whiting 2019), exactly how SJLTE leads to social change and the capacity of language teachers as teachers/activists remain unexplored.

This study draws on a large-scale project funded by the US Embassy Ankara in Türkiye. Conducted with four pre-service English language teachers at different Turkish universities, this study examined the extent to which social responsibility projects (SRPs), which language teachers carry out in their schools and local communities, help develop their critical consciousness and empower them to take action to address social injustices in their local contexts. In the following sections, we will first discuss the principles of SJLTE and then move on to a discussion on cultivating language teachers' activism through SRPs. Following data collection and analysis, results will be presented based on which suggestions and implications are offered to implement similar extra-curricular endeavors to raise English language teachers' awareness of social justice issues and participation in activities that bring about social transformation.

Cultivating Language Teachers' Activism through Social Justice Language Teacher Education (SJLTE)

According to McDonald (2008), social justice teacher education programs, by placing social justice at the center of the school curriculum, underline the social, political, and economic structures that lead to inequalities across schools, and therefore, shift the focus from raising teachers' awareness of diversity and equality to commitments of activism and social change. According to Ortaçtepe Hart (2023), a social-justice-oriented critical pedagogy conceptualizes social justice as a continuum of recognition (i.e., identity politics) and redistribution (i.e., political economy and social class). It underlines the intersectionality of various forms of oppression (Crenshaw 1991); and aims to cultivate critical consciousness, agency, and advocacy for social action (e.g., Freire 1971; Giroux 2020; Kincheloe 2008a, 2008b). Centering social change and activism within teaching and learning processes is essential in enabling teachers to develop the skills and strategies to "attend to societal structures that perpetuate injustice" and "take both individual and collective action toward mitigating oppression" (McDonald and Zeichner 2008: 597).

Activism, however, is a concept that has been defined and described in different ways to serve different purposes. To put it broadly, activism "is simply action taken on behalf of a cause" (Nickels and Trier-Bieniek 2017: 222). Educational activism, broadly speaking, can be discussed as any work or action taken towards changing the existing hierarchical, and unjust economic, educational, cultural, and social structures. Within social justice teacher education, activism has been discussed in relation to teachers' commitment to teaching for social justice (Robertson 2008). Teaching for social justice involves a range of pedagogical skills, from self-reflecting on perspectives and biases to providing asset-based approaches (e.g., culturally sustaining pedagogies) that leverage learners' funds of knowledge (González et al. 2005) to dismantle various forms of oppression based on race, gender, sexuality, and social class. (Ortaçtepe Hart 2023; Robertson 2008). Some, on the other hand, argue that teaching for social justice should extend beyond classroom walls and that teachers should become agents and activists for social change (Oakes et al. 2018; Picower 2012).

Connecting with "local struggles of power and voice, and learn[ing] to form ally relationships with others" (Sleeter 1996: 247) through service learning or community-based learning can be considered as some of the ways teachers can engage in activism by building school–community partnerships (Braden et al.

2020; Catone 2017). According to Ortaçtepe Hart (2023), "social responsibility or social action projects that build bridges between language learners' educational contexts, lived experiences, and communities would not only help learners develop their critical consciousness but also engage them in social transformative action" (55). She, however, cautions against social media activism, hashtag activism or clicktivism where, as Phipps (2020) argues, "the personal gratification of signing a petition or posting on a hashtag *can be* the primary or only outcome" (88, original emphasis). Activism should be accompanied by social action to disrupt the status quo.

Compared to the work that has been carried out in the USA and the UK, in Türkiye there have been only a handful of researchers who aimed to train language teachers to teach for social justice. Akayoğlu et al. (2022), for instance, through a virtual intercultural exchange program, aimed to develop pre- and in-service teachers' intercultural communicative competence in ways that would prepare them to work with culturally and linguistically diverse student populations. Focusing on Socratic pedagogy that is rooted in questioning false dichotomies and deeply-held assumptions, Balbay's (2019) study aimed to develop pre-service teachers' critical awareness of political, economic, and cultural dimensions of language education. Lastly, the authors of this chapter carried out a four-year-long project across seven universities in Türkiye. The *Social Justice in ELT* project, which laid the groundwork for the present study, aimed to raise the capacity of pre-service English language teachers to integrate social justice issues in their classes, and as a result, raise social justice and equity in less privileged areas in Türkiye (Ortaçtepe Hart et al. n.d.).

Methodology

Context and Participants

The Social Justice in ELT project, which aimed to promote pre-service teachers' knowledge and capacity to integrate social justice issues in language education, consisted of three main stages: an introductory seminar and participant recruitment, online training, and social responsibility projects (SRPs). First, we organized an in-person introductory seminar on social justice language education in seven universities.[1] The seminar targeted all fourth-year pre-service English language teachers who had Teaching Practice as a part of their teacher education

program. Second, the four pre-service teachers who are the participants of the present study, along with the other twelve pre-service teachers involved in the project, participated in four webinars on varying social justice issues, including environmental education and sustainability, gender equality, LGBTQ+ inclusive pedagogies, and peacebuilding and immigration. The webinars were based on Freire's (1971) critical pedagogy, which also shaped the nature of interaction between the pre-service teachers and us during the webinars. The webinars also drew from feminist pedagogy (Enns and Forrest 2005), queer pedagogy (Mayo and Rodriguez 2019), critical race theory (Ladson-Billings 1999), and frameworks of environmental justice (Gilio-Whitaker 2019).

Lastly, each pre-service language teacher carried out SRPs in their teaching practice school or local community. With SRPs, the authors aimed to help teachers address a real-life problem that extends beyond the walls of their classroom context by combining the knowledge they have learned through the webinars with the dispositions they have developed as teachers/activists (Turker et al. 2016). In doing so, our goal was to develop their critical consciousness and help them (re)construct their identities as teachers/activists. The following guidelines were provided for the teachers' SRPs:

- Identify and define a social justice issue in your local context (classroom, school, community),
- Match the needs identified to address the problem with the available resources,
- Develop an approach to address this problem by establishing a partnership (e.g., teacher–student collaboration, school–community partnership),
- Publicize the outputs/outcomes of the project to enhance its impact.

The teachers' projects focused on the following issues that prevailed in various local and global contexts: ableism, genderism, racism, and social justice in the broader sense. The first project, *We-slexia*, aimed to promote pre-service language teachers' awareness of dyslexia and dyslexic students in the language classroom. To this end, seminars were held in the English language teaching (ELT) departments of different universities in collaboration with an expert on dyslexia, and an open virtual resource center was created for teachers and students to access various materials. The second project entitled *Words on the Street* drew attention to social justice issues by projecting the shadows of different social justice-related words stitched to a veil that was displayed on campus. The third project, *A Movie without Roles,* raised awareness of gender inequalities by a short movie created by the teacher, who along with her friends, acted out the

characters who reversed gender roles and rebelled against the inequalities they were exposed to in the movie. The final project, *Drama and Children's Literature*, integrated drama and picture storybooks from children's literature to promote young learners' awareness of social justice issues such as gender inequality and racism.

Data Collection and Analysis

This study employed a multiple case-study design (Creswell and Poth 2018) with multiple data collection instruments of pre- and post-project critical reflections, post-project interviews, webinar recordings, and reflective blog posts. We administered an online pre-project critical reflection survey to investigate the teachers' understanding of the concept of social justice and their prior exposure to social justice issues. After the completion of the project, we collected data through a post-project critical reflection survey and semi-structured interviews to evaluate the contributions of the large-scale project and the SRPs on their critical consciousness and dispositions towards social justice and activism. Additionally, we analyzed the recorded webinar discussions and the participants' reflective blogs on the project website to collect further data.

Data were analyzed via thematic coding (Creswell and Poth 2018; Glesne 2015) to identify recurring patterns and themes within and across the data (Riessman 2008; Seidman 2019). We applied a hybrid coding approach (Xu and Zammit 2020) of inductive (i.e., codes were derived from the data itself) and deductive coding (i.e., codes derived from the conceptual scholarship on social justice language teacher education). The coding process also included a within-case and cross-case analysis. For within-case analysis, we individually read the hard copies of all data coming from one teacher to understand a particular case. For cross-case analysis, we applied axial coding to compare and combined the codes and categories in a way which holistically captured the participants' development as teachers/activists. Only after a thorough within-case analysis did we start conducting a cross-case analysis to compare the emergent themes from each participant and to make cross-comparisons.

To ensure the credibility of the data analysis, we employed several measures which included triangulation, peer debriefing, and member checking (Lincoln and Guba 1985). We used triangulation to validate the findings from multiple sources by comparing the data from pre- and post-project critical reflections, post-project interviews, webinar recordings, and reflective blog posts. We also used peer debriefing and member checking to enhance the study's credibility.

For peer debriefing, we first analyzed the data individually and then shared our findings with each other to seek feedback and insights. It helped us identify any biases or assumptions in the analysis and ensured that the findings were supported by the data. In relation to member checking, we went back to the pre-service teachers and verified the findings with them. This helped to ensure that the interpretations and conclusions drawn from the data were consistent with the pre-service teachers' experiences and perspectives.

Findings

Before the Project: Understanding Positions and Perspectives

The teachers' responses provided valuable insights into their prior knowledge, awareness, and understanding of the concept of *social justice* before joining the project. While some had very little to no past familiarity with social justice, others had only a superficial idea needing a theoretical foundation. For instance, despite their familiarity with numerous social issues prevalent in society (e.g., gender discrimination, environmental pollution, LGBTQ+ issues, and racism), the first respondent (R1) had no conceptual understanding of the term until introduced to it by the Social Justice in ELT project. The third and fourth respondents (R3 and R4) attributed their lack of knowledge to the exclusion of social justice issues in their pre-service teacher education or textbooks. Concurring with the findings of the studies that highlight the significance of social responsibility initiatives or projects in promoting teachers' identity as agents of social change (Adams et al. 2016; Kumashiro 2015; Ortaçtepe Hart 2023), the teachers considered the project to be a good opportunity to advance their knowledge, awareness, and critical understanding, as well as their confidence in promoting social justice in and outside of educational settings.

The responses illustrated a wide range of social injustices the teachers perceived in their local surroundings and the world, including environmental issues, gender inequality, wars, poverty and hunger, refugee issues, educational inequalities, homophobia, discrimination against individuals with disabilities, and animal cruelty. The teachers reported varying perspectives and insights on their potential causes of these injustices. R1, for instance, drew attention to different factors by stating,

> Promoting a sentiment of nationalism within a society can lead to a dangerous shift towards ideologies like national socialism, and this can ultimately cause

> individuals to lose their path or become misguided. … We dig mountains to find gold, we reject the LGBTQ+ community to establish our own heterosexual identity, we don't love animals because we're afraid of getting sick. … The emergence of the patriarchal order in societies leads to gender discrimination. For example, if you look at politicians around the world, they are all men. How will men speak for women? … One of the biggest reasons for social injustice being widespread around the world is the lack of critical consciousness among people. I think that all education systems in the world are designed to make people not have a critical consciousness, even in a neoliberal infrastructure.

R2 identified nationalism, homophobia, gender discrimination, and the neoliberal education system as some major reasons for social injustices globally. R2, on the other hand, highlighted the media's dominance over societies and unfair power dynamics that benefit a small portion of the population at the expense of others. R3 referenced governmental and administrative attitudes leading to social injustices, stressing the role of systemic and institutional oppression in protracting injustices. These insights demonstrated multifaceted and interconnected underlying causes and aspects, such as addressing systemic barriers, promoting critical thinking and empathy, challenging repressive structures and attitudes, and fostering open-mindedness and equality, all of which need to be resolved for achieving social justice for all (Adams et al. 2016; Ortaçtepe Hart 2023).

Teachers' awareness of these injustices in local and global contexts reflects their concern for a just and inclusive society; however, "the desensitization caused by constant exposure to such injustices nurtures the feeling of hopelessness in many individuals in imagining a better future," as R2 argued. Therefore, social justice education in language teaching can play a crucial role in empowering teachers and learners to address these issues starting from their contexts and contribute to a society that strives for diversity, fairness, and equal opportunity by raising awareness and critical thinking skills, promoting empathy, and presenting strategies to combat injustices at large.

During the Project: Developing as an Activist/Teacher through SRPs

All the teachers emphasized that they faced various challenges and difficulties before, during, and after their SRPs, and also shared their experiences regarding how they resolved them. These issues included doubts about project scope, difficulty finding volunteers, lack of support from teachers and school

administration, fear of the negative impact of involvement in social justice on future careers, lack of motivation, procrastination, and lack of expertise in ELT. Underlining the importance of a well-grounded conceptual understanding of social justice (Nieto 2010; McDonald and Zeichner 2008), R3 and R4 confessed that they did not think they had the necessary conceptual background to carry out their projects. Similarly, R2 perceived "a lack of connection between ELT and social justice," and thus, a concern regarding whether she could indeed combine the two in language education. Yet, all the teachers asserted that the webinars proved highly valuable and effective in facilitating a comprehensive understanding of the topic and resolving their early prejudices and concerns.

When asked to reflect on the contributions of their SRPs toward the larger goal of achieving social justice, the teachers highlighted the unique aspects and implications of their projects, showcasing their dedication to advancing social justice through their project work. For instance, R1 stressed the relevance of his choice of drama as a pedagogical tool in teaching social justice (Alexander 2021; Caldas 2018; Freebody and Finneran 2015), the significance of his project in enhancing students' critical consciousness and self-esteem, and its value in showing teachers how English language learning could be authentically merged with social justice education:

> I have observed and heard from my students that they have changed their ideas about social justice issues we covered in the project in their own lives. … This project actually showed that children's awareness of social justice can be combined with English language teaching and that students can master their language skills and strengthen their self-confidence. … I believe that my project has been inspirational for English language teachers, using drama with young learners for such a purpose bringing a theatrical and innovative breath to the problem-based education model.

R2 underlined the impact and accessibility of her project, emphasizing that it could be accessed by anyone, anywhere, at any time, and had the potential to have a long-lasting effect. Similarly, R3 mentioned the global significance and pertinence of her project and its adaptability to new audiences and contexts. Finally, R4 believed his project had a significant impact on teachers, providing concrete guidelines and examples regarding how to approach the topic and integrate it into their classes, and held the promise of fostering awareness and outreach and contributing to larger projects. He stated:

> The primary objective of my project was to generate awareness, and I exceeded my expectations by reaching a broader audience. After raising awareness

> among educators, I showcased practical examples to enhance the tangibility of the subject, highlighting appropriate conduct and areas of focus within their lessons. I am confident that the project I have presented has the potential to be integrated into more extensive initiatives.

These responses showed teachers' confidence in their projects for cultivating a critical consciousness, building self-esteem and empowerment among students and teachers to act as agents of change and activism, while at the same time meaningfully contributing to the language learning and teaching processes (Adams et al. 2016; Brookfield 2003; Ortaçtepe Hart 2023).

Teachers shared diverse areas for potential changes or modifications in their SRPs. For instance, R1 identified the need for "better time management and longer rehearsal periods" to ensure thorough practice and provision of adequate feedback. He also emphasized the importance of imagination and creativity in engaging young learners (Caldas 2018; Duffy 2006), expressing a desire to "create a story with students on social justice issues and to expand the project scope by including various social justice topics, such as LGBTQ+ themes in children's literature." R2 mentioned "reshooting the movie with active student involvement in the filming process" as an alternative approach. R3 wished to "integrate the project into an English language teacher education class" for peer feedback and improved impact evaluation. Lastly, R4 desired better dissemination and outreach by targeting specialized groups and educators deeply invested in the topic. These insights collectively reflected the teachers' aspirations to enhance different aspects of their projects for greater impact and success in the future.

Finally, the teachers provided valuable insights and suggestions for those interested in carrying out SRPs. R1 emphasized that "personal experiences and observations can serve as inspiration as a start," while R2 mentioned the importance of "determination and attention to details during all phases of the project" and "thorough planning and execution as key to a project's success." Similarly, R3 and R4 underlined the need to have a "conceptual understanding and awareness of the concept of social justice" before embarking on a project and the value of "continuous learning and involvement" in the topic throughout. Furthermore, R4 suggested "prioritizing impact and sustainability in project development" as a crucial aspect and "seeking continuous guidance, support, and feedback from advisors, mentors, and consultants to ensure a successful project." These insights provide firsthand practical advice for teachers interested in making a positive impact by creating an active learning environment for their students that advocates for "critical thinking, student voice, ownership over learning, and agency to shape their own futures"—an environment where

the learning outcomes are directly linked to "meaningful purposes and real-world consequences" (Wright 2015: 10).

After the Project: Activism through Social Justice Language Education

The pre-service teachers' conceptualization of activism mostly revolved around social justice language education. They started to perceive themselves as agents of change *within* the classroom walls, but this conceptualization, sadly, did not go beyond the school. Even within the classroom context, the students posed several challenges, especially in relation to, for instance, LGBTQ+ inclusive pedagogies, due to varying sociocultural factors (e.g., social norms, traditions, and religion) and ideological perspectives in Türkiye. They also indicated the negative attitudes of students, families, school administration, and society as the most significant barrier. Resonating with the related literature (Adams et al. 2016; Grimaldi 2012; Nieto 2010), they underlined the social and cultural fabric of the society as the primary reason for these negative attitudes. This is because the norms and practices within the education system, much like those within the society at large, confer advantages and rewards to certain groups and identities, while also excluding and disempowering others based on age, gender, sexuality, race, class, religion, disability, language, and so on (Kumashiro 2015).

The teachers also stated that activists/teachers may face job security issues such as receiving official notices or even losing their jobs. As oppression "is woven throughout social institutions as well as embedded within individual consciousness" (Bell 2016: 4), some educational institutions may accuse teachers of "indoctrination and ideological imposition" and therefore criticize them for the disruption of "taken-for-granted assumptions and … the political and social status quo" (Jeyaraj and Harland 2016: 593). R3, for instance, stated:

> We [teachers] can receive official warning penalties due to what we do in the classroom. … School administrators and parents can escalate the issue further by bringing it to the attention of the district governor or the director of national education or by requesting a change to their children's classroom.

Similarly, R2 indicated that covering such issues could be considered misconduct against the authorities, suggesting a climate of censorship and oppression. The teachers also listed several strategies, just like those suggested in the related literature (see Adams 2016), to overcome these challenges to promote social justice awareness and provide inclusive and equitable language education. First, all the teachers underscored the importance of teachers' self-determination and

perseverance to surmount these obstacles. By "maintaining a commitment to their vision and values" (R1), "building strong rapport and ties with students" (R2), and "fostering collaboration with families and the society" (R4), educators can navigate the complexities and advocate for the inclusion of social justice issues into their teaching. Adams (2016) and Kumashiro (2015) concur with these findings by emphasizing the importance of creating and maintaining open lines of communication and welcoming and inclusive learning environments grounded on clear norms and guidelines collectively agreed upon by the entire learning community.

All four teachers also emphasized the need for appropriate and age-responsive pedagogies (e.g., critical pedagogy), techniques (e.g., drama and role-plays), and materials (e.g., enriching textbooks through songs and videos) to engage students effectively. For example, R4 explained the importance of appropriate material selection by stating:

> Making a wrong choice in selecting resources, whether consciously or unconsciously, can result in either alienating the opposing side or fueling the formation of an extremist group. Our aim, however, is to promote social justice. That's why, we need to be aware of everything so that we don't misrepresent any side or inadvertently amplify existing biases through the materials we take to the classroom.

Adapting teaching methods to suit different age groups ensures that the content is accessible and meaningful. Regarding materials, the enrichment of the existing textbooks involves identifying gaps and modifying the structure of assigned readings, videos, and class activities to integrate diverse perspectives and narratives to broaden students' understanding (Bell et al. 2016). The teachers also indicated that careful theme and material selection could encourage meaningful dialogue on social justice issues in the language classroom while also taking into consideration the above-mentioned sociocultural sensitivities (Adams 2016). Additionally, the teachers drew attention to the lack of teaching materials specifically designed to address social justice issues in the language classroom. Therefore, they underscored that teachers need to "take an active role in preparing their own materials to incorporate social justice issues into their teaching" (R3).

Discussion

The teachers, in general, acknowledged the importance of critical pedagogy and emancipatory instruction (Freire 1971; Giroux 2020; Kincheloe 2008a, 2008b)

and emphasized the need for English language teachers to be knowledgeable and brave enough to incorporate social justice topics in their classes and become, along with their students, agents of change for a just, progressive, and democratic society. They argued that research projects and community engagement activities can not only deepen language learners' understanding of social justice issues but also encourage active participation in social justice initiatives. Implementing these solutions can establish the grounds for the successful integration of social justice issues into language education, fostering empathy, critical thinking, and inclusive learning environments. All teachers also agreed on the need for educational reform and the role of education in developing critical thinking and consciousness. R1 specifically talked about problem-based education as a way to cultivate critical thinking and empower students to embrace a critical attitude toward social concerns. While all teachers emphasized the significance of critical thinking as a tool for transformation and change, R2 recognized the time constraints that prevent many people from engaging in critical reflection.

The teachers emphasized the strong affordances of SRPs to empower teachers as agents of change for social justice (Ortaçtepe Hart 2023). They noted that process-oriented SRPs offer a promising future by "enabling a chain of impact towards social justice" (R4) and by "facilitating a long-term transformation" (R2) at individual, societal, and global levels. It is crucial to adopt sustainable approaches that emphasize continuous engagement rather than one-off initiatives, which ensures that the impact of SRPs extends beyond the immediate project and contributes to ongoing efforts towards social justice (Ortaçtepe Hart 2023). To fully harness the power of SRPs, all teachers stressed the need to enhance the connection between social justice and language education by integrating social justice principles into language education. By fostering a strong relationship between social justice and language education through SRPs, teacher educators can empower students to develop a deeper understanding of societal issues, make a meaningful difference in their communities, and promote a more just and equitable society.

The teachers also suggested some other strategies aligned with the existing literature (Adams et al. 2016; Kumashiro 2015) to address social injustices, including gender-focused solutions, LGBTQ representation in politics, promoting equality and respect for diversity, shifting from individualism to collectivism, and raising awareness through projects and initiatives. R1 emphasized the political nature of social justice issues (Jeyaraj and Harland 2016; Piller 2016) and proposed having more female politicians and policymakers, along with LGBTQ representation in politics, to address the concerns of

disadvantaged groups effectively. R4 stressed the importance of transitioning from individualism to collectivism, encouraging collaboration to tackle societal problems. They also suggested that social justice projects and initiatives could raise awareness and drive local or global changes. Overall, the teachers believed in challenging oppressive structures and achieving social justice through collective awareness, values, beliefs, and knowledge.

Conclusion

The findings of this study suggest that SRPs offer several valuable implications for language teacher education. One important implication is their impact on language teacher education curricula. Wright (2015: 19) points out that language teacher education has often been confined to the "technical aspects of practice such as conventional classroom management; gaining command over prescribed disciplinary content, methods, or strategies; lesson planning and execution; and administrative tasks." However, SRPs expand language teacher education curricula beyond these narrow confines by allowing for the inclusion of social justice issues like environmental injustice, gender inequality, LGBTQ+ rights, and immigration and peacebuilding. SRPs also promote experiential learning through project-based and community-based activities and thus enable language teachers to gain a better understanding of real-world issues and acquire skills and strategies to incorporate these issues into their teaching (Ortaçtepe Hart 2023). Additionally, SRPs foster reflective practice and critical thinking among language teachers. They encourage teachers to critically examine the social, cultural, and ethical implications of their instructional practices, teaching materials, and classroom activities. This reflection helps teachers understand their role in shaping students' language learning experiences and instill a sense of responsibility toward the wider community.

This study helps us conceptualize activism within social justice language education as a strong commitment required for teaching for social justice (e.g., Robertson 2008). This commitment embodies critical self-reflection and consciousness where teachers need to first examine their own perspectives, biases, and dispositions before working to disrupt and transform unjust institutions, structures, policies, and practices. However, our findings revealed that the pre-service teachers mostly conceptualized activism through social justice language education and therefore perceived their role as agents of change to be confined, sadly, within the classroom walls. They mentioned disrupting

conventional language classrooms through materials and activities that make "inequity, power, and activism explicit parts of the curriculum" (Cochran-Smith 2004: 77). Although their activism was confined within the classroom walls, their recognition of the pressing need for equity and justice through the inclusion of social justice issues in their own teaching can be seen as a step towards broader societal and institutional change.

Note

1 This project involved a total of sixteen pre-service English language teachers from seven different universities in Türkiye. However, for the purpose of this study, the focus was narrowed down to four teachers who were selected from three specific universities: Ataturk University, Trabzon University, and Sakarya University.

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2

A Case Study of Pre-Service Teachers' Activism in a Teacher Certification Program in Indonesia

Mateus Yumarnamto

Introduction

The current education reform in Indonesia has involved the certification program for teachers as required by the law during the Reformation Era. The teacher certification program in Indonesia is one of the government efforts to improve teachers' competence and to professionalize teaching in public schools. To earn the certification, teacher candidates should take the Teacher Professional Education Program (*Pendidikan Profesi Guru*, henceforth *PPG*) and pass the national certification examinations.

As mandated by the law, the teacher candidates are recruited centrally by the Directorate General of Education under the Indonesian Minister of Education. Those who passed the national screening for teachers were accepted for *PPG*. In 2022, there were seventy-five teacher education institutions all over Indonesia responsible for this program. Currently, two types of programs have been carried out: (1) the in-service professional teacher education (*Pendidikan Profesi Guru Dalam Jabatan/PPG Daljab*) and (2) the pre-service professional teacher education (*Pendidikan Profesi Guru Prajabatan/PPG Prajab*). The former program is intended for teachers who have not been certified and the latter for those who intend to become teachers.

PPG Prajab is a one-year program. In the program, teacher candidates are required to take twenty-four credit courses, including an internship and the Leadership Project Course. In the latter course, the teacher candidates should plan, design, and implement community service projects in groups. They plan and implement the projects for the community of their choice. Each group is required to conduct the environment and needs analysis to implement their projects. The main goal of LP is to enhance leadership and organizational skills

as well as raising the awareness of social responsibility and social activism of the teacher candidates.

Teacher activism, therefore, has been encouraged, and to some degree it is supported by the Indonesian government as reflected in the Emancipated Curriculum (*Kurikulum Merdeka*) for public schools and the curriculum for the Teacher Professional Education Program. In this context, this current study was conducted to understand the social activism of the pre-service teachers who enrolled in LP.

This chapter reports how the teacher candidates perceived their activism to solve the societal problems they see in the community and the meaning of their activism for their professional and personal development. To understand the pre-service teachers' activism, this current study aimed to answer two guiding questions: (1) How did the teacher candidates perceive their activism in the LP Course? (2) How did they perceive teacher activism in relation to their professional growth?

Theoretical Perspectives on Social Justice and Peace Education in Indonesia

While globally, teacher activism shares universal qualities such as fighting for social justice, democracy, and multicultural society, Indonesia is unique in terms of culture, history, economy, and geography (Catone 2017; Harrison and Prado 2019; Linville 2016, 2019; Linville and Fenner 2019; Picower 2012; Whiting 2019). This section briefly reviews the historical perspectives of teacher activism in Indonesia and discusses the current practices of teacher activism in the country.

Indonesian Teacher Activism: A Brief History

Apart from current Western views on teacher activism, Indonesia has a long tradition of such movements. During the colonial era, Kartini (1879–1904), a daughter of a Javanese regent, criticized the practice of feudalism, patriarchal culture, and polygamy among the rich and the powerful in Java (Kartini 1921; Taylor 1989). She strongly supported the education of Javanese girls and she established the very first school to empower them. For Indonesia, she has been recognized as the Mother of Indonesian women's emancipation and women's

movement and her birth date (April 21) is marked in the national calendar as Kartini's Day, the Indonesian women's emancipation day.

Teacher activism after Kartini was marked by raising the awareness of nationalism and the struggle for Indonesian independence. The Indonesian national movement, which was multidimensional (Kartodirdjo 1962), included progressive activities in politics, economy, culture and education. Indonesian intellectuals and activists criticized the Dutch colonial government for the misery and the misfortunes of indigenous people and organized the people for the national movement. The sacred mission of various groups was to raise national awareness of nation building and encourage step-by-step national independence. Ki Hajar Dewantara, with his ideas of educating the indigenous Indonesian through his *Taman Siswa* School (Dewantara 1967), has inspired many educators about nationalism and independence since its inception in 1922.

After Indonesian Independence in 1945 and through the Old Order (1945–1966), teacher activism largely had two phases. In the early years of independence, teachers and students became involved in revolutionary war against the Dutch who wanted to return to their colonial lands in Indonesia. It was not until 1949 that Indonesia's Independence was recognized internationally and by the Dutch, the former colonizers. After this period, teacher activism in Indonesia was driven more ideologically, reflecting the Cold War: nationalism-based, communism-based, religious-based activism. Sukarno, the first president of Indonesia, proudly claimed the unity of the Indonesian national movement that was known as *Nasakom* (*nasionalis* "nationalism," *agama* "religions," and *komunis* "communism"). He tried to integrate different revolutionary ways for Indonesia's unity (Wardaya 2012). In this context of history, teacher organizations were affiliated with political parties and their activism was in line with nationalism, Marxism, and religious-based ideology, especially Islam, the largest religion in the country.

After the toppling of Sukarno's regime of the Old Order, Suharto, the second Indonesian President, established the New Order by banning communism, which was deemed guilty of killing the army generals and inciting riots and rebellion against Indonesia's constitution (Robison 1981; Suwignyo 2017). In the new realm of Suharto's New Order regime, Indonesia's economic development was the main goal, and other aspects of the society should serve the goal by maintaining unity, order, and harmony at all costs. The term SARA (*suku* "tribes," agama "religions," *ras* "ethnicity," and *antar golongan* "socio-political groups") was coined to identify the sources of conflicts and disintegration of Indonesia's

society and to control the discourse about them (Yumarnamto et al. 2020). It was sensitive to talk about SARA—and the terms related to SARA were taboos as they could bring about conflicts, violence, and disintegration. Consequently, socio-political activism was largely banned for the sake of harmony, unity, and social order. The Indonesian teachers' organization, PGRI (*Persatuan Guru Republik Indonesia* "Teachers' Union of the Republic of Indonesia"), practically became the New Order's extension to control teachers' activism—limiting them from political and social justice movements against the regime.

The New Order ended on May 21, 1998 when Suharto stepped down as President and a new era began: the Reformation Era with Habibie as the President replacing Suharto's long reign (Liddle 1999). Hopes were high as Indonesia's democracy and freedom were burgeoning. In the education sector, reformation took place in the forms of a new curriculum, various teachers' organizations, and more freedom for teachers' activism. Since then, the government has reimagined Indonesia as a multicultural and multiethnic nation with freedom of the press and *Pancasila* (the five principles) as the foundation of the multicultural Indonesia. The five principles are (1) the belief in one God, (2) just and civilized humanity, (3) Indonesian unity, (4) democracy under the wise guidance of representative consultations, and (5) social justice for all the peoples of Indonesia. In the framework of the five principles, teachers freely organized themselves and teachers' activism has been manifested in various forms, from activism in professional organizations, to activism for social justice and equity, to activism to enhance peace, harmony, and unity.

Through its long history, Indonesian teachers' activism has undergone changes to address the immediate situations corresponding to the historical periods, from the activism against colonialism, to the activism against the oppressing government regimes, to the activism against injustice and poverty, and inequality, as well as for equity and peace.

Current Teacher Activism in Indonesia

Historically, teacher activism in Indonesia can be seen from two major perspectives, social justice activism and peace education activism. Social justice activism has been manifested in the activism against colonialism and oppressing regimes—creating injustice and oppressed groups in the society. Studies on teachers' activism in this area can be seen in Dewantara's work to educate Indonesians and to raise national awareness of Indonesia's independence (Dewantara 1967) and more recently in Indonesian feminists' strategies for

educating young children (Marpinjun et al. 2018) and teacher empowerment in rural areas of Indonesia (Harjanto et al. 2017). Peace education activism, on the other hand, usually occurred in places of conflict such as the religious conflict in Moluccas (Amirrachman 2014) and promoting peaceful religious education at school (Parker 2014). Like other places of conflict worldwide, teacher activism in the conflict areas is challenging and required teachers to broker peace and establish sustainable peace education that enhanced tolerance and promoted multicultural world views. The framework of peace education has also been used as part of the government's agenda to mitigate conflicts and radicalism and to maintain harmony among different communities and ethnicities. The current national curriculum, the Emancipated Curriculum, set up the goal for developing good citizens who embraced the country's principles: *Pancasila*, which is the basis for nation's peace, unity, and harmony.

The two major frameworks of teacher activism in Indonesia could mark a line of differences from current Western activism, which focuses on social justice and equity based on critical education and critical race theory (Borrero et al. 2018; Conklin and Hughes 2015; Matias and Liou 2014; Themelis 2021) as well as gender ideology (Debnath 2017; Johnson-Bailey and Cervero 2008; Korobov 2013; Martinez 2021; Preece 2018; Rubie-Davies et al. 2012; Tollefson 2019; Yang 2016; Yumarnamto 2015). Indonesian teachers, on the other hand, place an emphasis on building multicultural world views, conflict resolution, and peace education—activism areas that are relevant to the immediate needs of different education contexts in Indonesia (Amirrachman 2014; Parker 2014).

In the contexts of Indonesian EFL teachers, for example, a study conducted by Kidwell (2021) on pre-service teachers in Indonesia is very enlightening. In the framework of building multicultural world views, she identified that Indonesian English pre-service teachers could be identified as protectors or preparers. Protectors were those who viewed that teaching cultures was for the sake of protecting their own cultures from the outside cultural threats. Preparers, on the other hand, considered that teaching different pupils about culture was to prepare students for future international engagement with different cultures and world views. The latter, the preparers, were more open to outside culture and promoted the more multicultural and global world view.

Taken together, the history of activism in Indonesia and research on Indonesian teacher activism demonstrates that it involves activism for social justice and equity as well as more contextual characteristics of peace education aimed at maintaining the unity and harmony of a multicultural and multiethnic country. In this chapter, the two perspectives of teacher social activism are drawn

upon to understand the pre-service teachers' activism when they planned and carried out their LPs in the selected communities of their choice.

Methods

The two guiding questions of this study were related to making sense of teacher activism in the context of LP in *PPG Prajab*, the Teacher Professional Program leading to teacher certification in Indonesia. To answer the questions, this study was designed as a qualitative study as described in this section.

The Context and the Leadership Projects (LP)

The site of the study was a private university responsible for the Teacher Professional Education Program (known as *Pendidikan Profesi Guru/PPG*) located in East Java, Indonesia. The university is one of seventy-five public and private universities in Indonesia, which were assigned by the Indonesian government to carry out PPG for teacher certification. The participants of this study were twenty-two English pre-service teachers who joined the program in 2022 and took the LP course.

The course required the teacher participants to work in groups to plan, implement, and evaluate social service activities. The main objective of the course was to enhance teachers' leadership and to raise social awareness of the pre-service teachers. More importantly, they could identify problems in the community of their choice and try to solve them by designing and implementing the social service program in the community. The target communities were all disadvantaged groups in terms of socio-economic status. For the course, there were five groups formed to plan and implement social service programs.

During the LP course, the instructor introduced current socio-cultural issues relevant to teachers in Indonesia such as culturally responsive pedagogy. The LP modules and guidance were provided officially by the *PPG Prajab* national committee to help the participants to plan, design, and implement the projects. The target community and the project for each group were decided within the group by considering access and feasibility. There are three major stages in the LP course: (1) Planning Stage (identifying the target community, the problems they faced, and the proposed solutions). At this stage the participants engaged in group discussion and presented their proposals in the classroom. (2) Implementing the project. At this stage, each group implemented the project as

solutions to the challenges faced by the target community. (3) Evaluation and conference. At this stage each group evaluated what they had done and presented the process and the results of their projects.

Data Collection and Data Analysis

Table 2.1 shows the target community and the project carried out by each group. The target communities included schools, street children, and an English study group. While the projects did not explicitly mention social justice, equity, and peace education, each group promoted learners' empowerment through English teaching and character building. For English teaching, the groups identified contextual materials relevant for the target communities with the emphasis on enhancing multicultural world views and tolerance for differences. For character building, the groups focused on enhancing self-regulation, discipline, collaborations and conflict resolutions.

The data for this study were gathered from various sources pertinent to the LP implementation: (1) the documents produced in the leadership projects, (2) focus group discussions, (3) observations during the implementation of the leadership projects, and (4) reflective journals written by the participants. The documents included the proposal developed by each group, the reflective journals, and the notes. The focus group discussions (FGDs) were conducted for each group before, during, and after the implementation of the leadership projects. The field observation notes were collected from the mentors. The reflective journals were gathered from the participants as they reported the results of the projects.

The data were analyzed to identify emerging themes related to teacher activism in the two frameworks of teacher activism: raising the awareness of

Table 2.1 The Groups, Target Communities, and Community Services

NO	Group Name*	Target Community	Project
1.	Piety	Islamic community preschool	Teaching English
2.	Collaboration	Street children	Character building
3.	Independence	English study group	Teaching English & character building
4.	Creativity	Community preschool	Teaching English
5.	Unity	Street children	Character building

Note: Group names are pseudonyms.

social justice and equity as well as peace education for unity, tolerance, and harmony. These were new areas of learning for most participants and it can be considered as a third space—the areas of tensions and learning beyond the classroom and the school (Liaw 2007; Martin et al. 2011; Williams 2014).

Findings

The analysis found that the experiences of conducting LP projects for target communities could enhance professional and personal growth, which supported participants' goals of becoming professional teachers who were aware of social issues in their communities. Implementing a social service project as a form of learning about activism supported PSTs in two main areas of learning: 1) professional growth and 2) self-development. Table 2.2 shows the summary of what the pre-service teachers learned during the implementation of their projects. The data for the summary were the FGD results and the participants' reflection notes. As a caveat, it was difficult to separate the two areas of learning as they were often overlapping and intertwining. In fact, all their perceptions

Table 2.2 Areas of Learning for Professional and Personal Growth

NO	Area of Learning	Relation to Group Dynamics	Relation to the Target Community
1.	Supporting professional growth	Leadership: initiatives, responsibility, distributing tasks. Collaboration with peers. Project managements. Team building. Conflict resolution. Budgeting.	Social awareness: injustice, poverty, culture. Problem identification. Problem solving. Social services. Agent of change. Character education. *Pancasila* (the Five Principles). Teaching and pedagogy. Culturally responsive pedagogy.
2.	Supporting self-development and maturity	Self-control and emotions. Group solidarity and tolerance. Collaboration with peers. Conflict resolution.	Volunteerism. Problem identification. Problem solving. Empathy.

and opinions about the activism they did could support both areas of learning—their profession as English teachers and their personal growth as individuals. Therefore, the division of the two areas should not be seen as two strictly separated areas.

Learning Areas Related to Group Dynamics

The participants found that working in their groups to plan and implement the projects was useful for their professional growth as English teachers, especially in the areas of leadership, self-awareness, and collaboration. They realized that the individual differences in seeing problems and solutions regarding their projects was useful. They needed to compromise for solving their differences when they prepared for the program in their groups. PSTs emphasized that the key for successful negotiations and discussions included "communication, collaboration, initiatives, trust and team building." The excerpt below was from a participant's reflection on the planning and implementation of their projects, especially when they dealt with the dynamics of their groups.

> Conducting the leadership project needs more cooperation among the members in a group. Every group member has the responsibility based on their position and job description. Everyone has different job description and also they know the coordinator line during planning process and when our group conducts the project. Even we have different job description. It is possible for every member to help each other. Every member will contribute and give good performance to make sure that planned project can run well. In this phase, it needs more cooperation among all parties. Besides focusing on group work, we need to prepare some activities related to the community. We need to make sure about the time when we can conduct the project. It is also one of the important things because we can prepare everything before applying the project to certain community.
>
> (Participant's Reflective Notes)

Indeed, the emerging themes related to the dynamics of the groups were related to leadership soft skills, communication, and cooperation. In the dynamics, most of the participants were aware that the process would help them to hone leadership, collaboration, and communication among the members as well as solving problems faced by the groups for successful project implementation. All these skills were important for their professional and personal growth.

Additionally, as related to the group dynamics, this learning for personal growth may also enhance their awareness that communication and collaboration were keys for problem solving and for addressing social problems for their activism.

Learning Areas Related to Targeted Communities

Findings also demonstrate how engagement with the target communities brought about PSTs' awareness regarding the social conditions of the communities they worked with. In turn, this also raised their awareness of the importance of activism. The following excerpts provide examples of how the participants came to understand the reality of their surroundings and, especially, began to recognize the specific challenges and difficulties faced by the targeted communities.

> I feel that I am becoming more sensitive to my surroundings and am increasingly trying to be able to help people around me in things that may be very trivial if valued in money. But these things are actually useful and helpful for the people I care about. I also realized that Indonesian education is quite in favor of those who have. For the poor, they don't have much opportunity to get a proper education.
>
> (A participant's reflection, FGD on the lessons learned from the project)

The conditions they observed in the target communities also increased their awareness of their own privileges. Some of them acknowledged that the involvement with the community changed their perspectives in viewing the people surrounding them and in viewing those who were in need. Some PSTs viewed the community and its members from their own perspective as outsiders.

> While I feel that my life is hard, there are still many other people whose lives are harder and have more struggles. While I feel that I don't have much money, there are still many people who only have a limited amount of money to support themselves and their families. And I can show my gratitude by helping other people who need it more.
>
> (A participant's reflection, FGD on the lessons learned from the project)

As PSTs began their learning about activism, they often acted as outsiders—detaching from the community they served. They played the roles as "helpers" and saw them through the lens of "difference" or at times "othering" the communities they were working with. The outsiders' perspective and the position of othering the community might not be all negative, as the PSTs were at the beginning of their journey in learning about social activism. As a caveat, however, othering the

community may separate them from the community's problems and eventually can lead to superficial solutions.

Finally, the importance of being agents of change was also strong in the PSTs' reflective notes. A participant here even committed herself to be an agent of change in implementing the projects and beyond.

> In my own perspective, this project was beneficial for the society around the location. The manifestation of our vision had been carved in our mind and heart. I personally have sworn to be an agent of change who cares about society's problems. I am willing and determined to provide creative solutions. I tried to solve problems faced by the community as the form of my contribution to them.
>
> (Participant's Reflective Notes)

While their vision and commitment may sound clichéd, in the two quotations of the PSTs' reflection, they indicated their awareness and willingness to engage with the society and to contribute more as agents of change for the community's benefits.

Reflecting the Roles of Activism for Teachers

When describing the meaning of teacher activism as reflected in the project implementation, PSTs responded with positive answers and with different stresses. The view that teacher activism is a duty was shared by some PSTs. Duty was viewed in a more formal way to serve their community and they saw activism in the sense that teachers should not only teach but educate their students to be better individuals.

> Teacher activism is how teachers can become agents of social change in society. This is necessary if they want to become professional teachers. Professional teachers are expected to be able to create beneficial changes both in class, school and in society. The teachers' duties are not only to teach, but to educate so that students can become better individuals. One way is to teach students to do simple things that can help the people around them.
>
> (A participant's reflection, FGD on the lessons learned from the project)

Another PST conceptualized activism as a part of being a professional teacher because professional teachers should contribute to the wider society, not only limited to their classroom or their school. Being professional teachers, thus, expanded the positive things beyond the classroom and the school.

> Teacher activism is a teacher movement in social activities that aims to foster positive things and plant them in the surrounding community. Teacher activism

> is very necessary in becoming a professional teacher. So that we are not blind to social conditions, always contribute positive things and spread these positive things to those around us.
>
> (A participant's reflection, FGD on the lessons learned from the project)

While most PSTs considered activism as a part of becoming professional teachers, some PSTs viewed it as separate from their professional duty as teachers. This perspective entailed the conceptualization of activism as secondary to the activities of professional teachers—additional activities aside from teaching.

> In my opinion teacher activism is the time when a teacher also becomes an activist. This means that besides having the main profession as a teacher, to teach and to educate, he or she also acts as an activist. The activities are more oriented to educate the society and to raise the awareness about various social issues: environment, poverty, corruptions, discrimination and suspicions among religions.
>
> (A participant's reflection, FGD on the lessons learned from the project)

In conceptualizing teacher activism, PSTs agreed the importance of teacher activism. However, some PSTs viewed it as a part of being professional teachers while others consider it as an additional duty—a separate entity from their profession as teachers. From the different perspectives, they realized that teacher activism could help them grow professionally and personally. In Alsup's (2008) words, they could be happy teachers because the personal and the professional were in line in practicing their profession.

Discussion

Social Justice Issues: Poverty and Inequality

Teacher activism develops from the awareness about injustice and discrimination (Browne et al. 2022). The issues involve multicultural education, critical pedagogy, and culturally relevant pedagogy. The courses in the Teacher Professional Education Program (*PPG PraJab*) in Indonesia were designed to provide an avenue for engaging PSTs with social activism in their leadership projects, which were carried out in groups. Indeed, by engaging with marginalized communities, the PSTs were aware of poverty, inequality, and the disempowered groups in the society.

Different from teacher activism in Western countries, which currently puts the emphasis on advocacy, critical education, critical race perspectives,

and postmodernism—all of which problematize what is considered normal (Harrison and Prado 2019; Linville 2019, Linville and Whiting 2019; Molina 2019)—teacher activism as perceived by the Indonesian PSTs was more regulated and was conducted in the framework of the government agenda: unity in diversity as conceptualized in the five principles, *Pancasila*. This was reflected in some of the PSTs notes indicating activism as a teachers' duty to the country.

In this case, in seeing injustices such as poverty and inequality, most of the participants were in the position of helper-activists, the outsiders' perspective that indicates othering and difference. They acted to help and bring about changes in the community but they did not take a more critical stance in analyzing the social problems, as does the current activism often described by Freire (2005) and other critical educators (Borrero et al. 2018; Conklin and Hughes 2015; Themelis 2021).

The projects that the PSTs conducted to solve community problems were largely focused on character education—a big theme in the Indonesian curriculum for public schools. While the projects indeed enhanced the pre-service teachers' various soft skills relating to leadership and communication, they only marginally served the critical education principles. One of the factors that might affect this is a lack of critical education exposure in the courses, as the perspectives were marginally introduced to the pre-service teachers before they conducted their community service projects.

Peace Education: Building a Tolerant and Multicultural Society

Building a tolerant and multicultural society was the main theme of teachers' activism in implementing the leadership project, especially when they talked about character education to integrate the value of *Pancasila* (Lestari 2015; Picard 2011). In this context, peace education can be seen in the implementation of the community service projects. This was apparent in their selection of Islamic schools or preschools as the location for their projects. In their English teaching in those schools, they integrated various cultural sources that enhance the values of *Pancasila*. Thus, unity in diversity and tolerance were among the topics of their teaching activities. They were aware that multicultural and multiple religions in Indonesia were in danger of conflicts and disintegration. However, they seemed to be reluctant to explore more on this topic as it had been historically taboo to talk about SARA as indoctrinated by the New Order regime (1966–1998). To talk about the sources of potential conflicts was not easy for most of the PSTs.

Indeed, one of them talked about suspicions among religions, but she felt uneasy to explore more about the issue.

Implications

The findings indicate that the pre-service teachers found the community service project they conducted helpful for their professional and personal growth as shown in the summary table (Table 2.2). However, the teacher activism that was conducted in the context of a course seems to be more regulated and in line with the government agenda for unity and diversity as well as the integration of *Pancasila* in the character education. The following implications can be drawn from the findings and the discussions.

Teacher activism in the context of a course in the Teacher Professional Education Program can be useful to raise the pre-service teachers' awareness about social issues in their communities. However, the course may overemphasize the enhancement of leadership skills that would be necessary for their professional and personal growth. To balance this, the discourse of critical education and culturally responsive pedagogy should be put in the planning and implementation of the projects.

Teacher activism conducted by the pre-service teachers could help them understand social issues and how to contribute to the solutions of the communities' problems. However, they were reluctant to raise sensitive issues, which potentially could bring about conflicts. This implied that they still brought with them the SARA taboos, indoctrinated since the New Order regime in Indonesia. More discussions on the historical taboos may help them to open new opportunities for stronger social engagement in the framework of the Indonesian five principles, *Pancasila*.

Conclusion

The results of this study indicate that activism in this project could raise social awareness about poverty and injustice in the society. In Linville's (2019: 4) terms, activism can be understood as advocacy in which teachers are challenged beyond classroom activities "with the goal of improving their educational experiences and outcomes, and life chances." In the case of the participants, their recognition of the societal problems could bring about the transformation related to their

professional responsibility as teachers, which was not only focused on the mastery of subject matter but also the well-being of the students as well as expanding the scope of teaching, to include social activism and empowerment of the oppressed (Freire 2005). The participants also reported the importance of activism for their professional and personal growth as their experience enriched their understanding of students' problems.

It is useful to note that the teacher activism in the context of a formal course, Leadership Project (LP), may not be able to genuinely draw the PSTs' social engagement as the projects were an obligatory assignment. However, the pre-service teachers acknowledged the benefits of the project implementation for their professional and personal growth, especially related to the experience of the groups' dynamics, which enhanced their leadership soft skills. This echoes Fox and Salerno's (2021: 1) study on EFL teacher advocacy in a simulated environment, in which the participants gained knowledge and skills and "they used components of relational trust to advocate for an EL", but they seemed to see advocacy simply as being on the right side of the issues, which may be problematic as it only meets the immediate goal of advocacy.

While Indonesia is unique as the context of this study, the lessons learned from LP and the PSTs' conceptualization of teacher activism could be consequential for English teachers worldwide. English at schools worldwide is often considered a neutral subject—a subject that has no relevance to social activism. Consequently, English teachers may not be aware or be reluctant to engage with social activism. LP in the contexts of a formal course for a Teacher Professional Education Program can be an avenue for PSTs or novice teachers to engage with teacher activism in their communities.

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3

Teacher Educator Narratives on a Course Design to Motivate EFL Pre-Service Teachers for Activism

Işıl Günseli Kaçar and Ayşe Kızıldağ

Introduction

There is a need to revise the existing curricula of twenty-first century pre-service teacher education programs to develop "reflective, intellectually-connected and collaborative educators" (Quan et al. 2019: 221) for addressing linguistically and culturally diverse learners (Cochran-Smith and Villegas 2015). Contemporary teachers should become *transformative professionals* (Giroux 1988), informed decision-makers with cultural and societal awareness, and sensitive to the context-bound variables (Kumaravadivelu 2006). They need to be critical of their classroom practices to pursue social justice values and to adopt "agentic teacher identities" for "equitable social change" (Quan et al. 2019: 222). Within this perspective, teacher activism is desired and such a teacher education model is well-suited to develop activist teachers. It can be described as a conscious form of professionalism for social movement (Sachs 2016). Activist teachers are engaged in social and/or educational advocacy for more equitable access and effective educational results (Picower 2012).

To educate such activist teachers, pre-service teacher education should embrace philosophies emphasizing the power of transformation. Beauchamp and Thomas (2009: 183) highlight the significance of teacher candidates becoming aware of "a sense of agency, of empowerment to move ideas forward, to reach goals or even to transform the context." Similarly, Cochran-Smith (2010: 447) urges the development of a social justice teacher education program grounded in an intellectual approach that "acknowledges the social and political contexts in which teaching, learning, schooling, and ideas about justice have

been located historically as well as acknowledging the tensions among competing goals." Elements of such an approach would prioritize course syllabi including critical classroom discussions about race, gender, and socio-economic class of marginalized groups; dialogues on rethinking the normative narratives and finding alternative discourse forms. Though such a theoretical framework exists on paper, its tenets are not operationalized in classroom teaching (Cochran-Smith 2010). Considering this need, we modified the content by implementing activism into a practicum course of an English as a Foreign Language (EFL) teacher education curriculum. With this study, we aim to answer the following research question:

> How can an EFL teacher education program facilitate the development of activist pre-service teachers (PSTs) in the pre-service teacher education programs within the Turkish context?

Our project had three aims. First, we invited PSTs to reflect together over who they are and what they do as English language teachers. Second, we wanted to explore how a syllabus including *social justice*, *inclusive education*, and *English as a Lingua Franca (ELF) / World Englishes (WE)* summons students to consider how to create a liberatory educational setting in their own context; where both they and their students are simultaneously learners and critical thinkers. Finally, we hoped to see PSTs reflecting upon their assumptions about teaching English and challenge them by questioning and taking further actions as activists through a meaningful change.

Conceptual Framework

Critical pedagogy (CP) is adopted as the theoretical framework in the study. It incorporates social action and educational change to promote *conscientization* by providing teachers with the necessary skills for the enactment of change (Freire 2018). The term *critical* encompasses a closer look and careful analysis of social issues (Pennycook 2021). Therefore, CP is a philosophy grounding the classroom as a space for challenging accepted norms. It is an asset-based student-centered approach where teachers employ an inquiry-oriented attitude towards students' perspectives and experiences, problematize their tacit knowledge, and empower them as change agents in society (Nieto 2018). CP contributes to accepting and respecting others while emphasizing collective and collaborative agency embracing social issues and inequities (Freire 2018). It is Freire's hope that

education would enhance awareness on social issues and cause transformation for the traditionally imposed norms by implementing CP via centering dialogue and negotiation. Thus, it is the teachers' and teacher educators' role to organize their classrooms to serve as a space of democratic form of pedagogy.

There has been a tendency to integrate CP as an approach in EFL teaching in the Turkish context since 2015 (Kızıldağ 2023). Many scholars (Balbay 2021; Ördem 2023; Tezgiden-Cakcak 2019) conducted studies employing CP to benefit from its emancipatory and participatory power. They adopted mainly inquiry-based designs, aiming to empower EFL learners and teachers for developing critical and collaborative skills. Most of such CP-related research in the Turkish context, however, seems limited to raising PSTs' awareness and developing insight on critical issues. This study takes the initiative to extend those results towards activism and empower Turkish EFL PSTs to be able to actively implement what they learn. CP is also relevant to the current research study in that it highlights the topics important for activist teacher candidates, such as diversity, inclusion, marginalized people, and social class.

Methodology

Context, Course Design, and Participants

The context of the research is an English Language Teaching (ELT) department at a state university in Türkiye. It is one of the most academically institutionalized English-medium universities. Senior PSTs taking the practicum course in an undergraduate program spend six hours at local schools with their mentors and two class hours on campus with their teacher educators for professional supervision. The study was conducted by two teacher educators implementing new content in the practicum course for two academic semesters. The modified course in Table 3.1 embodies the qualities of a social-justice teacher education program described by Cochran-Smith (2010). Theory and practical applications such as case studies, classroom-based implementations on social justice issues are designed to lead to transformation in re-culturing teacher education programs (Cochran-Smith 2010). Compatible with her views, we modified an existing practicum course to include such practical approaches (e.g., inclusive practices, intercultural communicative competence, culturally-responsive teaching [CRT]) for motivating teacher activism which is not mandated by the Turkish Higher Education Council's top-down curriculum. Sample practices

include student presentations on social justice, interviews with local people, discussions on case-based scenarios, engagement in virtual exchange projects (VEPs), and designing lesson plans.

The participants were two female teacher educators (TEs) and thirty-six PSTs. Both TEs have over twenty years of experience in education programs; TE1 acted as the course coordinator (the first author) and TE2 as the course instructor. As for the PSTs, six males and thirty female senior student teachers with an age range between 22 and 27 enrolled in the practicum course.

Table 3.1 Overview of Course Content

Weeks	Themes	Content	Activities
1.	Introduction: Need for a change in curriculum (teacher activism). Key components of the curriculum development.	Criticism of the current curriculum. Stages of a curriculum design. Stakeholders and Contributors.	Critical whole class concept discussion 1 (CD1).
2.	Reflective teaching. Parameters of post-method pedagogy.	Post-method pedagogy. Reflective teachers/ Transformative intellectuals/ Professionals.	CD2, hands-on work on teaching/ learning materials. Individual reflection task 1 (IRT1) + peer reflection task 1 (PRT1).
3.	Types of curricula.	Top-down and Bottom-up Curriculum (National/Institutional/ Curriculum Enacted and Emergent Curriculum).	CD3 + group activity (case-based scenarios).
4.	Aspects of curriculum.	Formal (overt/ written) and Informal (societal/ social).	CD4 + group activity.
5.	Continued.	Explicit, Implicit (Hidden), Null, Official, Taught, Learnt and Tested Curriculum.	CD5 + (IRT2) + (PRT2).
6.	New directions in professional teacher development.	Intercultural Communicative Competence and Culturally responsive teaching (CRT).	CD6 + (IRT3) + (PRT3).
7.	Continued.	CRT: (Virtual Exchange Project-VEP).	Classroom presentation 1 (CPR1) on VEP for professional identity development.

Weeks	Themes	Content	Activities
8.	Continued.	Inclusive Education (IE) and Universal Design for Learning (UDL) Framework.	CD7, case studies, (IRT4) + (PRT4).
9.	Continued.	Continued.	CPR 2 on IE and UDL.
10.	Continued.	Social justice.	CD8 + (IRT5) + (PRT5).
11.	Continued.	Continued.	CPR 3 Case studies.
12.	Continued.	Kachru's concentric circles, non-native/ native speakers (NNS/ NS), native speakerism.	CD9 + (IRT6) + (PRT6).
13.	Continued.	ELF/WE.	CD10 + (IRT7) + (PRT7).
14.	Continued.	Continued.	ELF/WE Lesson plan presentations.

Notes: ELF, English as a Lingua Franca; WE, World Englishes.

Data Production and Analysis

The methodological framework of this study is narrative inquiry (Clandinin and Connelly 2000). Narratives consist of stories and events experienced about how humans perceive their surroundings (Craig 2011). Narrative inquiry on teacher learning involves the intersection of subject matter, teaching, and curriculum. Learning is situated in social context as *self* is embedded in social practice (Holland et al. 1998). People position themselves with reference to others and where they view themselves in the established hierarchies.

The study focuses on data gathered from two semesters, fall and spring of 2021/2022. Fourteen PSTs enrolled in the spring term and twelve in the fall. The data included narratives produced by the twenty-six PSTs during oral and written tasks, which included lesson plans, reflective reports, and classroom conversations regarding CP integration. Additionally, we collected recordings of the two teacher educators' 5-minute evaluative discussions (124-minute verbatim) of the PSTs' work that were held four times each semester (during the second, sixth, eleventh, and final weeks of the course). Classroom discourses of PSTs were derived from oral and written classroom tasks as shown in Table 3.1.

Data were analyzed via inductive content analysis (Mayring 2000) for some specified chosen classroom discourse segments of PSTs and combined with TE narratives by TE1 and the second author. Such segments were derived from

the moments where CP was the focus of discussion and when the participants examined teacher activism. Themes were categorized in line with the critical issues of the syllabus.

Findings and Discussion

Content analysis revealed that three main themes emerged: social justice, inclusive education, and ELF/WE. Table 3.2 displays the main and sub-themes derived from the data.

Table 3.2 Themes Derived from Content Analysis

Main Themes	Sub-Themes
SOCIAL JUSTICE	Lack of guidelines for the curriculum-integration
	Lack of classroom practices
	Challenges for the integration of social justice into classroom
	Fostering an inclusive learning environment
	Proactive engagement for inclusive practices
	Suggestions for promoting inclusive practices
INCLUSIVE TURKISH EDUCATION	Providing safety and empowering marginalized students
	Establishing theory-practice link: VEP
	Problem-based and action-oriented attitude
	Integrating UDL framework into the curriculum
	Critical inclusivity
	Culturally responsive teaching
	Teachers as inquiry-oriented and transformative professionals
ELF/WE	Hegemony/Native Speaker (NS) norms
	Empowerment of Non-Native Speaker (NNS) teachers
	Empowerment of NNS as ELF users
	ELF-/WE-aware lesson-plans

Notes: VEP, Virtual Exchange Project; UDL, Universal Design for Learning; ELF, NS, Native Speaker; NNS, Non-Native Speaker; English as a Lingua Franca; WE, World Englishes.

Social Justice

We found that both PSTs and TEs observed an insufficient emphasis on social justice in the Turkish K-12 and pre-service teacher education. Apart from a vague policy statement by the Turkish Ministry of Education (Resmi Gazete 1973) regarding the importance of social justice, no guidelines exist for the integration of such concepts into the K-12 ELT curricula, which is mentioned by PST3 in her reflective journal: "… Yet, when one looks at the implementation, it is crystal clear that the theory does not translate into practice."

Similarly, Turkish pre-service teacher education does not tend to provide courses regarding social justice and equality at schools Yet, we also found that PSTs and TEs saw a need for more integration of such topics into their coursework. With a growing rate of diversity in Türkiye, discourse on social-justice related issues has recently started to be integrated into the Turkish K-12 schools and tertiary levels. The following excerpts from TEs highlight the significance of this specifically designed course.

> TE1: … and I had that in mind. … We are a department, critically-aware [of the] importance of it through the curriculum. Why not design a course and offer it to our teacher candidates?
>
> TE2: Yeah, isn't it well-thought? I also told the students that such a course is not given in other universities' ELT Departments. However, it is much needed, especially these years.

Likewise, participants underlined the importance of social justice to ensure equity in the education system. The following comment in PST1's reflective journal reveals this: "To eliminate inequality in the education system, social justice needs to be implemented in K-12 and tertiary education so that every student can have equal access to opportunities."

In their reflective journals, other participants also underscored the pivotal role of inclusive practices in ensuring social justice. Although integration of social justice into classroom practices is vital, participants indicated the challenge of creating such a classroom culture where students can "feel visible, protected, heard and valued" (PST7). They mentioned how teachers could handle this challenge differently. They suggested creating a hidden curriculum to foster an inclusive and socially equal learning environment where a safe space would emerge to celebrate students' unique characteristics and to be valued, accepted, and respected for their diverse backgrounds (Giroux 1981). Participants also mentioned that English classes could be regarded as an appropriate venue to initiate dialogues on linguistic and cultural diversity to raise students' awareness of diversity.

The PSTs emphasized in the semi-structured interviews that despite the promotion of inclusive practices at different levels of K-12 in the official curriculum, the establishment and the maintenance of an effective inclusive learning environment tend to depend mostly on teachers' efforts. They also added that to become an effective inclusive practitioner, it is important to gain familiarity with instructional strategies for the accommodation of learners with special needs and have field experience in inclusive classrooms as well as working with people with special needs and writing reflections based on those experiences (Dignath et al. 2022).

The PSTs reflected on the social justice-related problems they had in their K-12 education and how to act on eliminating them. They had an opportunity to critically reflect on case-based scenarios regarding different learner profiles and educational settings during classroom presentations. As they raised awareness of the negative impact of non-inclusive practices on students' academic success and well-being, they seemed to develop emergent activist teacher identities to make a difference in students' academic and personal lives for the better by proactively extending their sphere of inclusive classroom practices and providing a safe zone for self-expression for linguistically and culturally diverse students. The TEs noticed these changes as well. They observed:

> TE2: It is quite nice to see students are highly engaged and feeling excited about the course content. They are much better than I think, … taking initiatives, providing solutions, and even developed own solutions.
> TE1: That is what I was aiming at. … I wanted it to be more practice-oriented. … I wanted them to take action, become more proactive.
> TE2: Yes, it seems that we are achieving it.

The TEs' emphasis on the concept of "praxis, action informed by critical reflection and dialogue" (Montaño et al. 2002: 266) enabled the participants to bridge theory and practice regarding social justice. In line with Darder's (1991) observations, they problematized school communities in different Turkish contexts and felt an urge to take action "to transform an unequal and unjust society beyond the immediate school community" (Montaño et al. 2002: 267), going beyond cherishing an interest in how to render the existing curriculum a culturally relevant and responsive one.

Inclusive Education

The PSTs gained theoretical insights into inclusive education via CP during the course, as well as experiencing an inclusive learning environment in the virtual

exchange project (VEP). Engaging them in intercultural learning, the VEP not only reinforced their conceptual understanding of inclusive practices but also provided an opportunity to explore inclusive classroom strategies through critical reflections (Freire 2018). Although Howley (2020) stated that inclusive educators tend to be knowledgeable about how to promote equity, and create a safe zone for students' self-expression to empower marginalized students and communities, the PSTs expressed their frustration due to scant attention to diversity in K-12 contexts, which PST10 pointed out: "When students feel they are not represented in the course content or in education overall, their drive for learning fades out because they understand that the system doesn't allow them to be their authentic selves." The abovementioned perspective of inclusion drastically changes what is viewed as *normal*. Rather than removing differences, such teachers with an inclusive posture—appreciating those differences (Howley 2020)—were mentioned by the PSTs highlighting the difference between *conventional* and *critical inclusivity*. They questioned the issues of position and power in education in their reflective journals, and pondered upon how to enhance equality at school to eliminate the barriers for students' full participation as equal members. The following extract from PST1's reflective journal elaborates on critical inclusivity: "While conventional inclusivity is related to how 'different' students need to fit in with peers so as not to cause disruption, critical inclusivity requires us to shift what and who is at the center of our work by questioning whose knowledge and ways of knowing are valued and normalized." PSTs emphasized the link between CRT and inclusive education. They pointed out both approaches center cultural and linguistic diversity, contributing to an equitable learning environment.

PSTs also underscored the importance of *differentiation* as an essential component of inclusive classrooms. Differentiation lies at the core of inclusive practices and suggests that all instructional practices be customizable to specific students' needs (Howley 2020). In their reflection papers, PSTs also mentioned the UDL framework for how to integrate differentiation into curriculum (Rose and Gravel 2010). With its three main components: representation, engagement, action and expression, the framework promotes diversity intertwining with differentiation and inclusive practices. The PSTs reflected on the scope of inclusive education critically. They defined it as embracing all kinds of margins, such as students with disabilities and low income.

Participants remarked that the collaborative classroom discussions in this modified teacher activism program helped them view inclusiveness from a holistic perspective, going beyond a single school community toward a larger

context. They also shifted their agency as prospective teachers from the individual toward the collective to enhance student motivation for the societal struggle against discrimination. PST26's reflection is concerned with the development of this shift.

> During the classroom presentation on inclusive education, working on case-based scenarios about the potential pedagogical problems regarding its integration into EFL settings helped me develop a broader and holistic perspective. Presenters shared with us a real interview they conducted with a disabled individual who faced obstacles at school and her coping strategies. Both activities triggered the activist side in me. I said to myself, "you need to act in your future school settings to promote inclusive educational practices."

This quote depicts the traces of an emergent activist teacher identity. They reported that they found an opportunity "to apply their theoretical knowledge to critical practice inside and outside the contexts of the classroom" (Montaño et al. 2002: 271). They started to view themselves as *change agents* who would transfer newly-acquired skills, concept-related theoretical knowledge via collaborative interactions with other members of the community of practice through case-based scenarios or their activist field work (e.g., interviews with such members) to broader societal context. PSTs emphasized that their active field work engagement helped them make connections between the school curriculum and current issues in their communities on a macro scale as in Montaño et al. (2002). They saw the "need for activism towards Second/Foreign Language teaching as a true profession with social goals and political responsibilities" (Ortega 1999: 243) within theoretically-grounded critical-reflective perspectives.

Like previous research (Solórzano and Yosso 2002), PSTs seemed to be cognizant of their role as collective and collaborative agents in the education system embracing social issues and inequities. They felt empowered professionally when informed about how CRT could be utilized to combat social injustice and promote cultural diversity and equality by validating and incorporating the cultures of marginalized students into the curriculum and using meaningful cultural linkages to transmit social and academic knowledge and manners (Vavrus 2008). CRT can be considered challenging for PSTs. Instead of assigning teachers the sole knowledge-provider role, it asks them to be a facilitator, prompting students to become actively involved in the generation and acquisition of knowledge (Vavrus 2008). Another challenge pointed out by PSTs was that culturally responsive teachers should be aware of the dominant cultural norms in society to understand the cultural impositions and students' challenges with

them. The following quote from PST36's reflective journal is revealing in terms of how they think of the local appropriacy of CRT.

> As the way we encode our language to convey our message to an interlocutor and the way we decode the message we get are governed by our cultural backgrounds, the integration of CRT strategies might highly contribute to the effectiveness of EFL instruction in the Turkish context.

Engagement in a VEP with Dutch student teachers also seemed to reinforce the activist teacher identities of the participants regarding CRT. PSTs in an asynchronous interaction with their Dutch counterparts engaged in different aspects of both countries' education systems in a critical way (e.g., the school culture, teacher–student relationships at K-12 and tertiary level, K-12 teachers' working conditions). Their intercultural project involvement could be interpreted as a shift towards "global cultural consciousness" fostering "an individual's complex cultural growth" (Kumaravadivelu 2008: 6–7). The project engagement led participants to adopt a collective agency by problematizing the social justice values in both countries and critically inquiring into the discriminatory classroom practices, leading them to develop emergent "agentic teacher identities" for "equitable social change" (Quan et al. 2019: 222). By problematizing the equity and diversity in the local, pedagogical and cultural contexts through a critical lens (Price-Dennis and Souto-Manning 2011), the participants enhanced their "critical consciousness" (Ladson-Billings 1995: 160) in a culturally-responsive pedagogical context (Souto-Manning 2010). Participants becoming aware of the frequently emerging problems in the school context of other countries are also contextualized by TEs.

> TE1: VEP with the Dutch went well. Students questioned their own context with the Dutch in terms of discrimination.
>
> TE2: Well, they often refer to that experience in my classes. … They sound more knowledgeable, for example, about the issues at schools … work situations there. One mentioned how teachers in the Netherlands are also stifled with such issues.
>
> TE1: Naturally they feel more aware of what's happening in another part of the world. Some issues exist in most educational contexts. … Hopefully, they feel more, uhm, such problematic professional issues are more frequent than they imagined.

Implementing case studies following the presentation of concept-related theoretical knowledge provided PSTs an opportunity for critical reflection

regarding the significance and sphere of applicability. The dialogic collaborative interaction among the classroom members during the practical activities enabled them to gain insights into how to effectively relate the concepts to students' lives in the curriculum. Moreover, the enactment of the concepts under investigation via interactions with the target audience helped participants foster their praxis development concerning inclusive education.

English as a Lingua Franca (ELF) / World Englishes (WE)

The PSTs raised their awareness towards the need to re-envision and challenge mainstream pedagogical practices reflecting traces of dominant ideological methodologies that "are imported from the so-called dominant centers of knowledge" (Siqueira 2021: 6). As a result of their oral and written reflections on the concepts of native-speakerism, ELF, and WE, PSTs gained a thorough understanding of the "hegemonic beliefs and attitudes" (Ortega 1999: 249) embedded in the foreign language education environments and attributed to well-established NS norms and Standard English. They became informed of the ELF learning environments hosting a relatively high level of linguistic and cultural diversity and the WE-oriented learning characterized by varieties of English. The following quote from PST22's reflective journal illustrates his critical reflection and emergent activist stance regarding the NS norms: "I think that we, as future teachers, should produce ELF- and WE-aware students by integrating these concepts into our curriculum from the bottom to the top."

The PSTs' voices seemed to call for an action on the part of teacher educators and researchers concerning their own and their prospective NNS learners' empowerment to become competent ELF users and successful intercultural communicators, "as opposed to maintaining a perspective that views EFL learners as deficient users of a language that is wholly 'owned' by its native speakers" (Sifakis 2009: 256). Participants also mentioned the importance of raising awareness towards ELF-related accommodation and communication skills to maintain interaction between interlocutors in intercultural encounters.

The active engagement of PSTs in the ELF-and WE-related lesson plan preparation appeared to play a crucial role in their emergent teacher activist identity development. PSTs concurred that the current English curricula implemented in different grades at K-12 fail to raise awareness towards ELF/ WE and NNSs. PST5 reflected her feelings in this respect very concisely in her

reflective journal: "The lack of representation of non-native speakers in the curriculum makes us feel like we are alone in the world as non-native speakers of English." She reported completing ELF-/WE-aware projects enabled her to feel comfortable with own identity as NNSs. She also reported her satisfaction with the project for gaining familiarity with the accents and cultures of other NNSs, abandoning the unrealistic expectations imposed on them via NS norms, as well as boosting their self-confidence regarding their receptive and productive oral skills and dismantling their prejudiced attitudes and misconceptions against NNSs.

The existence of a hidden curriculum in EFL educational settings that imposes and reproduces Western NS norms and values in the EFL teacher training programs is also highlighted in the study, as also suggested by Shin et al. (2011) and Genç and Meral (2020). PSTs agreed that most EFL teaching materials promote biased values of native speakerism through dialogues and characters. They remarked that listening materials tended to reflect NSs from inner circle countries predominantly. Inner circle countries are conceptualized as those where English is used as the native/first language in daily life and government institutions, such as the USA, the UK, Canada, Australia, and New Zealand (Kachru 1985). Similarly, they reported the tendency to overemphasize the target culture in ELT textbooks and to de-emphasize the local and international culture.

PSTs' reflections seemed to echo those of Crookes (2013: 5), emphasizing that we need "a language teacher with energy, experience, and a vision of social change." The study revealed that more emphasis must be placed on how to integrate CP-related issues, such as ELF-/WE-aware teacher education (Akbari 2008). In fact, the study incorporated a praxis-oriented course syllabus highlighting how PSTs can play "a more active social role" and "transform their classes into more critical settings" by including "themes from the wider society in their classes" and "from students' day-to-day lives" and by becoming conscious of the negative impacts of discrimination and how to establish a safe and inclusive learning environment (Akbari 2008: 278).

TE2: My final conclusions are that we need more integration of Critical Pedagogy throughout the curriculum. This was a very engaging and eye-opening course. I enjoyed every second of it as do the students.

TE1: I totally agree. This is a beginning, I guess. After seeing these exciting results, we need to bring this to the department course committee. Maybe we can suggest revising other course syllabi objectives.

Conclusion

The study concludes that PSTs' engagement in an empowering transformative curriculum that enables them to become reflective, proactive, and praxis-oriented practitioners with a sense of agency and an inquiry stance is likely to contribute to their activist teacher identity development (Quan et al. 2019). The PSTs in the study appeared to develop emergent activist identities during the course. The integration of a conscientization component into the course syllabus via critical classroom discussions and reflections, classroom presentations, as well as a praxis-oriented component via project work and fieldwork-based endeavors helped them become transformative professionals with social and cultural awareness (Giroux 1988). Through their project-work, participants in the study were encouraged to shift their traditional teacher identities and norms towards entrepreneurial and activist identities with leadership qualities (Sachs 2016) to promote "equitable social change" (Quan et al. 2019: 222). They also developed coping strategies for handling potential challenges of linguistically and culturally diverse learners (Cochran-Smith and Villegas 2015). The study also underlined the crucial role of critical teacher educators in the development and implementation of a "critical curriculum" prompting PSTs to "take action" towards becoming educational change agents (Edelsky 1999: 30).

Finally, two significant implications can be drawn from the study. First, providing ongoing guidance during classroom discussions and the EFL-/WE-aware lesson plan preparation is likely to facilitate the PSTs' activist teacher identity development. Second, adding conscientization and a praxis-oriented component regarding social-justice-related concepts into PST education programs enables PSTs' concept mastery and internalization. To facilitate their conscientization, they should be provided with safe spaces to challenge the accepted norms and promote inquiry-oriented attitudes towards their pedagogical experiences (Nieto 2018). To foster praxis-oriented pedagogical gains, ELF-/WE- aware lesson plan discussions and critical reflection tasks can be integrated into methodology courses in EFL PST programs and opportunities can be provided for the implementation of those lesson plans during the practicum (Kaçar and Bayyurt 2018; Sifakis and Bayyurt 2015). The PSTs' abovementioned reflective engagement might reinforce their sense of teacher agency and transformative professionalism (Nieto 2018). Second, TEs implementing VEPs should be aware of the potential cultural conflicts among the parties and provide them with conflict management strategies beforehand. They should inform PSTs about the intercultural development processes in advance. They should also provide

mentoring to foster the development of critical cultural awareness, collective and collaborative agency (Solórzano and Yosso 2002). To sustain the development of activist teachers in the twenty-first century pre-service teacher education programs should depend on a collaborative endeavor involving the harmonious and voluntary engagement of teacher educators and pre-service teachers as well as the curriculum developers and school administrators in the development, implementation, and assessment of a social-justice aligned teacher education curriculum enriched via inclusive classroom practices.

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4

Challenging Monolingual Language Ideologies in Teacher Education

Heather Linville

Introduction

Despite great linguistic diversity in the United States, where 21 percent of the population speak languages other than English (U.S. Census 2021), society exhibits a strong English monolingual language ideology (Spolsky 2011; Wiley 2014). Negative views of other languages are apparent in public spaces everywhere, from "English Only" bills and English as the official language in thirty-two states, despite no official national language (Spolsky 2011), to viral stories of linguistically diverse people being told "just speak English" (i.e., Kaur 2019).

Monolingual and deficit views of language diversity permeate our education system. Most students are not required to learn other languages (American Academy of Arts and Sciences 2017) and "standardized"[1] English is seen as superior to other languages and varieties of English. Even bilingual teachers "believe students need to learn and fit in and leave their 'deficient' cultural and language practices behind" (Alfaro and Bartolomé 2017: 12–13).

Anti-linguistic diversity ideologies can impact teacher dispositions when working with multilingual learners (MLs)[2] (Deroo and Ponzio 2019; Pettit 2011). Teachers' internalized monolingual ideologies may be passed on to MLs and language minoritized students (Johnson 2011). Only twenty-eight states require teacher education programs to include coursework preparing teacher candidates[3] (TCs) to teach MLs (Education Commission of the States 2020). It is essential that teacher educators engage in activism to push back against the negative language ideologies that devalue multilingualism and MLs' diverse linguistic repertoires.

Activism in teacher education programs is needed to ensure that all teachers "learn to identify hurtful dominant cultural ideologies and their manifestation in the classroom so they can be prepared to intervene and create optimal learning condition for all their students" (Alfaro and Bartolomé 2017: 13). In this chapter, I describe my *down-the-road* activism as a teacher educator to challenge monolingual, anti-linguistic diversity ideologies among all TCs at my university, thus preparing them to effectively and equitably teach MLs.

Context

I teach at a US Midwestern public university in a state that does not require coursework on teaching MLs. Prior to my hire, there was no coordinated effort to prepare TCs to work with MLs. TCs at my university tend to not have background knowledge of MLs or experiences with diversity they could draw upon. The vast majority are white (93 percent), presumably monolingual, and female (87 percent), and most (80 percent) come from the same state where only 5.1 percent of the population is foreign-born (13.7 percent in the US as a whole) and only 8.7 percent of the population speaks a language other than English at home (U.S. Census 2021). As a result, TCs at my university, like most teachers in the US (Lucas 2010), have had fewer experiences with language diversity.

Within this context, I first advocated for an ML-focused course, yet administrators claimed the teacher education curriculum was too full. I then advocated for a one-credit course. This approach was successful and the course, *TSL 200: Introduction to English Language Learners and EL Advocacy* (henceforth, "the course"), was added to most TCs' required curriculum.

This study explores the impact of the course on TCs' language ideologies and how language ideologies may interact with advocacy actions in TCs' future classrooms (Warren 2021) with these research questions:

1. How does taking a one-credit course on MLs and linguistic diversity impact TCs' views on linguistic diversity?
2. What are factors associated with TCs' views on linguistic diversity?
3. How do TCs' views on linguistic diversity intersect with their commitment to advocate for MLs?

Theoretical Framework

My activism takes place in the dominant, monolingual language ideologies of the USA, which privilege English speakers and marginalize those who are not (Hawkins and Norton 2009: 31). Banes et al. (2016) define language ideologies as "beliefs and ideas *about* languages … [and] also practices of individuals resulting from beliefs they hold" (170; italics in original). The monolingual language ideology holds that English should be the only language of the USA (Spolsky 2011; Wiley 2014) and accounts for the ideological erasure of the multilingualism that exists in our nation (Irvine and Gal 2000). However, forced usage of English in community spaces "limits [linguistically diverse individuals'] participation and representation in the dominant political, economic, and social institutions … [and] … denies them access to content knowledge and materials reflective of their cultural norms and linguistic practices, thereby constraining their learning opportunities" (Avineri et al. 2018: 5).

Advocacy is needed to fight the monolingual ideology. I frame teacher advocacy as *instructional* or *political* (Linville 2020). Instructional advocacy is that which teachers undertake for MLs in their classrooms and schools with the goal of improving their immediate education and lives. Political advocacy, or activism, on the other hand, is less common, occurs within and beyond schools, and is undertaken to change inequitable systems and improve MLs' education and lives over the long term (Linville 2020). I propose that teacher education curriculum and course design is long-term, down the road activism undertaken to make our education system more equitable and effective for MLs. In other words, curriculum and course design in teacher education programs is political advocacy designed to change the system of education as a whole for MLs, albeit in the long term.

Finally, I frame this work around critical language awareness (CLA), a theoretical approach to language instruction that seeks to raise awareness of language ideologies and the ways that power is expressed through and embedded in language (Fairclough 1992). It is *critical* in that it questions the assumptions that language ideologies take for granted and, "perhaps most importantly, it is not only to *think* about these issues of power, but it is also *to do* something about them" (italics in original; Alim 2010: 208). Monolingual ideologies must be brought to the light and questioned for TCs who will work with MLs or other linguistically diverse students in their future classrooms.

The Course

With the constraint of only one credit (fourteen instructional hours), I focused the course on challenging monolingual ideologies, improving TCs' dispositions towards multilingualism and MLs, and teacher advocacy. Based on Freire's (1997) problem-posing approach (more details in Linville 2021), TCs complete a webquest to uncover national and state multilingualism past and present (Wright 2014), discuss monolingual and multilingual ideologies in national and state media, review United Nations documents on migrant and language rights, explore explicit and implicit language policies which impact teachers and MLs in schools (American Academy of Arts and Sciences 2017), and study cases in which ML rights were violated (U.S. Department of Education n.d.). In this way, I dispute common myths regarding multilingualism and language learning rooted in monolingual ideologies. In the final course assignment, the Advocacy Plan, TCs read a fictitious scenario, which includes several barriers to ML education, and respond with five required elements following the five-stage TESOL advocacy process (Linville and Whiting 2020):

1. Noticing—Identification of ML educational issues;
2. Building alliances—Identification of various stakeholders' perspectives;
3. Determining action—Identification of ways to advocate, keeping in mind their sphere of influence (Staehr Fenner 2014) as a teacher, an EL teacher, or a community member (TCs chose which perspective to take);
4. Gathering information—Identification of supports useful for advocacy (e.g., laws and policies related to ML education); and
5. Taking strategic action—Reflection on the role of individual responsibility in ML advocacy.

Methodology

In this mixed methods study, qualitative data are used to elaborate upon the quantitative data (Greene 2001). Quantitative data comes from a pre- and post-course survey (nine cycles; 2017–2019) and qualitative data comes from the Advocacy Plan (two cycles; 2019). I taught multiple course sections from Fall 2017 to Fall 2021,[4] hybrid and occasionally fully online (see Table 4.1). The number of TCs varied, with winter (J-term) enrollments lower than fall and spring. Response rates also varied by term, higher for pre-surveys (80.4 percent) than post-surveys (56.3 percent). Higher pre-course survey response rates

Table 4.1 Survey Response Rates and Advocacy Plan Numbers

Term	# TCs in Course	Pre-Course Survey Response Rate	Post-Course Survey Response Rate	Advocacy Plan (% of total)
Fall 2017 (1)	21	90.5%	81.0%	n/a
J-term 2018 (2)	9	66.7%	55.6%	n/a
Spring 2018 (3)	23	91.3%	52.2%	n/a
Summer 2018 (4)	25	100%	36.0%	n/a
Fall 2018 (5)	26	69.2%	65.4%	n/a
J-term 2019 (6)	16	93.75%	75.0%	n/a
Spring 2019 (7)	27	51.9%	22.2%	24 (88.9%)
Fall 2019 (8)	26	96.2%	53.9%	25 (96.2%)
Fall 2019-2 (9)	26	65.4%	76.9%	n/a
TOTAL/ AVERAGE	**N=199**	**n=160 (80.4%)**	**n=112 (56.3%)**	**n=49 (92.5%)**

occurred when the first class meeting was face-to-face. The post-course survey was administered after the end of the course, possibly explaining its lower response rate. The Advocacy Plan was a required course assignment; I analyzed those from TCs who gave consent (Table 4.1).

Quantitative Data

Survey respondents (Table 4.2) were 92 percent female, 96 percent the typical undergraduate age (18–23 years old), 92 percent White, and 95 percent Education majors. About a third (36.9 percent) indicated they had some prior knowledge of MLs. A little over one quarter (26.3 percent) studied a foreign language at the university, while almost two-thirds (64.4 percent) had studied or traveled abroad. Very few (4 percent) had lived abroad extensively. No statistically significant difference exists between pre- and post-course survey respondent populations.

The survey contained one item for TC self-assessment of their knowledge of MLs (Likert-like scale; *very much* to *not at all*) and twelve true–false statements to assess TCs' knowledge of ML characteristics, population size, their rights, and basic understanding of second language acquisition. From these, I created the *TC Knowledge Score*, calculated by dividing the number of correct answers by the total number of questions for each respondent (score range 1–all incorrect to 2–all correct).

Table 4.2 Demographic Data of Respondents

Category	Pre-Survey (n=160)	Post-Survey (n=112)	Average
Gender female	91.8%	92.8%	92.2%
Age 18–23	95.6%	96.5%	95.9%
Race white	93.0%	89.3%	91.5%
Major education	94.3%	95.5%	94.8%
University foreign language study	26.3%	26.8%	26.5%
Prior study/travel out of US	64.4%	64.3%	64.3%
Lived abroad	3.8%	5.4%	4.4%

To answer the first research question, the survey also included thirteen statements related to beliefs about linguistic diversity (Likert-like scale; *strongly agree* to *strongly disagree*). These items focused on monolingualism compared to multilingualism stances and were designed based on other research studies of linguistic ideologies (Fitzsimmons-Doolan 2011; Fitzsimmons-Doolan 2014). Factor analysis with pre-course survey data revealed three underlying constructs, one of which included nine survey items. From this analysis, I created the *Linguistic Diversity Scale* which measures TCs' stance on linguistic diversity and explained 34.0 percent of the variance. Correlations among the scale items are strong and the data is fairly symmetrical with few outliers (Skewness=−.467; Kurtosis=.018). The scale has strong reliability and internal consistency (Cronbach's α=.830; KMO & Bartlett's test=.861, $p \leq .001$). The other two scales were not robust and therefore excluded from analysis. I applied inferential statistics to answer the second research question. I estimated models with regression analysis including demographic items, TCs' self-assessed knowledge of MLs, and the TC Knowledge Score to identify factors which impacted the Linguistic Diversity Scale.

Qualitative Data

To answer the third research question, I analyzed the Advocacy Plan (n=49; Spring 2019 and Fall 2019). I first coded for themes related to the five-stage TESOL advocacy process to understand how well the TCs were able to apply that process. I read again for general impressions, coding for other themes emerging from the data, noting common themes using the grounded theory approach

(Davis 1995). Emergent themes included TC advocacy skills (e.g., collaboration, using data to support claims, etc.), dispositions toward MLs, and evidence of linguistic ideologies.

Findings

Quantitative Data

Comparing pre- and post-course data (Table 4.3), TCs self-assessed greater ML knowledge at end of the course, and this is confirmed by the average TC Knowledge Score, which significantly increased from the pre- to post-course survey. TCs increased their understanding that MLs are not necessarily immigrants (76 percent correct pre-course to 83 percent correct post-course), that English is not the official language of the USA (46 percent to 90 percent correct), and that MLs do not need legal documents to attend schools (81 percent to 95 percent correct). Comparing the mean of the Linguistic Diversity Scale from the pre- and post-course surveys, TCs' linguistic diversity views became more aligned with valuing multilingualism, a difference which is statistically significant. Thus, the course positively impacted TCs' views of language diversity, raising their critical language awareness.

Regression analysis (Table 4.4) revealed that the semester and section of the course (TC group), gender, and race are not associated with views on linguistic diversity. The models (Table 4.4) include one demographic variable (age), three experiential variables (foreign language study, travel or study abroad, and living abroad), and three professional variables (prior coursework on MLs, TCs'

Table 4.3 Teachers' Knowledge of MLs and Linguistic Diversity Scales

Category	Pre-Survey	Post-Survey	Difference
Self-assessment of ML knowledge	0% a great deal 43% a lot to moderate 57% little to none	7% a great deal 88% a lot to moderate 5% little	$t(270)=-12.31$, $p<.001$
TC knowledge score (2=correct; 1=incorrect)	$M=1.76$ ($sd=.118$)	$M=1.87$ ($sd=.095$)	$t(266)=7.82$, $p<.001$
Linguistic Diversity Scale (1–6 score range*)	$M=4.69$ ($sd=.693$)	$M=4.97$ ($sd=.683$)	$t(266)=3.23$, $p<.001$

* Higher score indicates stronger multilingual stance; various items were re-coded.

Table 4.4 Regression Estimates of Linguistic Diversity Scale (n=112)

	Model 1	**Model 2**	**Model 3**
Demographics			
Age	.742 (.342)*	.780 (.327)*	.270 (.368)
Experiential Factors			
Foreign Language Study		.461 (.139)***	.337 (.133)*
Travel/Study Abroad		−.256 (.131)+	−.242 (.125)+
Lived Abroad		−.146 (.275)	−.047 (.259)
Professional Factors			
Self-Assessed Knowledge			.353 (.322)
TC Knowledge			2.192 (.615)***
R2	.041	.150	.233
R2 Adjusted	.033*	.118**	.180***

***$p \leq .001$; **$p \leq .01$; *$p \leq .05$; +$p \leq .1$.

self-assessed knowledge of MLs, and the TC Knowledge Score), all associated with the Linguistic Diversity Scale. The final model (Model 3) indicates three variables which impact the Linguistic Diversity Scale, predicting 18 percent of the variance on the Linguistic Diversity Scale.

TCs' age is positively and statistically significantly associated with the Linguistic Diversity Scale. TCs who are the typical undergraduate age (18–23) have more positive views of linguistic diversity than TCs who are older. However, this association disappears in the final model, meaning that other factors impact views of linguistic diversity more. Foreign language study is also positively and statistically significantly associated with the Linguistic Diversity Scale. TCs who study a foreign language at the college level have more positive views of linguistic diversity than those who do not. This association remains strong, but decreases, when other variables are added. Among the other TC experiential factors, having traveled or studied abroad is negatively and only slightly statistically significantly associated with the Linguistic Diversity Scale, an association that changes little from Model 2 to Model 3. TCs who have studied or traveled abroad have more negative views of linguistic diversity than those who have not. The association with living abroad is also negative, although not statistically significant. Among the professional factors, TC Knowledge of MLs is very strongly and statistically significantly associated with the Linguistic Diversity Scale. TCs who know more about MLs have much more positive views of linguistic diversity.

Qualitative Data

Qualitative analysis added to my understanding of TCs' disposition towards MLs and their linguistic ideologies, and how these may predict future action. Analysis of the Advocacy Plan (n=49) according to the TESOL advocacy process revealed that all TCs (100 percent) noticed ML educational issues in the scenario. Additionally, all TCs (100 percent) indicated instructional and political advocacy actions they would take to advocate for MLs, indicating action-oriented critical language awareness. Confirming previous research (Linville 2020), about two-thirds of the advocacy actions that TCs mentioned (73 percent) were instructional in nature while one quarter (27 percent) were political. The most mentioned advocacy actions were talking to the principal (53 percent) and local school board (51 percent), training all staff to work with MLs (49 percent), raising community awareness of MLs (43 percent), working with colleagues for better ML instruction (41 percent), and hiring another ML teacher (39 percent). While not all proposed advocacy actions were realistic, they indicate some understanding of what is needed to improve ML education.

The majority of TCs (88 percent) also demonstrated an ability to build alliances through identifying stakeholder perspectives. Empathy, an advocacy skill, was apparent as TCs explored perspectives of the multiple people involved in ML education. One stated, "[Non-ML] parents do not always understand how schools and education work. They may think that providing services for EL students may take away from their child's education, but in reality, it is better for everyone" (TC 6, Fall 2019). Another said, "If I were to take the perspective of the EL teacher, I can't help but feel absolutely overwhelmed. Especially it being my first year, I would feel inadequate and guilty knowing I am not meeting the needs of all the EL students …" (TC 15, Spring 2019).

Almost all TCs (90 percent) indicated advocacy supports they would use, mostly referring to US laws and court cases (i.e., Lau v. Nichols) and course readings (i.e., Teaching English to Speakers of Other Languages 2018). All TCs (100 percent) reflected on and agreed with the role of individuals in advocating for MLs. The majority indicated a strong sense of responsibility to advocate for MLs, such as one who enthusiastically stated, "I would do everything in my power to ensure that Els [*sic*] and their families feel welcome, valued and that their voice matters in my classroom!" (TC 13, Spring 2019).

Only two TCs (4 percent) expressed their responsibility to advocate in weaker, vague terms that seemed to indicate limits on their advocacy, such as, "Over all my responsibilities as a teacher is to teach every student that walk through my

door, and if I don't have the tools to properly teach all students, I will seek help from EL teachers, the principle [*sic*], or higher up powers if nessessary [*sic*]" (TC 22, Fall 2019). This TC equates advocacy with teaching and seeking help in teaching, but not going beyond that role. This analysis indicates that most TCs have the disposition and abilities to advocate for MLs in the future.

The TCs' writing also exhibited a great amount of empathy for MLs, as one TC wrote, "If I were a parent of an EL student, I would feel a mix of emotions ranging from frustrated to angry. It is very frustrating living in a community and sending your children to school in an environment that completely neglects to make accommodations for your language, and shows no respect to [*sic*] your culture" (TC 10, Fall 2019). The darker side of this empathy was the tendency of some TCs to assume all MLs need support and help in schools. For example, one TC states, taking the perspective of an EL student, "I cannot read signs around my school or community, so I feel lost. There are no books for me to read in the library, and I am unable to write like my classmates, even in my native language" (TC 22, Spring 2019). Such an assumption of need could lead to pitying MLs and seeing their multilingualism as a hindrance rather than an added value or asset (Ruiz 1984).

Most TCs (73 percent) used first-person pronouns in their writing, "I" or "we," indicating they envision themselves doing their proposed advocacy actions. Almost half indicated an even stronger identification with MLs and their families, using inclusive language with such phrases as "my ELs," "our students," or "my EL parents," such as in this example:

> If *we* want the world to be more multicultural and multilingual *we* cannot brush things under the rug. If *we* feel unheard then we need to find a way to be heard. Kick down any doors that *we* need to help *our students* … Even if *my* voice is small in comparison to the big problem, anything *I* can do to help *my students* then *I* will do it or give it my best. Not all battles can be won but giving *my students* the chance to learn anyway [*sic*] *I* can when they are dealt a bad educational hand, can make a difference for those few. (TC 15, Fall 2019; italics added)

The remaining quarter of TCs did not seem to identify as strongly as an advocate or teacher, using passive voice or second-person or third-person pronouns, as seen in these examples: "The individual role *you* can have on certain situations can make a big difference in other's lives. Even if *you* are the only one concerned about this situation, *you* can begin to educate others around *you* to help them become concerned as well" (TC 7, Fall 2019; italics added), and "The first thing *a teacher* needs to do in this situation is raise their concerns to the administration. If *you* are concerned *you* are not educated enough on how

to teach *the EL students* in your class, other teachers [are] likely feeling the same way too" (TC 8, Fall 2019; italics added).

Evidence of critical language awareness was also apparent in most Advocacy Plans. Three-quarters of TCs exhibited a pro-linguistic diversity stance, confirming survey results. The majority stated they would advocate for, or use themselves, multiple languages and linguistically diverse resources in schools. As one stated,

> EL students should also not have to sacrifice their home language and culture. This should be integrated into the classroom and that is why I believe it is important that as a future educator it is not just okay to teach my EL students. I need to fully advocate for their rights to help them feel truly accepted and help them succeed. (TC 5, Fall 2019)

The other quarter of TCs did not indicate a multilingual or monolingual ideology in their Advocacy Plans but wrote more generally about diversity in positive ways, like one who stated, "Equal educational access comes first [and] will be beneficial for *all* students rather than the ones it directly affects" (TC 8, Spring 2019). Interestingly, these TCs also tended to be those who identified less with the advocate role in their writing. Given the clear goals of the class to raise critical language awareness and to encourage TCs to value multilingualism, it is possible TCs used this rhetorical strategy to subtly indicate their disagreement.

Additional interpersonal skills for advocacy (Linville 2019; Staehr Fenner 2014) were also apparent as TCs mentioned how they would collaborate with others, use active listening, be sure to advocate in respectful yet persistent ways, and ask MLs and ML families to speak on their own behalf, using their stories to advocate more effectively. The skills mentioned go beyond what could be taught in a one-credit course, indicating that TCs have been prepared to advocate in other ways. Some TCs are also aware of the challenges of advocating, as seen here:

> On top of the little ways to advocate for the EL students, I would raise my concerns to administrators and the school board. I would make sure that I did this in a respectful way without attacking the school … Some obstacles I may encounter would be overstepping my boundaries. Since I would be a fairly new teacher, I may not be listened to as well as a teacher that has been there for awhile [*sic*] with more experience.
>
> (TC 1, Fall 2019)

This TC, like a few others, also seems to hint at the risk inherent in advocacy, especially for new teachers (Athanases and de Oliveira 2007).

Finally, the advocacy actions of these TCs tended to be founded on educational rights and raising awareness and knowledge of MLs. As one stated clearly, "I

strongly believe that social issues stem from ignorance" (TC 24, Spring 2019). Several TCs also indicated their belief that valuing cultural or linguistic diversity is simply the right thing to do, as seen here.

> As a school board member, I would hope that these individuals would work their hardest to implement a stronger EL program within their schools. If I was a board member (*and a decent human being*), and I had EL parents, teachers, and even community members coming to me about how the EL program needs to be improved, I would work my hardest to make it better. (TC 9, Fall 2019; italics added)

Discussion

This study's findings indicate that taking one short course on MLs positively impacted TC views on linguistic diversity and their critical language awareness. Greater positive linguistic ideologies were related most strongly to increased knowledge of MLs and their educational rights. Foreign language study also has a strong association with linguistic ideologies, confirming previous research (Linville 2020). Study or travel abroad, however, showed a small negative impact on linguistic diversity views. Further research is needed to understand this finding.

Results of this study also indicate that TCs plan to put their positive views of MLs and greater critical language awareness into action by advocating for MLs in the future. However, TCs demonstrate some naivete in their plans for activism, with many stating they would hire an additional teacher and few recognizing the risks of activism. They believe in education as a common good, and that educators must advocate for all students. They also believe that raising awareness and knowledge of the benefits of MLs and their rights is the best way to advocate for them. Most TCs identify as teachers and advocates in their writing, using first-person pronouns and inclusive language. These findings thus also support the hypothesis that curricular advocacy in teacher education programs, such as offering a course on teaching MLs founded in critical language awareness, is down the road activism for MLs. It is clear the TCs in this study intend to advocate for MLs when faced with educational barriers and violations of rights.

The results of this study are limited by the sample size, with fewer than half of the TCs persisting in taking the post-course survey. For this reason, the inferential statistical results must be taken with caution. It is also possible that the TCs gave answers they knew I wanted to hear as I was the course professor

and did not hide my strong multilingual ideology. Longitudinal research would be necessary to confirm that these TCs do, indeed, act as advocates as they say they will.

Implications

All teacher education programs should consider offering a course to all TCs which is grounded in critical language awareness and challenging monolingual language ideologies. Details about this specific course are shared (see Appendix) as replicable activism for teacher educators. My activism represents the experience of only one teacher educator, but, in the words of one TC, "One voice, although it may seem small, can create an immense impact. By one individual speaking up and advocating for something they believe in, people can catch on, hear what they have to say and join in advocating. This can create a domino effect, as the word of mouth is powerful" (TC 15, Spring 2019). It seems TCs today are poised for advocacy and will be the change they want to see in the world. Through teacher education, we can guide them by increasing their understanding of MLs and challenging language ideologies that are harmful to MLs.

It is important to remember that white middle-class TCs also tend to have limited awareness or understanding of varieties of English that are rejected in schools, such as African-American Vernacular English (Lippi Green 2012). Responsible TESOL teacher educators will also challenge the monolingual ideologies that create educational barriers for students who speak other varieties of English. Anti-immigrant rhetoric must also not be forgotten in this work, as monolingual ideologies are often anti-immigrant ideologies.

Conclusion

I undertook this research, and designed the course, to counter monolingual ideologies that devalue multilingualism and MLs' diverse linguistic repertoires. The lack of linguistic and cultural diversity of most TCs means that they are raised in the monolingual ideology most common in the USA. Activism in teacher education is needed to ensure that TCs "learn to identify hurtful dominant cultural ideologies and their manifestation in the classroom so they can be prepared to intervene and create optimal learning condition for all their students" (Alfaro and Bartolomé 2017: 13). This work is down the road activism, as raising critical language awareness among TCs and of monolingual ideologies

prepares them to effectively and equitably teach MLs, which will likely involve advocacy on their part.

In all teacher education programs, we need to promote "an understanding of multilingualism that balances imperatives towards standardization, centralization, and correctness alongside the acceptance of linguistic signs and voices, which index students' localities, social histories, circumstances, and complex, dynamic, bi/multilingual identities" (May 2013: 5–6). TCs need to learn what negative views of linguistic diversity exist and reflect upon their own potentially deficit views of linguistic diversity so they can make changes. By challenging the monolingual ideology of the United States, TCs enact activism by serving their future MLs more equitably. As one TC states, "I believe that speaking up is always the right thing to do if there is something that is hurting another human being, and this education system is hurting our EL students" (TC 6, Fall 2019).

Notes

1 I use "standardized" in quotation marks to recognize the tensions inherent in the term *standard* (Lippi-Green, 2012).
2 I use the term "multilingual learners" as the preferred terminology now, highlighting the multilingual repertoires of those learning English. The term "English learner (EL)" still appears in quotation marks from previous research and in quotes from teacher candidates in my program as it was the preferred terminology at that time.
3 The term "teacher candidate" (TC) refers to students who are in a teacher preparation program. Synonyms are "pre-service teachers" or "future teachers."
4 Further advocacy resulted in TSL 200 being replaced by a three-credit course in 2020, TSL 250: Educating Multilingual Learners.

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Appendix

Typical Course Schedule: TSL 200: Introduction to English Language Learners and EL Advocacy

Module – Essential Question	Resources	Activities	Assignments
1 – Is the US a multilingual society?	U.S. Census; https://www.census.gov/. Ethnologue; https://www.ethnologue.com/. Wisconsin Department of Public Instruction; https://dpi.wi.gov/.	Webquest	Written response
2 – Are language rights human rights?	Declaration of the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (UN 1992); https://tinyurl.com/3p4fbdby. Universal Declaration of Linguistic Rights (UN 1998); https://culturalrights.net/en/documentos.php?c=18&p=184. Education in a Multilingual World (UNESCO 2003); https://unesdoc.unesco.org/ark:/48223/pf0000129728.locale=e.	Online discussion board	Written response
3 – Do we value linguistic diversity in the US and our state?	National and local news media (recent examples found each semester). Washington Post article (2017); https://tinyurl.com/483c6zx2. America's Languages (American Academy of Arts and Sciences 2017); https://www.amacad.org/publication/americas-languages.	Collaborative T-chart	Oral response
4 – What is our role in educating a multilingual society?	EL rights. Dreams Beyond Labels (Isrealson 2012); https://digscholarship.unco.edu/cgi/viewcontent.cgi?article=1002&context=jeri.	Online discussion board	EL rights quiz
5 – What should education be for English learners?	SIOP Ch. 1 and 2 (Echevarria, Vogt, Short, & Toppel; https://tinyurl.com/mryhbd3c). TESOL 6 Principles (2018); https://tinyurl.com/mrx9n8vk.	In-class discussion	Infographic

Continued

6 – How are we doing at educating a multilingual society?	DoE Office for Civil Rights Cases; https://www2.ed.gov/about/offices/list/ocr/congress.html.	Online discussion board	Case study analysis
7 – What is the role of the individual in advocacy?	Empowering ELs as Assets; https://www.languagemagazine.com/2018/02/02/empowering-english-learners-assets/.	Scenario discussion and role play	Advocacy Plan

5

Designing Activist Curricula for Language Arts Using Indic-Centric Multicultural Children's Literature

Howard L. Smith and Kalpana Mukunda Iyengar

Introduction

As with all social imperatives, teacher educators and teachers are tasked with preparing young minds to confront the concerns of a changing society. A Euro/Ameri-centric perspective is no longer considered as the cynosure of school and society and multiple cultural voices are being recognized and embedded within the literacy and language curriculum. Today, educators are revamping pedagogies as they *decenter whiteness* (Carter et al. 2021). In this way, educators open space for silenced or minoritized groups that have been absent or misrepresented in the curriculum.

A primary objective of education is to increase the knowledge students possess regarding a variety of human experiences (Volery et al. 2013). As part of this remit, it is understood that a robust curriculum integrates into pedagogical (i.e., curricular) explorations of the experiences of marginalized groups. As schools restructure their instructional delivery, they embrace a broader range of diverse experiences and perspectives. Voices that would antagonize or victimize under-served communities can be reoriented and ameliorated through authentic multicultural children's literature (MCCL). Additionally, children from minoritized groups are more likely to construct a positive ethnic identity when their literacy instruction embeds positive or affirming images of their culture (Phinney 2013; Umaña-Taylor and Shin 2007).

Therefore, to promote educational equity, it is necessary to disrupt the typical Anglo/Eurocentric perspective (e.g., Anglo privilege) of most US curricula. Activist pedagogies, we advance, increase student engagement, especially in

language and literacy instruction. This in turn may lessen the likelihood of *cultural cringe*—a term used to describe experiences of minoritized communities who are not represented, or who are subjected to disparagement within mainstream institutions (e.g., judiciary, entertainment, schooling) (Phillips 1950). As learners experience systemic marginalization through curricular absence or victimization (i.e., when their culture is framed in the negative), they tend to distance themselves from their cultural heritage.

Thus, one necessary task toward the construction of a culturally efficacious classroom pedagogy is the review and assessment of Multicultural Children's Literature (MCCL) incorporated into instruction. To aid in the selection process of appropriate materials, we offer a set of characteristics of high-quality or exemplary MCCL and a mode of engaging with these texts as part of enacting a socially-just curriculum in language and literacy education, through Critical Reader Response (CRR). We proffer a 14-point framework, informed by Higgins (2000), for selecting culturally appropriate texts. Educators, both beginner and experienced, may find this culturally aligned model useful for their classroom contexts. To maintain cultural proximity, educators should modify the Evaluation Checklist (see Table 5.1 below) to align with the norms of the target culture. We use this checklist to explore the selection of materials that recognize, honor and celebrate the experiences of marginalized groups (e.g., Asian Indian communities). Given the abundant research that argues for culturally efficacious instruction (see Flores et al. 2022), MCCL is necessary for the advancement of educational equity. We utilize Indic-centric MCCL as an exemplar for designing an activist curriculum because Asian Indians are a forgotten and underserved community in US schools.

Conceptual Framework

In the present chapter, *activism* refers to pedagogies that embrace, respect, and celebrate cultures beyond the mainstream, i.e., *decentering whiteness* (Banks 2004). Flores et al. (2022) posit that teachers should be activists and their work is that of a change agent. The work of teachers is transformative and, at times, confronts fossilized norms of society (e.g., *Asians are exotic, women's place is in the home*), bullying (e.g., micro-insults, micro-assaults), and other forms of *microaggressions* (Tiwari 2022) and exclusion. Activists recognize that society, local and global, benefits from the contributions of all its members and that human capital should not be wasted. Activist teachers support learners as they

self-actualize. Literacy and language instruction can be leveraged through CRR to engage students in critical reflection and the contestation of oppressive norms.

In the 1960s, Larrick exposed the glaring absence of authentic MCCL produced by publishing houses. Tepid responses from publishers included adding a background image of a brown face or to colorizing existing images in children's books (Boutte 2012; Paul 2010). Another strategy was to "culturize" names (e.g., Mary to María, John to José) without altering the storyline or plot points. A third strategy was the "peppering" of the text with words (or "pseudo-words") from the heritage language. Often, there were distortions or misrepresentations of facts and images (Perfecto 2019). Lacking cultural fidelity, these publication strategies proved to be ineffective. The texts continued to privilege the Euro/Ameri-centric perspectives, effectively silencing or marginalizing diverse communities and their concerns (Saavendra and Nymard 2008). Even to the present day, research documents the paucity of newly published MCCL (Nikolajeva 2015).

Activism problematizes situations, contests inequalities, and unsettles unexamined beliefs. Educators who strive for educational equity often experience feelings of discomfort as they question or reject prevailing paradigms. Mere protest is insufficient to effect lasting change. Educators can incorporate pedagogical strategies that scaffold learners as they explore complex social issues. Baldwin (2008) opines on the situation of educators:

> [O]ne of the paradoxes of education [is] that precisely at the point when you begin to develop a conscience, you must find yourself at war with your society. It is your responsibility to change society if you think of yourself as an educated person.
>
> (Baldwin 2008: 19)

Across societies and cultures, we are bombarded by discourse that marginalizes, maligns, and cloaks various cultural communities (e.g., African American, Asian American, Latinx). The misrepresentation of minoritized groups has an indelible effect on the minds/psyche of young learners. Educators can scaffold learners in the development of a critical social lens through which to judge and evaluate the status quo. Curricular activism is made possible through a CRR framework.

Teachers committed to social justice (Pantić and Florian 2015) and educational equity align their pedagogies with multiculturalism—that is, the exploration of a variety of cultural perspectives (e.g., American Indian or Asian Indian) and experiences (e.g., exilee/expat or diasporic). A word of caution: A collection of thoughtfully selected MCCL *alone* does not constitute an authentic

activist curriculum. Because of the infinite variety of activities and materials, literacy classes lend themselves to pedagogies that promote social consciousness. Through literacy activities (e.g., essays), learners can problematize situations found in their assigned texts. Ingrained social norms can be contested through organized debates. Empathy for divergent perspectives can be developed through dramatizations. In essence, we propose the use of critical reader response (CRR) to augment and enhance the use of MCCL in the classroom to create an activist curriculum that promotes critical thinking and attention to social justice.

Using a Critical Perspective with MCCL

When teachers are motivated to explore the many forms of oppression encountered in society, the students must develop and use a socially critical lens. As mentioned before, the incorporation of authentic MCCL scaffolds or enhances efforts toward educational and societal equity. Even as they broaden cultural representation within their libraries, educators are still obliged to guide students toward opportunities within illustrated books that prompt reflection, social problematization, and contestation of norms and practices that encumber society (Clark et al. 2015). Literacy and language education activities offer opportunities for students to develop skills of analysis, synthesis, and evaluation. These deeper cognitive levels are also recognized as higher order thinking skills (i.e., HOTS) (Saifulkhair and Awang 2023). The following questions/prompts might be useful after reading a story to scaffold learners as they develop a critical lens:

1. What are (other) possible interpretations of the events in the story?
2. As they are presented, who is advantaged/disadvantaged (or silenced/celebrated) (i.e., helped/hurt) by the events in the story? Could the events be presented in a way without maligning (insulting) an entire group/community?
3. When people wear clothing that is from their culture (e.g., hijab, turban), why do some people outside of their community suspect that they are bad or about to engage in criminal activity (e.g., bombing, skyjacking)? Is it reasonable to believe that all people who wear that garment have committed (or about to commit) a crime?
4. Recognizing that there are so many languages (e.g., Arabic, Hindi, Spanish) spoken in the world, how do you feel when you are seated near

> other people who are speaking a language that you do not understand? How do people in multilingual countries like India co-exist?

The development of a socially critical lens benefits from student interactions during group discussions. Guided dialogue or dialogic conferencing (Iyengar 2023), in which students discuss their interpretations of narratives (e.g., characters, plot points, social implications, societal norms) enhance a developing critical lens. Reaction papers and other reflective writing assignments serve as a catalyst for higher order thinking (Armstrong 2010) and affective connections. Retellings and other critical literacy activities offer opportunities for the exploration of differing (or opposing) opinions and the development of logical, rational thinking.

At the onset, the learners may find that the social issues have a direct impact on their lives (e.g., death of a loved-one, divorce). Conversely, at the onset, students may not perceive how an issue directly affects them (e.g., misogyny, the male [school] advantage [Sadker and Sadker 2022], colorism). Literacy and language instruction through the CRR framework accompanied by MCCL scaffolds students as they confront new cultural experiences, social positionalities, and worldviews. In this way, CRR advances critical thought and an appreciation for perspectives that have been absent from the curricula.

While the constructs of *social justice* and *educational equity* are elusive, they become more achievable through pedagogies that embrace multiple perspectives and worldviews. Activism is the disruption of an oppressive *status quo*. As the epistemologies of marginalized communities are integrated into classroom instruction, students become aware of diverse cultures and perspectives. A case in point: when the Asian Indian community is centered in instruction, there is the possibility of clarifying misconceptions (e.g., *Hindu/Hindi* are *not* interchangeable concepts), dispelling myths (e.g., "*Indians are polytheistic*") and stereotypes (e.g., "*all Indians eat spicy curry*"), as well as the normalization of Indic-centric social behaviors (e.g., *male-shaved heads for parental obsequies, no shoes in the house, worshiping the cow*). By incorporating CRR and children's books that reflect the many communities and diverse perspectives in the broader society, children may come to understand that it is possible to interrogate the oppressive *status quo*.

Activist Curriculum in Language and Literacy Education

A commitment to social change through language and literacy instruction often necessitates the purposeful selection of divergent reading materials. An activist curriculum has important features:

1. The curriculum design incorporates materials that *decenter whiteness* (Chapman et al. 2020) by foregrounding the experiences and perspectives of other cultural communities.
2. The thoughtful integration of books and other materials that venerate, respect, and celebrate all aspects of the Asian Indian community. In this way, teachers become change agents, i.e., they are activists toward educational equity and social justice (Skinner and Bromley 2019).
3. Applying the CRR framework, students are taught to read and interpret texts from an emic perspective. As children learn about the customs and behaviors of cultures beyond the mainstream, they are less likely to exoticize, romanticize or "otherize" members of the marginalized communities.

By engaging in activities that foreground previously marginalized/minoritized cultural communities, language and literacy curricula can become a tool for furthering social justice. Authentic, Indic-centric books and materials contribute to activism and social change (Flores and Smith 2009).

Literacy activities that embrace diverse groups decenter whiteness in the curriculum. The reader should understand that mere access to multicultural materials is insufficient to provoke a paradigm shift. Cultural insiders need opportunities to investigate aspects of their communities for healthy identity construction (Iyengar and Smith 2016). To allow learners to become respectful, knowledgeable outsiders, classroom activities must engage them in explorations and discoveries that frame new or different cultural communities in a respectful way for a "balanced story" (Achebe 2000). While there is value in classical literature or the canon in the curriculum, exclusive focus on Ameri/Eurocentric themes and topics may not fully engage learners from minoritized communities, offering them circumscribed language and literacy instruction.

Through culturally informed children's literature, which acts as defense against *cultural cringe*, teachers contribute to the construction of healthy cultural identities (Iyengar and Henkin 2020). It is posited that the integration of books and other materials with Asian Indians as their thematic epicenter will scaffold the literacy development of marginalized learners (Adam et al. 2019; Iwai 2019). When children's books offer images that reflect elements from their background (e.g., environment, nature, settings, social milieu), this "culturally consonant" illustrated literature will more likely engender student engagement and minimize psychological distress (Parnther 2022; Sahithya, Manohari and Vijaya 2019).

Selecting and Analyzing Indic-Centric MCCL

For over seventy years, scholars have been documenting the absence of diverse cultures in MCCL and, equally egregious, the omnipresence of stereotypes, misinformation, and distortions within publications purported to embrace diverse perspectives. To evaluate the quality and efficacy of available books, we selected highly rated, award-winning texts published after 2015 and subsequently evaluated them using a 14-point matrix informed by existing MCCL scholarship (primarily Higgins 2000: See Table 5.1). We modified the list of criteria to capture the necessary Indic-centric *rasa*, or essence.

For our analysis, we initially chose books that were "highly rated" on the online bookseller's rating site (i.e., those that had earned 4 out of 5 stars) or award-winning MCCL (e.g., *2015: Honour Book*, *South Asia Book Awards*, *USA, 2018*; *The Hindu Young World-Good Books Award—Best Picture Book, 2018*). They will be found in the Appendix. We perused book distributors using the descriptors "children's books" (with Indian distributors) and "Asian Indian" (children's section, with American distributors). In all, we reviewed twenty-five Indic-centric texts. Each selected book was read three to five times and discussed, keeping elements from the evaluation checklist in mind. While we discarded most MCCL that was less affirming or disparaging (e.g., perpetuating stereotypes of the Asian Indian community), we retained certain especially egregious illustrated stories that would be used as exemplars for a special characteristic. Two texts (e.g., *Maharani the Cow* and *Come Celebrate Onam with Me*) were retained as examples of "strong" evidence for meeting the criteria on the matrix and two books (e.g., *My Name is Gulab* and *The Boy Who Asked Why)* were retained to serve as exemplars of marginalization.

We illustrate the use of the matrix by highlighting the way that our selected texts illustrate strong examples of Indic-centric MCCL texts. For example, in category # 1, *Maharani, the Cow* presents a situation common to people living in India. A cow languishing in the middle of the road is nothing exceptional. This is part and parcel of normal Indic-lifestyle. Another example of Indic-centric recalibration of the checklist emerged in category # 5, lifestyle. Images of typical families eating happily on the floor (i.e., not in chairs), men serving others (i.e., serving is not solely the responsibility of women), vegan/vegetarian meals (i.e., without meat).

Table 5.1 Evaluation Checklist for Reviewing MCCL Texts

Characteristics/Criteria
1. **High literary quality.** At a minimum, offers, • Characteristics with which to identify (e.g., character, situation) • Colorful language (e.g., rhyme, imagery) • Preferred genre (e.g., romance, western, sci-fi) • Rational storyline (e.g., plot point) • Complex characters (e.g., transform over time)
2. **No distortions or omissions of history.** At a minimum, • Presents the "minority view" • Contests hegemonic interpretations • Expresses multiple perspectives • Does not demonize, disparage, nor create negative reference groups
3. **Stereotyping.** Disallows, • Negative or inaccurate generalizations • Exaggeration • Misconceptions • Misinterpretations and • Misrepresentations of the ethnic group being portrayed
4. **Loaded words.** Does not contain pejorative words or expressions. • Avoids language that frames people in a negative/disrespectful way. E.g., Hindi vs Hindu, taking our jobs, Indian with a feather or Indian with a dot, culturally confused, Madrasi, Brownie, Paki, Rag head.
5. **Lifestyles.** Characters are shown participating in activities that are often engaged by cultural insiders: • Homes adorned with religious icons, statues, and diverse cultural artifacts • Barefoot inside homes • Intergenerational gatherings • Nuclear families depicted
6. **Language/dialogue.** The characters use speech that accurately represents their oral traditions. • Indians commonly translanguage when speaking with family and friends • Code-switching is the norm (i.e., conversations in one language interspersed with individual words or phrases from another) • Local languages and dialects are spoken by the characters with regional specificity (e.g., Deepavali vs Diwali) • English syntactic structures indigenous to India (e.g., Sarala aunty)
7. **Standards of success.** Characters involved with socially acceptable/reputable activities, irrespective of social status: • Housekeeping • Cooking • Lawn service • Preschool teaching • Independence from a "white/fair-skinned authority figure," with necessary capacities (e.g., wisdom, strength) to resolve problems inside the community.

8. **The role of women, elders, and family.** Portrayed with dignity, respectability, value, and contributions to society not trivialized or demeaned.
   - Women are depicted in diverse roles in society (lawyers, mothers, child caretakers, medical professionals)
   - The elderly are portrayed as being welcomed and venerated making social contributions in appropriate ways (e.g., storytelling, cooking, crafts)
   - Intergenerational connectedness is portrayed through culturally appropriate actions (e.g., genuflection, songs, food, art) practiced by community members
9. **Possible effects on a child's self-image.** Both words and imagery affirm the child's cultural group. The cultural group may be framed as the "aspirational group" (vs. negative reference group).
   - Neither images nor words depict the cultural group as inferior or pathological
   - The culture represented (or elements of the culture) are affirmed or celebrated
   - Discourse contributes to a healthy ethnic identity development
10. **Author's and/or illustrator's background.** Demonstrable connection/knowledge of the community. They have:
    - Membership as a community insider (e.g., Desi, Kannadiga, Kashmiri), and/or
    - Lived experience among the community they are trying to depict, and/or
    - Educational background to become a respectful, informed, outsider
11. **Illustrations.** Phenotypes are varied and not identical/uniform.
    - While characters may have similarities (e.g., long black hair), natural variety (eye, shape of the nose) is depicted. The illustrations do not generalize or include stereotypes of a cultural group and its people.
    - Characters are depicted as believable and without dysmorphic or exaggerated features.
    - Characters of the same ethnic group show variety in their physical attributes.
12. **Relationships between characters from different cultures.**
    - Members of the minoritized community are depicted as strong, s/heroic, effective, intelligent leaders.
    - Cultural minorities are not excluded to subordinate, subservient, or secondary positions in the story.
13. **Leaders and s/heroes.**
    - Protagonists, irrespective of gender, are characterized as brave, resilient, and capable of confronting vicissitudes and social injustices.
    - Female and male protagonists are equally valiant.
    - The actions of female protagonists serve as models to emulate.
14. **Copyright date.** Educators should remain mindful that multicultural children's literature is relatively recent, especially as a pedagogical tool.
    - "Classic" titles from the twentieth century (and before) are more than likely to hold perspectives that perpetuate hegemony, misogyny, color-bias, and social stratification.
    - While no publication year guarantees equity, earlier publications should be handled with caution.

Mentor Texts for Designing Activist Curricula

As we mentioned earlier, MCCL is only a tool for transformative education (i.e., activism). To model new pedagogies that foster educational equity, we have first chosen *Maharani, the Cow* (Sudhir 2017) to illustrate the process of analysis and implementation. This text was chosen because it illustrates respect for divergent worldviews and would prompt discussion and writing activities around polemical social issues (e.g., multilingualism, divergent beliefs). The storyline centers around the presence of a cow in the middle of an active road (a common occurrence in many Indian towns). Story summary: *Maharani*, a white cow, lounges in the street while traffic and daily activities are altered to accommodate her. *Maharani*, like all cows, is venerated in India. The townspeople did not throw stones or yell at their blessed visitor. People were depicted as nonplussed as they waited for the bovine to deign to retreat voluntarily that night. Questions to prompt critical discussion and reflective writing:

1. What were the behaviors of the townspeople that communicated their feelings for the cow?
2. How do you show respect for those you honor and love?
3. Can you describe an experience in which your first choice was thwarted, blocked, or prevented (e.g., animal in the road; trip cancellation)? Can you describe your plan of action to deal with the unexpected events?
4. Why do you believe that the townspeople did not treat the cow harshly even though they were inconvenienced?

The teacher should point out the calm reactions of the characters, which communicated the Indic-centric norm of a revered *Kamadenu* (cow) meandering in the city. To avoid erroneous culturally based assumptions, it is imperative to frame story events and plot points through a socio-cultural lens (Table 5.1, item #3).

The illustrations, particularly the images of the people in the story, conveyed the idea that no one was surprised by the presence of the cow in the middle of the street. Both the images and the text communicated that, like the onlookers, *Maharani*, the cow was unconcerned: *The traffic didn't scare* [her]. *The noise didn't disturb her* (items #4 & #5). Furthermore, the benefits of a cultural-linguistic review (item #6) were revealed from the title: *Maharani*, which refers to a "queen" in several Indian languages. This appellation was justified by the cow's behavior: *She just sat on the dusty street.*

Throughout the texts we included as examples of powerful Indic-centric MCCL, we find that women are depicted as integral participants. For example, women are represented as completely integrated into society (*Maharani*). Women are motorists and passengers. They are customers and merchants. In effect, women are represented as contributing members of society (item #7). In *Come Celebrate Onam with Me*, images depicting both female and male characters as caregivers and service providers were visible (item #8). Through this illustrated children's story, as demonstrated through the imagery, childcare/child rearing is not the exclusive domain of women. The various depictions of males taking care of children disrupt the misogynistic belief that "caregiving is women's work." In this way, through imagery and texts, *Come Celebrate Onam with Me*, becomes an activist tool against misogyny and stereotyping.

Authentic MCCL can also present opportunities to contest hurtful/harmful aspects of culture. We analyzed the collected texts for stories and images that depicted social stratification or caste-like systems. We were mindful of Indic-centric experiences in MCCL that denied respect, diminished recognition, or disparaged members of marginalized groups (item #9). Several stories broached the issue of social hierarchy. *My Name is Gulab* reveals disrespect and intolerance for the main characters, who come from a lower caste. Because he and his family were *Harijans*, the father had the socially disparaged and unsavory job of cleaning latrines. His daughter, in turn, was bullied by her classmates.

The second, Indic-centric cultural element was the construction of a bilingual environment. Throughout the many images, there were scripts in various Indian languages. Harking to the region of south India, the road signs, billboards, vendor carts announced the wares in Tamil, as well as English. This linguistic tableau exemplifies how individuals live respectfully in a multi-glossic community. Teachers who are activists can leverage examples of tolerance and mutual respect to engage children in thoughtful discussions around bilingualism and/or cultural diversity by introducing and expatiating on the culture-bound words and concepts. While completing this step (item #9), we were mindful of culturally infused situations that represented "everyday living" and not a stylized/romanticized, mythical version of Indian society.

We also reviewed factors related to the publication of the story. We located biographic information of the author and the illustrator (item #10). Both artists had experience in their backgrounds to trust their fidelity to Indian culture. Furthermore, this search uncovered additional titles worthy of classroom use (item #10).

Thoughtfully chosen MCCL can contribute to activism and positive social change. Within MCCL, the images often convey the message of the story to the young reader more effectively than the printed words. The images often contain separate and/or complementary discourse not immediately tied to the script on the page. For that reason, we argue that the text must concur or be supported by the imagery. Discourse, both visual and script-based, must be complementary (item #11). In *Maharani the Cow*, the image with the bus, a lady at her tea stand, and a nearby cyclist serves two purposes: (1) The image of the cow nonchalantly swatting flies provides integration between the image and script, (2) The imagery of the scene conveyed the calm mood of the people and the cow, while traffic is blocked. The bus driver has a non-aggressive, startled look. The pedestrians appear patient with the bovine visitor. Without the use of script, the illustrator conveyed a message of culturally normed behavior. Again, in item #11, the reader comes to see the necessary linkages between the images and the script of the book.

The nature of CRR depends upon empathic reflection. Another element of social equality and equity is social stratification. In India, they continue to contest the vestiges of the caste system and discrimination as in many countries. *The Boy Who Asked Why* (Rajendran 2018) is a story about a statesman and scholar, from the lowest caste, who wrote the Constitution of India. While traveling with his family, the protagonist meets the train conductor, who praises the family. When the conductor found out that they were *Mahars* (members of the lowest class), he suddenly began to disparage the same people. Through teacher scaffolding, educators can draw students' attention to the social issues of class/caste discrimination as depicted in the book.

Possible CRR prompts might be:

1. What reason might the conductor have had to change from complimenting to disparaging the same family members? (discussion)
2. Think of an experience when you believe you were treated as inferior. Why do you think you were treated differently? How did you feel? (personal essay)
3. How might you demonstrate to a new member of the class that they are welcomed? (essay)

Marginalization and class discrimination are not limited to India, but are sadly, universal. To explore social stratification in all its forms, we proffer MCCL, *My Name Is Gulab* (Kalwankar 2022). The story presents the lived experiences of a school-aged girl, who is marginalized and bullied because her father earns his

living by cleaning the filthy public gutter and scavenging (toilet/latrine cleaning). She seeks relief from the taunting by designing an imaginary robot, called *Gulab* (fragrance), to replace her father's unsavory occupation.

Possible CRR prompts might be:

1. Do you believe that all jobs/occupations pay the same money? (discussion)
2. What are the jobs/occupations that you believe are the most undesirable? What makes them undesirable? (short answer)
3. What are the jobs/occupations that you believe are the most desirable? What is it about the job that attracts you? (short answer)
4. How should people who work for low pay be treated? (essay writing)

Implications for Teacher Education

As our search revealed, MCCL—even titles published within the last decades—may present antiquated ideas that are socially and culturally demeaning to certain groups of readers. As thoughtful educators plan for instruction, they must scrutinize their materials and not rely on a few, haphazard, culturally-bound words for a guarantee of cultural veneration. Novice teachers must learn to reflect on and interrogate the discourses of authors. By developing a (socially) critical lens, the educator is better equipped to engage students in relational, transformative pedagogies.

As they correlate to activism, transformative pedagogies problematize and contest beliefs that repress, but have been normalized. Discussions around representation (e.g., *do the elders play a meaningful role in the story*?) or genderized labor (e.g., *can the dads also cook in the home*?). After reading a relevant text the teacher can engage students in critical reflection (e.g., *who benefited most from the British invasion of India*? Or *why might some consider the British invasion as hegemonic*?). Teachers, as they scaffold students through dialogic conferencing, develop students' social awareness and cultural rhetorical knowledge (CRK) (e.g., norms, ideas, social behaviors).

In the hands of activist-minded educators, authentic MCCL (Nieto 2009) is a useful tool. That value notwithstanding, cultural and social clarifications of discourses in MCCL, will rest upon the preparation of the language educator. While recently published MCCL provides countless ideas and CRK, children's literature—both progressive and antiquated—present opportunities to engage learners in explorations around social justice and equity (e.g., *describe the*

events had there been no men to rescue the women on the farm or *When you are in a multilingual environment, how do you decide which language you will use? Explain your choices*). As the prompt/questions demonstrated, the chosen materials are a catalyst for deeper thought, discussion, and written reflection. In order to create a transformative, activist curriculum, educators can incorporate a critical approach for language and literacy instruction through activities that problematize or contest issues in the text.

Conclusion

Teachers are advised to review and scrutinize their libraries using the 14-point checklist (see Table 5.1) to locate materials to design an activist curriculum in language and literacy instruction. When a text is a poor model of equity, teachers can design activities through which learners problematize certain points in the story. Materials identified as authentic and rich with representations of diverse practices can be used to promote socio-cultural and linguistic awareness. Teachers can work to encourage their school or town library to acquire more culturally affirming literature. By applying a critical framework to language and literacy education, instructors across the globe can design activities that require children to think critically, embrace difference, and, potentially, take action for social equity.

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Appendix: List of Selected Indic-Centric Illustrated Children's Literature

1. Gogoi, P. (2022). *Jokhu and the Big Scare* (A. Deb, Illus.): Tulika.
2. Kolwankar, S. (2010). *My Name Is Gulab* (S. Kolwankar, Illus.): Tulika.
3. Narayanan, P. (2020). *Srinivasa Ramanujam: Friends of Numbers* (N. Raj, Illus.): Pratham Books.
4. Rajendran, S. (2018). *The Boy Who Asked Why* (S. Gade, Illus.): Katha Press.
5. Rajagopalan, A. (2010). *Gajapati Kulapati* (A. Rajagopalan, Illus.): Harper Collins, India.
6. Williams, F. G. (2019). *Henna on My Hands* (A. Guhathakurta, Illus.): Pirates.
7. Sudhir, C. S. (2017). *Maharani, the Cow* (N. Raj, Illus.): Srishti Publishers.
8. Sen, S. (2020). *Come Celebrate Onam with Me* (R. Bose, Illus.): New Saraswathi Publishing House.
9. Varma, V. (2018). *Ammachi's Incredible Investigation* (V. Varma, Illus): Pratham Books.
10. Rajendran, S. (2008). *The Weight Lifting Princess* (D. Dasgupta, Illus): Pratham Books.

6

Embracing and Empowering Activism in Pre-Service Teacher Education in Switzerland

Laura Loder Buechel

Introduction

Education in eastern Switzerland is guided by the basic tenets of the local curriculum (D- EDK 2015) which has many similarities to the Council of Europe's *Competences for Democratic Culture* (2018) whereby, among many other points, this local curriculum states that education should "awaken and promote an understanding of social justice, democracy, and the preservation of the natural environment" [author's translation]. This underpinning is followed by specific descriptions of competences to be reached in each of the obligatory public-school subjects, including English, where learners are to have reached an A2 level of proficiency by the end of compulsory instruction (at the age of 16). The skills described in the local curriculum were taken from the Common European Framework of Reference (CEFR, Council of Europe 2001) and have not been updated in light of the newer Companion Volume (Council of Europe 2020) which could be considered as promoting language activism by focusing less on native-speaker models and more on mediation and plurilingualism than the original database. Yet it is, in any case, the core tenets of the curriculum that override the specific language aims and should set the stage for curricular content and teacher and learner behaviors. Everything done in the limited number of English as a foreign language (EFL) lessons a week (three 45-minute lessons) should have educational value, beyond just a focus on developing English language skills. Activist mindsets are naturally a part of supporting this basic tenet.

Activism in English as a Foreign Language Classes

Defining an activist mindset or approach is no easy task in the narrow field of EFL instruction in Switzerland. Much of what is discussed and done in schools in terms of advocacy or agency is done in the local language. However, in this chapter, I argue that professional educational activism—which includes challenging systems that exploit (Picower 2013), standing up against hurtful policies, and supporting multilingual policies—belongs in every classroom. Furthermore, within the language classroom and beyond, promoting learner multilingualism and behaviors that encourage intercultural competence could also be seen as activist teaching.

A further argument for embracing activism is that it increases a learners' knowledge of the world and this can, in turn, have a positive effect on reading in any language as Willingham (2017) or Cervetti and Wright (2020) have demonstrated. A content-based setting in the EFL classroom—using current events through newspaper images and a range of timely and social issues—can thus not only support the basic tenets of the curriculum through using materials that help promote tolerance and understanding, but also hopefully support transfer to other skills like reading, and subject-knowledge in general. A focus on breadth may be the right step in language education as compared to long, drawn-out units on a singular topic. In EFL in particular, events that happen in English-speaking countries frequently affect much of the world, and because a lot of activism is relatively discreet through stickers (Figure 6.1) or T-shirts, which are often in English, EFL lessons lend themselves naturally to moments

Figure 6.1 Laptop with activist stickers. Loder Buechel, L. (2022). In possession of the author.

of activism. Teachers should be prepared that learners WILL ask about their stickers, their T-shirts, their choices, the world, and need to be ready, in the local language and in English, to embrace, and not shy away from, these topics.

More importantly, all teaching is activist teaching because every choice an educator makes is a decision to do or not do something else, to spend more or less time on one thing and not another, and to create certain instructional settings (e.g., group work or individual work) while drawing on specific philosophies (e.g., discovery-based or lecture-based). Thus, "the belief of many, especially among the general public, that teaching should be neutral, apolitical, and objective is irrational" (Hytten 2014). It is irrational because we cannot separate ourselves from our beliefs—our beliefs decide our actions—and we teachers are activists both overtly through the content we choose to teach and covertly in our small classroom decisions. As Hytten (2014: 392) further states:

> activist teaching is not inherently indoctrinating, at least no more than any other pedagogical approach that requires educators to choose materials, activities, priorities, emphases, and assessments. What marks activist teaching is the explicit commitment made by teachers to link their *social consciousness* to their conduct in the classroom in supporting common, democratic goods. Activist teachers also always ask students to *make connections between classroom learning and their everyday lives* … Activist teachers are *engaged citizens* who ask students to become the same [emphasis added].

If we take this definition, then an activist teacher in the EFL classroom might link their *social consciousness* to English lessons by:

- making the decision not to use certain materials in their classrooms, because they misrepresent groups (e.g., typical families from various countries because "typical" does not really exist) or because they are offensive (e.g., totem poles with no context or a "cute" story of a pig trying to lose weight);
- deciding to slightly adapt what they work with to include better model sentences (Kocaman and Selvi 2021) or enhance materials that attempt a compromise (e.g., lessons on families with a mother and father) with more real-world examples (e.g., use Elise Gravel's "All Kinds of Families" poster: http://elisegravel.com/en/blog/diverse-families/), which in a simple manner, provides sketches of eleven different family compositions including two parents, two children but also parents of different and same genders and ethnicities);
- introducing topics into the EFL classroom that are linked to English in nature (e.g., the Black Lives Matter movement);

- creating space for learners to ask questions on current topics or world issues (such as cultural appropriation).

Activist EFL teachers, in order to *make connections*, might incorporate topics from other subjects taught in the local language, which are current and relevant and which learners value and teachers feel need more time (e.g., environmental issues); thus, using time within the EFL lessons. They might use pictures from the newspapers and current events and things that the learners are talking about in the English language lesson, as well as in the local language. Finally, as *engaged citizens*, activist teachers might share what they do outside of the classroom with their learners, also in English.

Activism, in this sense, can be risky because there is a fine line between upholding curricular tenets of tolerance and generally agreed-upon directions (e.g., that global warming does exist and should be fought) but when there is disbelief or disagreement, teachers cannot force what they believe are social norms onto learners, they cannot indoctrinate. There is risk because in embracing activist stances, as one begins to question decisions made by ministries of education, one might use certain coursebooks. It is risky because sometimes being an activist teacher means using content that someone somewhere disagrees with and might file a complaint about (e.g., books that have been challenged by conservative activists, such as *And Tango Makes Three* by Richardson and Parnell 2015). Being an activist teacher is also risky because learners may react in unexpected ways and teacher decisions and reactions will have to be justified to children, parents, and even school authorities.

Against this backdrop, this chapter peers narrowly into the classroom itself, considering the types of content that can be addressed in lessons that might lead to later learner activism through a caring awareness of the world. Namely, this chapter bridges data collected from a Swiss upper primary school teacher with materials and activities used with pre-service elementary school teachers to explore PSTs' dispositions for, and willingness to embrace activist teaching practices.

This Study: Introducing Activist Classroom Practices in Pre-Service Teacher Training

Participants

This study involves an experienced Swiss teacher and a group of sixteen pre-service teachers (PSTs) in their first of three years of training to become public

school elementary school teachers. The teacher has been working for over ten years at the upper-primary school level (teaching most subjects to 4th–6th grade children, changing classes every three years as is done in this region of Switzerland) in a school in downtown Zurich where on average only two children per class grow up speaking German (one of Switzerland's four official languages) at home (most of the children in this neighborhood grow up in Switzerland with parents who immigrated and are not German-speaking).

The PSTs, although in their first year, had already experienced fieldwork in schools and, thus, had some classroom experience. They all studied English in elementary school using the same coursebooks they themselves will use in their future classrooms. They were all enrolled in an elective course entitled "English is Everywhere," which is about using the outside world (e.g., museum visits, social media, authentic materials) for a differentiated approach to EFL teaching. Some of their work is visible here: https://app.seesaw.me/blog/ee2023. All PSTs are multilingual at an A2 level or higher in up to five languages, which is most likely representative of the larger population of pre-service teachers in Switzerland, though there are no official statistics. This indicates that PSTs' backgrounds, at least linguistically, are similar to the population of learners they will be teaching.

Study Part I: An Activist Teacher Case Study

A single case study of an experienced activist Swiss teacher was written by interviewing, observing, and collecting samples of the teacher's materials and learners' work. The interview questions (see Table 6.1) reflect Hytten's (2014) definition of activism and focus on social consciousness, making connections, and engaged citizenship.

The interview and observations demonstrated that this teacher spends a lot of time and puts a lot of thought into their lessons by preparing pictures from around the world when teaching about Ramadan in German and English (for example), teaching units such as on Black Lives Matter when George Floyd was killed or using the "Little People, Big Dreams" series to focus on activists such as Muhammad Ali or Pelé, because the learners were interested. This teacher is not afraid to provoke learners to think, as we can see in the following two quotes from the interview:

- I also used the FIFA president's speech in English lessons because it was an embarrassment. This was in English though the president is Swiss Italian. This led to discussions about whether or not we should watch the games in Qatar or not, some of this was in German, but there were elements in

Table 6.1 Interview Questions (Carried out in February 2023)

General

- Would you consider yourself an activist teacher?

Social consciousness

- What do you think "social consciousness" means?
- When have you ever decided to NOT use certain materials in your classroom because they misrepresent groups or seem out of touch with life?
- How have you decided to use certain materials, by either changing them or discussing them because they provoke something controversial or promote discussing the core values of the curriculum (e.g., tolerance)? For instance, did you change model sentences (making names gender neutral to elicit the singular "they") or add to materials (e.g., in units about families, including a range of different families)?
- How have you explicitly taught any lessons that dealt with timely topics that could be linked to the English-speaking world, e.g., Black Lives Matter?
- Do you generally create space in English lessons for learners to ask questions about the world, about current issues, or is this too hard to do in English?

Making connections

- More generally, if there are activist issues you treat in German, how do you bring them into the English lessons too?
- How are some of these issues related to the learners' worlds?

Engaged citizenship

- In what ways would you describe yourself as an active citizen outside of the classroom?
- How do you bring these points in your EFL classroom?
- I notice that you have a Drag Queen sticker on your laptop and you are wearing a "Save the Planet" T-shirt. Do you ever discuss these with your learners?

English. It didn't change everyone's opinion, but it made them stop and think. And the kids know that I refused to watch the games for this reason.

- Things that get kids excited in English are Trump and Putin—these types of characters get them totally agitated and radical, negative language comes out, and I try to make them more differentiated. For example, when a child said, "They're an [naughty word]" then I prompted and got them to respond to "why do you say that; what has he done?" and stated something positive like "he never started a war". This is not activism, it's critical thinking which is a good thing to have for activism.

In terms of social engagement, this teacher lives car-free out of principle, goes to protests and works handing out food to people in need through a local humanitarian organization, Incontro. When asked if these points come in to the EFL classroom, they responded: *These come more in German, but for instance, I*

often tell the learners about the languages I spoke at Incontro or if we go to a protest as a family, we often write the signs in English and these I share. It is not planned, it happens naturally in all the subjects, including English.

This teacher is not afraid to embrace an activist mindset although they would perhaps not consider themselves an overt activist. Their strong social consciousness empowers them to use alternative materials and current events. Their ability to not see English lessons as an isolated subject, but one where world knowledge and basic values of tolerance and respect flow in and out of all subjects, allows for a focus on intersectionality and connections. Being vulnerable, sharing aspects of their private life and wearing T-shirts with activist statements on them provide a model of engaged citizenship to their learners.

Study Part II: Introducing Activism to PSTs

Activism was introduced to PSTs (i) through administering the Dispositions for Culturally Responsive Pedagogy Scale (DCRPS), (ii) through a questionnaire based on the interview collected as part of the Activist Teacher Case Study (above), and (iii) by inviting PSTs to evaluate the usefulness of instructional materials, such as images of typical families and their breakfasts from around the world, an exercise showing a Native American child describing their totem so that learners can do the same, and the language of coursebooks such as lists of professions or outmoded generalizations about holidays ("They eat goose for Christmas in England").

The Dispositions for Culturally Responsive Pedagogy Scale (DCRPS)

Toward the middle of the semester, PSTs were asked to answer a few statements from the *Dispositions for Culturally Responsive Pedagogy Scale* (DCRPS; its development and theoretical constructs are described in detail in Whitaker and Valtierra [2018]), which shows how willing teachers are to face issues of social justice and bias in the classroom. The DCRPS indicates teacher dispositions (beliefs and attitudes under a culturally responsive pedagogy lens) towards praxis, community, and social justice and a select number of statements relating to activism were used in this study (Table 6.2). Dispositions can be a catalyst for change and scoring highly on parts of the instrument can indicate teaching practices that are more sustainable on many levels including sensitivity toward bias and willingness to address it—indications of a socially conscious or activist mindset to teaching. The hypothesis here is that PSTs who score higher on the scale items might be more likely be willing to address some of the situations

Table 6.2 Participants' Dispositions

	Average*	**SD**
Disposition for praxis		
I am willing to examine my own identities.	4.81	.98
I am willing to be vulnerable.	4.44	1.26
Disposition for social justice		
I believe that schools can reproduce social inequities.	4.88	1.09
I believe that hot topic conversations (e.g., race, gender, sexuality, religion, etc.) should be had in class when necessary and/or relevant.	5.45	.50
I value equity (giving each student what they individually need) over equality (giving each student the same thing).	5	.97

* 1 (strongly disagree) to 6 (strongly agree)

or use some of the content mentioned by the teacher. Table 6.2 shows that the sixteen PSTs in this class were generally positively disposed to statements about identity and social justice practices.

DCRPS results indicate that this group of PSTs is open to topics of race, gender, and more in the classroom, which would indicate a generally positive tendency towards activist behaviors of not avoiding topics and a strong social consciousness. PSTs scored the highest as a group on a statement related to the importance of discussing hot topics in the classroom. Finally, the average group score indicates that PSTs are generally in agreement that they would allow themselves to be vulnerable, but the large standard deviation of this item is puzzling. Just beginning their career, some PSTs may feel insecure to take too many risks in their future classrooms.

Questionnaire: Teacher Activist Activities and PST's Likelihood to Teach Them

Table 6.3 shows the questionnaire (administered a few weeks after the DCRPS) used with PSTs, which is based on the results of the interview with the activist teacher and observations from their classroom. Each statement asks how likely the student teacher would be to treat the given point which had been treated by this teacher. The first nine items relate to social consciousness as well as making

Table 6.3 Survey Results Regarding PSTs' Likelihood to Use Activist Activities

How Likely Do You Think You Will Be To …	Average*	SD
1. … provide additional pictures to those in coursebooks so that what is "typical" is diversified (e.g., in a unit on "what people eat in a country", show several families and pictures from that country instead of just one)?	5.56	.50
2. … replace coursebook materials with more diverse materials (e.g., show different family constellations as opposed to images of one mother, one father, and two children)?	5.25	.86
3. … talk about the background to a trending song that could be controversial (such as "Flower" by Moby which is based on "Green Sally Up" sung by the children of enslaved people) as opposed to simply using it in a gym lesson?	4.88	.72
4. … teach the singular "they" (e.g., Pat is great! They're great!, as opposed to the binary "he" or "she" is)?	5.06	.77
5. … use timely topics for a series of lessons, such as "George Floyd's Death" or the FIFA president's speech (Gianni Infantino's "Today I feel" Qatar speech) in lessons (as opposed to sticking to the units in the coursebooks)?	4.5	.82
6. … use timely pictures from newspapers in your lessons (e.g., pictures from the war in Ukraine)?	4.8	.54
7. … allow learners to create awareness-raising products such as information posters/protest signs on current events (e.g., environmental activism, women's/children's rights)?	4.75	1.13
8. … continue on a topic from one subject (e.g., cultural appropriation in a German lesson) in another subject (e.g., should one child be allowed to wear a headscarf if they are not Muslim? Or "are we allowed to create Totem poles?" in an English lesson)?	4.75	1.13
9. … help learners make differentiated opinions through deepening their arguments and not just blindly following movements (e.g., asking "why" frequently)?	5.25	.77
10. … address a sticker on your laptop or T-shirt you are wearing (e.g., "Save the Planet")?	4.31	1.40
11. … share your hobbies and active citizenship with your learners (e.g., if you go to a protest, bring in some pictures to discuss)?	3.88	.95

* 1 (extremely unlikely) to 6 (extremely likely).

connections—it was difficult to separate these constructs as they overlap—and the last two relate to engaged citizenship.

The three strongest items here have to do with social consciousness. Almost all PSTs highly rated, adding more visuals to a given unit when only one example is provided in the coursebooks. They also reported that they would enhance coursebooks with more diverse materials. This speaks for the idea that this group of future teachers sees value in exposure.

Like the activist case study teacher, these PSTs also find it extremely important to help learners formulate their own opinions. Slightly less likely, though still more likely than not, were items related to timely issues such as teaching on a certain current event or discussing the background to a specific song or creating things such as protest songs. The only item treated unfavorably was that of one where teachers share their hobbies, which would represent sharing activities that indicate engaged citizenship—this may not mean that the PSTs do not partake in them, they just may not want to share them with learners as it could be hypothesized that this makes them vulnerable, as was indicated by their DCRPS scores.

Connecting DCRPS Scores to the Questionnaire

Comparing the DCRPS results to those of the questionnaire revealed that the higher PSTs rated their dispositions on the five items, the more often they rated themselves as likely to do the specific activism-related activity. For example, the higher their general disposition was, the more often they selected "extremely likely" to perform a certain activity from the questionnaire, for example to provide additional pictures to those in coursebooks so that what is typical is diversified. However, there were a few exceptions.

As shown in Figure 6.2, when asked how likely they would be to discuss a laptop sticker or T-shirt logo in relation to their average dispositions score, while most students responded "likely", it was not always the highest scorers on the DCRPS who chose "extremely likely" and although generally positive, the responses were not linear. Similarly, when asked how likely they would be to teach the singular "they" in relation to their average dispositions score the range of answers was much broader, there were more outliers and answers did not cluster around "likely" and "extremely likely". Future teachers, despite their positive dispositions, may not be as willing to introduce the singular "they".

Usefulness of Example Classroom Materials

Pre-service teachers were also provided with some examples from materials used in the activist teacher's classroom. Figure 6.3 shows an example of the teacher's

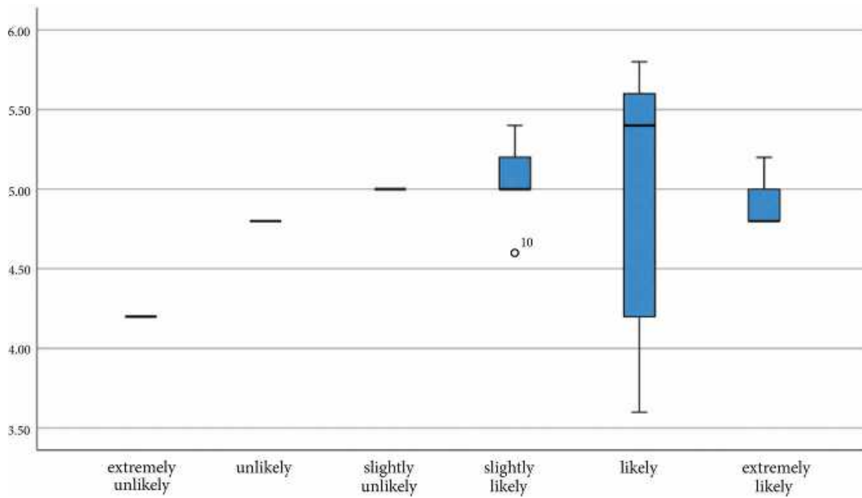

Figure 6.2 Relationship of disposition score to the likelihood of discussing the laptop sticker or t-shirt logo. Loder Buechel, L. (2023). In possession of the author.

daughter at a protest that the teacher himself had also attended (Black Lives Matter in 2021), as well as Elise Gravel's "All Kinds of Families" poster.

The teacher brought the signs to their class and the learners researched the Black Lives Matter movement on the Epic reading platform and learned about famous African and African American activists. When this was shared with PSTs, two conflicting opinions emerged as can be seen in Figure 6.3 and in class discussions. Some teachers thought that it was correct to do so, especially if the topic comes from the learners; others thought that teaching should provide only facts, but not opinions on the issues. The discussion in class turned to whether global warming was fact or opinion, with varying opinions as to whether signs—due to their relative linguistic simplicity, thus feasible in an A2 setting—would be good ways of presenting facts and at what point facts turn into opinion. Similarly, asked if they would use a worksheet that the teacher had used to replace the traditional unit on families, there were also conflicting messages and an outright argument occurred about whether this would be appropriate or not.

Finally, when shown a picture of a traditional English Christmas with a father wearing a party hat and a mother serving turkey to the father, the PSTs agreed that it was a good picture to show traditional Christmas celebrations in English. This groups of PSTs, in contrast to another (Buechel 2021) did not see the need for activism by questioning the role of the mother and women's rights nor the idea

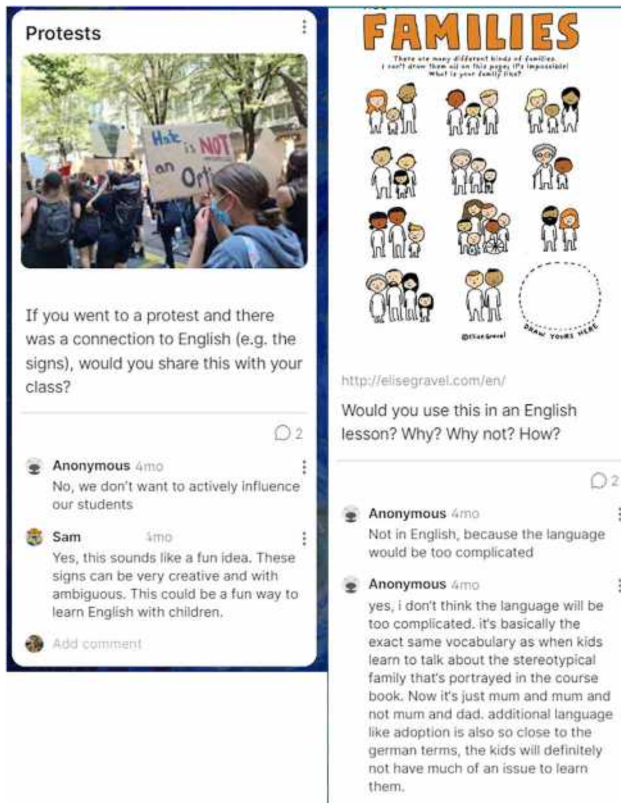

Figure 6.3 Snapshots from activities used in the classroom and student responses. Loder Buechel, L. (2023). In possession of the author.

that Christmas is one of many winter celebrations that could be part of English lessons. This contradicts their generally high scores on the DCRPS.

Discussion

This study shows how one teacher tries to actively transmit their ideas relating to social consciousness, connections, and civic engagement to their learners not only in the local language but also in the three hours of English a week. Furthermore, this study explores how this teacher's example can be useful in pre-service teacher education for analysis and discussion. The findings demonstrate that future teachers are willing to embrace an activist approach

to EFL instruction and appear genuinely willing to consider and apply many concrete ideas that promote an activist mindset. However, there is perhaps some thought to be put into whether or not it is professional to share one's private civic engagements with learners and how this can be done diplomatically, without indoctrinating learners. Furthermore, there are structures such as the singular "they" that pre-service teachers are not quite comfortable with potentially because they are struggling with the English language themselves and are not quite ready to be as vulnerable as perhaps might be good for activism in language teaching. Only time will tell if the content of this course and the student's self-purported dispositions become reality when they are in the field and responsible for a group of elementary school children.

What this contribution does show is that there is a general willingness within a small group of PSTs to live their social consciousness in the EFL classroom and that the examples from a single teacher can provide meaningful content for discussion and models and ideas for living activism in a nuanced way. To conclude, when asked about whether they considered themselves an "activist teacher", the interviewed teacher replied:

> Not really. I never come from the angle that "I am an activist teacher and I need to teach activist language," it's more. Often [it] is really about NOT AVOIDING issues [rather] than PROVOKING them. There are occasions for activism everywhere because children are interested in current events and issues and I am not afraid to go with the moment. One thing I noticed from this interview is that a lot of my teaching is incidental. A lot of interesting situations just happen and I'm eager to pick up on them.

With this in mind, hopefully this group of young teachers will also not be afraid to go with the flow, address what learners bring to the classroom and share what they themselves are doing to make this world a better place, even in a few hours of English a week.

Thus, whilst generally open to the idea of treating activist issues in their classrooms, PSTs in this group showed less willingness to get too personal about the topics. It could be that they idealize their attitudes but are not quite ready to take action as this experienced teacher does (and these findings are in line with other, more general research; Cook 2021). These PSTs may be socially conscious and willing to make connections, but are perhaps not ready to ask their learners to become the engaged citizens that they themselves are (Hytten 2014). They are not quite ready to take risks and share their opinions, like the teacher here who, in response to being shown Hytten's (2014: 392) definition "supporting common, democratic goods," reacts with:

> Democracy is not my utmost principle. Democracy sometimes clashes with social consciousness. For example, [with] "Verwahrungsinitiativen" and "Hijab bans." The majority is not always the best of our society. There could have been better decisions, though just because democracy does not always produce the results I as a socially conscious person would get to, that does mean I would want an alternative to democracy. Things like this I discuss in class.

Despite the general positive dispositions of PSTs, it would appear that there might still be room for expanding activist mindsets. Perhaps this will come in time as these young teachers gather experience, but getting them to see that being vulnerable and sharing their own activist endeavors is important. Being vulnerable does not mean losing control and does not mean being weak; teachers who can admit they are wrong, who can get children to disagree with them are helping learner motivation ("Oh, the teacher also makes mistakes!") and critical thinking.

The contradiction between scoring highly on the DCRPS results and PSTs' reactions to activism-oriented instructional materials highlights the need to incorporate real examples of activism in PSTs' preparation coursework. If teacher trainers want future teachers to promote tolerance and respect and those core curricular tenets, then our PSTs have to confront materials that can be and have been used. As Cook (2021: 548) states: "Without providing time and space to engage PSTs in these discussions, we risk promoting teaching that maintains existing inequalities." Despite the general positive dispositions of PSTs, it would appear that there might still be room for expanding activist mindsets in order to move from a passive to an active, or a covert to an overt, activism.

How Can We Prepare Our Teachers to Be Activist Teachers?

What will perhaps make our pre-service teachers embrace their activism is first of all an awareness that every decision they make has an element of activism to it. Embracing Content and Language Integrated Learning (CLIL) methodologies, whereby the world and current events and issues are part of daily lessons, can represent an activist mindset. Getting away from basic English (learning the days of the week) in meaningless settings can make way for meaningful English contexts, e.g., learning one environmental thing we can do every day of the week ("On Monday, I recycle. On Tuesday, I take my bike"). We can focus on letting young teachers see that there are activism-oriented instructional materials that are acceptable and accepted, and that

being an activist teacher is critical. For example, selecting materials that carry a focus on global citizenship (e.g., Global Stage series by Macmillan English) or letting instruction be guided by UNESCO's Sustainable Development Goals can promote activism on any number of causes (padlet.com/laura_buechel/goals provides pages of ideas for children's literature in EFL with various choice boards and teaching materials).

Current events and movements from climate justice activism to social justice activism have a concrete place in EFL elementary school classrooms and as models in teacher education. If we want inclusive language activists, then focusing on the singular "they" or getting away from gendered professions is not only important (Lambelet and Buechel 2021) but easily possible at an A2 level. If we want to demonstrate activism for positive social change, then using the Learning for Justice "Social Justice Standards" (Chiariello et al. 2016) for planning lessons based on the "action" category can be done by concretely targeting language structures to express empathy when people are excluded or mistreated because of their identities such as "Oh, I know how you feel! Why don't we …". If we want our learners to be environmental activists, then reading about Greta Thunberg and other young climate activists can be done in myriad relatively linguistically simple ways. Finally, models such as action-oriented approaches (Piccardo and North 2019) also encourage activist mindsets because they integrate the local community—encouraging letter writing or posting about issues of concern as main functional language exercises. Such lessons exist and need to be highlighted in teacher education so PSTs use these models in their future practice. If PSTs do not see them in their studies, then they may only come to these ideas later and teacher trainers must be models for abiding by core tenets of tolerance and activism found in local curricula so PSTs start their careers on an empowering foot.

In teacher education, the "explicit commitment" (Hytten 2014) to helping PSTs become activist teachers is essential. This is possible, according to Zaino et al. (2022), through reflection, critical consciousness and community. Through conducting studies like this one with PSTs, we can show them what is possible, that they are not alone, and hope, in the future, that they will recall what was done in class and use it. We can also strengthen the argument that activism belongs in language teaching if we turn to the research on motivation in the foreign language classroom where numerous authors (Dörnyei and Ushioda 2021) emphasize the importance of setting good examples through one's own behavior and sharing personal experiences. Sharing civic engagements is part of this.

In conclusion, this study shows how teacher education can introduce preservice teachers to the activism of practicing teachers. It provides us with insight into where PSTs may be comfortable as well as where they might be anxious to try similar practices in their own future classrooms. This in turn helps inform us, as teacher educators, in considering how to plan instruction that supports empowering PSTs to share their own personal activism in their future classrooms.

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7

Teacher Activism in the Language Education of Adult Migrants to the UK

Michael Hepworth and Robert Peutrell

Introduction

This chapter discusses the possibilities and challenges of teacher activism with reference to our work with asylum seekers and refugees (ASRs) in the UK. It takes an autoethnographic approach and provides a "thick description" (Geertz 1973) of our activism to evidence and claim its value.

This struggle is thrown into its sharpest relief in the context of asylum seekers and refugees to the UK. They often bear the brunt of government policies around immigration. The timeframe under consideration in this chapter is bookended by the Immigration and Asylum Act (1999), which led to the dispersal of asylum seekers across the country, to places like Sunderland and Nottingham, and the Illegal Migration Bill (2023), which introduces stringent new restrictions on access to the asylum system. ASRs are also impacted by citizenship policy agendas, which require a knowledge of English and life in the UK, and negative representations in the mainstream media (Gabrielatos and Baker 2008).

The chapter proceeds as follows: We begin by sketching the political and economic backdrop to our work as language-teacher activists working with asylum seekers and refugees. We then present two vignettes of our own activism, before discussing its benefits and challenges. We conclude by drawing out the implications of our arguments for teacher education.

Neoliberalism, Nationalism, and Adult ESOL in the UK

Adult ESOL (English to Speakers of Other Languages) in the UK is a highly politicized sector, impacted by various discourses on immigration, nationality,

identity, language and so on (Cooke & Peutrell 2019). In the UK, as elsewhere, these discourses have been shaped by neoliberalism, communitarian nationalism, and the tension between them, for over forty years.

Neoliberalism claims that human advancement requires "liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets, and free trade" (Harvey 2005: 2). Communitarian nationalism, in contrast, reasserts the "ensemble of citizen, nation state, and community" (Soguk 1999) and has been marked by a retreat from multiculturalism and the reassertion of Britishness by politicians of both mainstream left and right (Kundnani 2007).

These tensions are keenly felt by teachers and lecturers within English language education. Neoliberalism positions language teachers and teacher educators in narrow instrumentalist terms, as neutral deliverers of language knowledge and pedagogy (Giroux 2011). This apparent neutrality masks the commodification of English within a global language market and its valorization as the human capital necessary for individuals to take responsibility for their own lives and success, trends represented in the typically consumerist cosmopolitanism of EFL materials (Gray 2002).

Equally, over the last twenty years, English has been at the center of immigration and citizenship policy in the UK as a means and marker of migrant integration into the national community. ESOL teachers have been pivotal in the citizenship transitions of ASRs and other non-native speakers of English, "brokering" (Cooke and Peutrell 2019) between "host" community and "Other" (Luke 2004; Cooke and Peutrell, 2019). Far from neutral deliverers of language, ESOL teachers have been required to teach British culture and values.

At the same time, they, like TESOL (Teaching English to Speakers of Other Languages) lecturers in universities, have been subject to both *deprofessionalization*—their collective agency undermined—and *reprofessionalization* within a regime of managerialized compliance, much as teachers have been in schools (Little et al. 2023).

The neoliberal economy seems increasingly fragile. The global crisis of 2008, the COVID-19 pandemic, the current crisis of inflation, high energy prices, and depressed wages have resulted in waves of strikes among public sector workers, including ESOL teachers and lecturers. The hegemonic compromise between neoliberalism and communitarian nationalism is coming unstuck. Popular worries are feeding and being fed into fears about the impact of immigration on locality and resources. The UK government is acting tough, attempting to deport asylum seekers to Rwanda and "house" asylum seekers offshore (Taylor 2023;

Adu 2023). To cite Zizek's (2010) translation of Gramsci's *The Prison Notebooks* (1930): "The old world is dying, and the new world struggles to be born; now is the time of monsters."

It is against this backdrop that the teacher activism discussed next takes place.

Teacher Activism and ASRs in the UK

We are activist teachers and teacher educators within our workplaces. Like Alice Walker (2013), we see activism as the rent we pay for living on the planet, a collective responsibility, and we focus on responsibilities in relation to migration, refuge, citizenship, and language in the context of economic and ideological crises. For us, English language teaching is inherently political and part of the struggle for equity and social justice inside and outside of the classroom (Sachs 2001: 57).

We approach ESOL activism by distinguishing between "active" and "activist" citizenship (Cooke and Peutrell 2019). Active citizenship refers to participation in public life—i.e. what we do as citizens—in contrast to citizenship as a legal status—i.e. the rights citizens formally enjoy. Participation is not status dependent and, as the UK Qualifications and Curriculum Authority (QCA) recognized at the time that the statutory ESOL citizenship curriculum was introduced, migrants without formal citizenship status can still "make their voices heard" (QCA 2004). From this perspective, stripping away the capacities for citizenship participation through non-recognition, stigmatization, or discrimination is a form of *dis-citizenship* (Devlin and Pothier 2006; Ramanathan 2013), which results in second-class citizenship if not straightforward exclusion.

In the UK, active citizenship has had a particular ideological gloss. Over the past forty years, successive governments have promoted active citizenship as a response to perceived social ills that emerged within neoliberalized society, including: welfare dependency, youth disengagement from mainstream politics, and the multicultural *dis*-integration of urban communities, what Cantle (2008) referred to as communities living "parallel lives." Interpreted in this way, active citizenship implies individual responsibility, voluntary activity, and British values.

Activist citizens, in contrast, contest the ideological and practical limits of conventional citizenship. Through "*acts* of citizenship", activist citizens affirm new citizen identities and claim new citizenship rights (Isin and Neilsen 2008). The capacity for "acts of citizenship" requires individuals and groups with a

sense of their own identity, value, and agency. Acts of citizenship include ASRs (and their advocates in campaigning organizations such as Migrants Organize and Right to Remain) contesting the right of the state to exclude them from work, welfare, language provision, legal protection, or to deport them. Less overtly activ*ist* "acts of citizenship" include ASR community-building initiatives and other forms of civic participation through which ASRs practice citizenship without formal citizenship rights. Acts of citizenship are not always successful. Much depends on the solidarity, indifference, or hostility they receive (Isin 2008).

Activist teachers assist ESOL students to develop the linguistic and other capacities they need to participate in "acts of citizenship" and to resist discitizenship, while engaging in analogous "acts of *professional* citizenship," reasserting, against the grain of managerialized compliance, an activist teacher identity: "based on democratic principles, negotiated, collaborative, socially critical, future oriented, strategic and tactical" (Groundwater-Smith and Sachs 2002).

The *Action for ESOL* campaign (2011) and the current *#Love ESOL* campaign are examples of teacher activism and "acts of professional citizenship." The ESOL Manifesto (Action for ESOL 2012) observes that ESOL teachers should not restrict their concerns to the classroom and curriculum but have the right and responsibility to engage with and challenge discriminatory policies that affect ESOL students, including ASRs, and, by extension, themselves.

So, in the following sections, we discuss two examples of ESOL teacher activism related to ASRs. Michael discusses the Sunderland ESOL Hub; Rob, ESOL activism around the early development of the Nottingham and Notts Refugee Forum (NNRF). Drawing on personal recollections supported by relevant documentation (minutes, notes, newsletters) in a form of "stimulated recall" (Calderhead 1981), these vignettes recount our experiences as teacher activists as we responded to emerging challenges and opportunities in different settings at different times.

The Sunderland ESOL Hub

Sunderland, dubbed "Brexit city" after its decisive vote to leave the European Union (the Referendum in 2016), epitomizes the tensions between neoliberal capitalism and communitarian nationalism discussed earlier. Like the "Red Wall" of traditionally Labour-supporting seats that turned Conservative in

2019, it is post-industrial and seen as emblematic for the Conservative "levelling up" agenda. For this reason, former Prime Minister Boris Johnson hosted his cabinet meeting in the city on Brexit day. Sunderland is 94.6 percent white British (Office for National Statistics 2021), with one of the smallest proportions of ethnic minorities and recently settled migrants in the North of England (Rushton 2017). By the end of 2022, there were 487 asylum seekers and 132 Ukrainian refugee families living in the city (Sunderland Echo 2023). Some have been targeted by far-right groups (Sunderland Echo 2018).

The Sunderland ESOL Hub originated in the desire, in response to their feedback, to offer MA TESOL students authentic community-based teaching practice and, in the same move, to help the university play its part in meeting the language learning needs of asylum seekers and refugees, holding it to its mission to be "life-changing" and "society-shaping."

The Hub began with a launch event at the University and a keynote speaker from the ASR charity *Action Foundation,* who outlined the regional picture of ASR provision. A needs analysis identified a lack of funding, training, and resources and called for a more coherent network of provision. In response, the University, the *Connecting Communities* team at Sunderland City Council, and *Action Foundation*, formed a core team and established links with the Job Centre, Sunderland College, and ASR support organizations like *Friends of the Drop-In* (FODI), who provide a space for multicultural, multilingual, friendship, support, and advocacy.

The Hub coordinates meetings with local stakeholders at key points in the academic year and developed regional links with the Northeast Migration Partnership and Teesside Council. Sunderland City Council now hosts an electronic database of language learning providers and ASR support organizations. I manage an X (formerly Twitter) account *@ESOLSunderland*, sharing good news stories and events around ASRs.

In addition, the university now runs free English classes for ASRs, an International English Language Testing System (IELTS) class, with free access to textbooks and exam, to help access university and a beginner's class for new arrivals. I share the teaching with a colleague, who has also taught ASRs in the community. These classes are multilingual and multicultural, with students from Africa, Asia, and Europe and well attended, despite the regular loss of asylum seekers through relocation. Moreover, our CELTA course provides free ASR English classes and bus fares.

In the beginner's class, I develop the language skills and sociocultural knowledge needed to access education and employment and facilitate integration.

However, I work with a participatory ethos and pedagogy, emphasizing dialogue, critical agency, and social justice (Freire 1970; Giroux 2011). There is no syllabus, textbook or assessment; instead, the students generate the curriculum by bringing issues and concerns from their everyday lives, such as the war in Ukraine or asylum claims, into the classroom (Auerbach 1992). I use visits to places like the Sunderland Museum to develop local knowledge and a sense of belonging.

My classroom is also a space for teacher education where MA TESOL students support provision, developing their skills through real teaching. I provide informal feedback after each class. Additional teaching practice is available through our CELTA course, which MA TESOL students can access at half cost price. Student feedback highlights the value of teaching English in ASR contexts and this complements my academic work with them on the impact of neoliberal capitalism on forced migration, the link with social justice, the nature of citizenship, English-only classrooms, British values, etc.

I am a community activist as well as a lecturer. I have taught ASRs at Sunderland Minster and the University's Inter Faith Centre and organized and supported their social and sporting activities. I have lobbied for Sunderland's City of Sanctuary status, participated in migrant rights campaigns, and demonstrated against the far-right English Defence League. This is often in partnership with other activists, such as the University Chaplain, or university students who run conversation classes via the Student Action for Refugees (STAR) network or language support at *Action Foundation*.

The Nottingham and Notts Refugee Forum

By UK standards, Nottingham was already a diverse city in 2001, when asylum seekers were first dispersed there under the national dispersal programme. Ten years later, the proportion of white British residents had fallen from 81 percent to just over 65 percent, with almost 13 percent having moved to the UK since 2001, compared to 7 percent nationally. By 2010, an estimated 7,000 refugees, 900 asylum seekers, including dependents and unaccompanied minors, and 500 "destitute" asylum seekers were living in the city (Nottingham Insight n.d.).

At some point after dispersal, a Kurdish refugee student brought a friend into college, an ex-film student recently dispersed to Nottingham who had video files but no PC to edit them on. Like other ESOL students, both became participants in an activist milieu that emerged around the Nottingham and Notts Refugee

Forum (NNRF). ESOL was thus a multilingual, multicultural, multinational site in which ASRs met, and that assisted their "acts of citizenship" outside the classroom including through the NNRF.

An early example of this activism was the NNRF conference of February 2001, organized for asylum seekers to meet and share experiences and concerns. The organizing group included several ESOL students while others helped translate and circulate publicity within their communities. About one hundred and sixty mostly recently dispersed asylum seekers attended, twice the number expected, including Iranians, Iraqis, Iraqi and Turkish Kurds, Kosovans and smaller numbers of Afghans, Angolans, Czech Roma, Sierra Leoneans, Syrians, and Russians. This was, we thought, the first refugee conference in the city, possibly the first such gathering of ASRs after dispersal anywhere in the UK.

Two of the three opening presentations were from ESOL students. One had come to the UK three years earlier after being arrested by the Turkish authorities for his pro-Kurdish activism. Having no passport, he had paid a smuggler for the six-day journey to Dover. The second had arrived from Afghanistan eight months earlier with her parents and siblings. She talked about the Taliban's repression of girls and women, the value of education, and how her family had been relocated to Nottingham with one day's notice. The following discussion was arranged mostly in language groups, with bilingual facilitators, including ESOL students, preparing notes for the plenary later.

Among the many concerns raised at the conference were: worries about legal support for asylum claims; the attitudes of landlords; tensions between individuals speaking different languages thrown together in shared accommodation, sometimes ill-equipped and badly maintained. With no right to employment, some worked "off the books" for as little as 50 pence an hour. Boredom was commonplace, isolation also. Letters from the authorities were sometimes wrongly addressed and often incomprehensible. The Home Office seemed indifferent to the political situations in the countries they came from. Waiting lists for ESOL was a common frustration.

One outcome of the conference was the Monday Night Club, a weekly drop-in at a city community center organized by a group of ASRs (mostly ESOL students) and locals, including two ESOL teachers. The Club offered tea, coffee, and a place to meet, but also important help with translation and drafting, advice on local systems, and advocacy with immigration solicitors. The students' multilingual resources were essential. When the NNRF opened its own center, the club relocated there.

The Refugee Activist Network of 2003 was another example of multilingual activism involving ESOL students (translating and organizing) and some teachers. The network hoped, its June/July 2003 newsletter stated, to support ASRs in their communities and to bring people together from different refugee communities. The network's newsletters document the emergence of Nottingham's ASR communities and the challenges they faced. Issue 3 (July/August 2003) reported on the newly organized Sudanese, Congolese, and Ethiopian community groups, a Women's Drop-in and a refugee Health Professionals Group set up at the NNRF, as well as on government plans to off-shore asylum claims to third-country asylum centers. Issue 5 (March 2004) commented on destitution among "failed" asylum seekers in Nottingham and plans to convert former military bases into large asylum accommodation centers, including at RAF Newton, outside Bingham, a small town nearby.

The campaign against the RAF Newton plan was one of a number involving student and teacher activists. There were also campaigns against aggressive asylum accommodation management and the deportation of local asylum seekers. The *Friends of Amdani Juma*, for instance, was set up in June 2007 to support a former ESOL student and well-known community activist detained prior to removal to Burundi. Given Humanitarian Protection in 2003 under UN sponsorship, Amdani had enrolled on the ESOL programme at the college I taught at. By any account, he was an exemplary active citizen, involved in various local and regional refugee initiatives, including the NNRF, and employed by a national charity. He participated in the Home Office *National Refugee Integration Forum* from 2005 until his Leave to Remain ended in March 2007. The campaign was widely supported by trade unions, Labour Party branches, faith groups, local politicians, and many ESOL teachers and students. Whether the campaign influenced the decision not to deport is moot. Nonetheless, it showed the capacity for the collaborative activist citizenship of locals and recently arrived ASRs in the city.

Discussion

We now discuss what our activist vignettes reveal about the affordances and constraints that enable or limit ESOL teacher activism, first in the classroom, and second, in the wider community. We then consider the implications for language teacher education. In doing this, we extend the metaphor of "bringing the outside in" to the ESOL classroom (Baynham 2006) by considering how we can "take the inside out."

The Language Classroom

The vignettes reveal that language classrooms exist within governmental and institutional systems, which constrain teacher agency: for example, Michael's vignette shows that government policy and institutional funding differentiate between more and less "deserving" migrants; denying asylum seekers the right to English language classes or the opportunity to integrate by relocating them at short notice.

Of course, provision within different settings brings different constraints. In Michael's vignette, IELTS brings constraints of syllabus, textbook, and assessment that general English does not; hosting ESOL provision for ASRs at a university brings restrictions around access, including physical access to the classroom—as the ASRs are not enrolled—that voluntary community-based teaching at Sunderland Minster or the Interfaith Centre does not. Teachers have different expectations of what is possible in these different settings.

Indeed, the climate of ideological and practical deterrence and the exclusion of ASRs coheres with ever-tightening constraints on teachers in the form of schemes of work, syllabi, observation, audit, funding requirements and inspection regimes. As a result, the space for teachers to develop and defend their own educational values and practices has diminished (Orr 2011).

However, the language classroom is also a site of struggle, and the vignettes also reveal that university lecturers or post-16 college teachers retain some professional agency and can adopt various stances, from strategic compliance, through bricolage to resistance, in response to policy agendas (Cooke and Peutrell 2019). Resistance can entail risk; this was the case with Michael's decision to admit asylum seekers to the classes. Bringing ASR provision on-campus furthers the university's inclusivity agenda, helping raise their profile in the university and the city (Sunderland Echo 2023). According to estimates by the UNHCR (2019, cited in Abruzzo and Simpson 2023) only 3 percent of the world's refugees are enrolled in university programmes.

The classroom ecology under neoliberalism, as we have seen, views English language education as a de-contextualized, de-politicized process of delivery from teacher to student. The vignettes, however, reveal a different ecology, one infused with an ethnographic sensibility (Cooke and Peutrell 2019) that views teachers and students as situated human beings, with subjectivity, experience, and agency, and their own life histories, identities, and aspirations. Thus, both Rob and Michael are activists with activist histories, as indeed were some of the students in Rob's vignette.

In this way, what happens in the ESOL classroom is a matter of what teachers and students "bring along" to it as well as "bring about" in it (Baynham 2006). As a subject without prescribed content (Pennycook 2017), ESOL allows teachers to "go with the teachable moment" (Baynham 2006), and create a more participatory curriculum. In both vignettes, the ESOL classroom is a site in which teachers and ASRs meet, share everyday concerns, and help shape its informal curriculum. There is evidence that "speaking from within" in this way promotes language learning (Cooke and Roberts 2007: 2).

As both vignettes reveal, ESOL classrooms are social as well as educational spaces and offer "more than language teaching." The ESOL classroom is a place for friendship, sharing information, and giving and finding support. This remains important because not all newly arrived ASRs have established community spaces to meet in. They can be socially isolated.

The ESOL classroom is also a site for self-organized activist participation in which multilingual, multicultural, multinational connections are formed. Michael's vignette shows the importance of connecting ASRs to local activities through building partnerships with community activists, such as the University Chaplain or MA TESOL students, while Rob's vignette shows how teacher and student activists can organize campaigns together. This brings us to consider the community.

Community

A key theme in the previous section was "bringing the outside into the ESOL classroom." In this section, attention shifts outwards, from ESOL to the community, which is also a site of struggle. As both vignettes show, the ESOL classroom is not a discrete space but connected to, and shaped by, the neoliberal world, with its emphasis on employability, and the conservative communitarian emphasis on assimilation to a national identity hostile towards multilingualism and multiculturalism.

The vignettes, however, reveal other kinds of non-state-mandated, bottom up, emergent and informal connections, critical of language and citizenship policy. Michael's vignette shows how university-based language teacher education can be connected to community spaces, including trips to local sites and organizations such as FODI. Indeed, the ESOL Hub was set up with the intention of developing and modeling ESOL-community networks by enabling MA TESOL students to support ASRs inside and outside the university on community-based Adult ESOL courses. This rekindles a vanishing tradition

of university adult education (Jones et al. 2021), whilst bringing a community orientation to the MA TESOL programme which, Michael notes in his vignette, broadens what might otherwise focus exclusively on international EFL provision.

In addition, Michael describes how the Hub—like the classroom—provided a focal point for activist participation, bringing together a network of local active and activist individuals and organizations, including teachers, lecturers, paid support workers, volunteers supporting ESOL, and staff working in various voluntary and local authority agencies. The ESOL Hub was established to coordinate and, like other voluntary organizations, to "fill the gaps" in provision. A more coherent network now exists, with improved signposting and referral between providers and stakeholders such as the Job Centre helping to tackle the problem of fragmented provision (Simpson 2012).

Michael also highlights the role of the Hub in challenging migrant and language policy, including that affecting ASRs, in more activist ways. Here, we recognize the political complexities of the "inside-out" relationship. Filling gaps in statutory provision can involve activist demands for better funding and resources. More radically, collaborative activism might ally with an "in-and-against-the-state" (London Weekend Return Group 1979) strategy of building alliances between workers (including trainee teachers) in social provision and service users, in this case ASRs and other ESOL students, to defend and radicalize provision.

Equally, however, collaborative activity to improve voluntary provision might be seen as a mechanism for the neoliberalization of public provision, i.e., the shifting of public assets and responsibilities from the statutory to the voluntary sector: cheaper, less unionized, and often reliant on active (although not activist) volunteers to plug unfunded gaps.

Noting that community-orientated activism is not part of an ESOL teacher or teacher trainer's formal job, Michael highlights the additional work activism involves and its potentially damaging implications for wellbeing (Chen and Gorski 2015). In effect, he and a colleague taught the ASR classes voluntarily for some of the academic year because the workload hours allocated were insufficient. Similarly, Rob showed how the connections teachers in Nottingham made between community based ESOL and community activities following dispersal were the result of the initiative and unpaid additional work of the teachers themselves. Such links are always vulnerable to management decisions about where provision is located.

In a different way, Rob's vignette drew attention to the links between ESOL and activism by ASRs and "locals," including some ESOL teachers, in Nottingham

following dispersal. The ESOL classroom supported "acts of citizenship" by ESOL students—as co-organizers of and participants in the multilingual Nottingham Asylum Conference, the Monday Night Club and NNRF, and within an emerging milieu of refugee communities in the city. This vignette recognizes the activist resources students already have and the activist role of teachers able to make connections outside of the ESOL classroom.

If nothing else, the students' activism reflects the multiple resources and capacities (knowledge, experience, and languages) they bring. From an ethnographic perspective, classrooms are not merely classrooms, students never simply students. Rob recalls several campaigns in which ESOL student activists played an important role. In one widely reported campaign, an ESOL activist was himself the subject of the activism mobilized to support him. Amdani was a reminder of the vulnerability of ASR ESOL students, detained for deportation despite his active and activist participation locally, regionally, and nationally.

This community-based activism by ESOL students and teachers, particularly, when it issues in direct action such as migrant rights campaigning and demonstrations, can be risky and controversial, seen by the state and some teachers as stepping beyond their professional role.

Teacher Education

The MA TESOL affords time for critical reflection on English language teaching under a neoliberal political economy (Block et al. 2014). Its impact on forced migrants can be debated and more activist notions of teacher professionalism (e.g., Sachs 2002) or citizenship (Isin 2008) presented as part of the critique of hegemonic policy agendas. Teachers should consider the place of activism in the construction of a professional identity. For many, Cooke and Simpson (2008) note, the political relationship between ESOL and social justice is part of the ESOL teacher identity.

For MA TESOL lecturers, activism may also form part of their research identity. Thus, Michael's research interest in critical and participatory pedagogy, is informed by his activism. His activism around ASRs helped access the university research funding needed to bring the ASR classes on campus as well as that needed to conduct future research with these ASRs, tracking their progress in their new lives and giving them a voice in wider society.

MA TESOL courses should provide more of the teaching practice described in Michael's vignette. This would benefit MA TESOL students and ASRs. Research suggests most MA TESOL students, like Michael's students, want more teaching

practice (Fordyce and Hennebry 2013; Li and Tin 2013) with Papageorgiou et al. (2019: 154) finding that "only 34 out of the 141 UK ELT-related Master's programs offer a Teaching Practice module." This might inform MA TESOL assessment through reflective essays or task and materials design, linking theory to practice and support professional development (Papageorgiou et al. 2019).

In state-funded post-16 education Further Education colleges, opportunities for ESOL teachers to engage critically and collectively with political and economic issues, essential for activist teachers, are limited. A Level 5 Specialist Qualification in ESOL, which addressed ethnographic and political issues, including English as a World Language, multilingualism, language variety and language policy, is no longer required. Furthermore, Peutrell (2019) found teachers had little opportunity to explore citizenship as an aspect of their professional identity, despite its importance within the government's immigration policy.

The crisis of neoliberalism discussed earlier may be precisely the time for thinking about alternative forms of *activist* professionalism. This is beginning to happen, with activist teachers revisiting the *ESOL Manifesto* (Peutrell and Cooke 2022) and working within organizations like English for Action, the Northern Association for Teachers of English to Speakers of Other Languages (2022) and the Hub for Education and Language Diversity at King's College London (2023) to organize seminars on aspects of social justice in Adult ESOL, including a focus on ASRs. Other spaces for engaging with activism around ASRs include the online *ESOL Research Forum*. Exploratory research on IELTS, forced migrants and access to university (Abruzzo and Simpson 2023) is being conducted. However, it is still not easy for teachers to access professional development with an activist orientation.

Conclusion

What, then, do we conclude following the examples of activism in this chapter? Clearly, they illustrate both the affordances and constraints activist teachers must navigate when working with ASRs in both the classroom and the wider community. Although separated by time, both vignettes illustrate the benefits that can accrue from teachers and ASR students working collectively to advocate for themselves and for social justice. The University and College Union could play its part, although it would require increased levels of grassroots participation and a focus on activist development (Little et al. 2023) to support the kind of activist citizenship needed to address the challenges ESOL faces today.

Teacher education needs to change if we are to develop an activist teaching profession. To do this, teachers need the time and space to develop their confidence and understanding. This includes: first, ethnographically informed critiques of "banking" models of language education that reduce pedagogy to a set of decontextualized technical skills, and second, a shared capacity for resisting managerialized practices. ESOL teacher education should enable an activist professional culture in which teachers have "*both a right and responsibility to engage with politics and policy that affect students and ourselves*" (ESOL Manifesto 2012: para. 23). However, this involves struggle, and some of the activism reported in the vignettes would not have been done were it not for the resilience and commitment of the activists involved. However, the benefits of teacher activism far outweigh its attendant risks and challenges.

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8

Teacher Perspectives on the *Foundations of Practice Project*'s Model for Learning to Teach Refugee and Immigrant Students

Lynn Rochelle Daniel and Marissa Winmill

Introduction

In July 2019, the Refugee Educators Foundations of Practice (REFP) and the Carey Institute of Global Good launched a nine-month pilot professional learning opportunity as part of the Refugee Educators Academy (REA). The authors participated in the first cohort, a virtual learning community of around 300 educators from Arizona, New York, and Washington state. The course, organized in modules aligned with the United Nations Sustainable Learning Framework, enhanced participants' awareness of teaching refugee students. Teachers experienced increased capacity, confidence, and a sense of belonging within the professional learning community. In this chapter, the authors serve as critical friends, holding each other accountable within a professional community and a collegial relationship to impact instructional change (Curry 2008) and use dialogue to share their experiences in the REFP and the REA.

Our Backgrounds

Lynn: Throughout my four-decade journey as a language literacy teacher, I transformed my mindset from apathy to advocacy through community and activism. Conage (2016) outlines a continuum of education equity that flows from apathy, to awareness, to application, and finally to advocacy. Initially, my focus was limited to racial and cultural disparities, but collaboration and professional development expanded my understanding of the needs of language diverse

learners. Engaging in communities of practice and exploring literature deepened my awareness of various language barriers and displacement trauma. This shift empowered me to advocate for inclusive and equitable learning environments for all learners. Within the REA, I collaborate to enhance professional development for language diverse learners. I contribute to professional organizations, sharing knowledge and advocating for equity and inclusion. This transformative journey has expanded my leadership capacity to support educators and drive systemic transformation for equitable education.

Marissa: As an immigrant educator from the Philippines during my initial years in the United States, I adopted a cautious, observant, and reflective approach to understanding my positionality within the educational system. Recognizing the necessity of adapting to the new environment, I proactively engaged in numerous professional development (PD) opportunities, pursuing national board and principal certifications to enhance my skills. Nevertheless, despite obtaining the necessary credentials and knowledge, I felt challenged in effectively teaching my refugee students, feeling ill-equipped and ineffective in my instructional practices (Roxas and Frujas 2019).

Like Lynn's transformative journey following the continuum of education equity (Conage 2016), my role as a social justice educator aligned with this continuum. However, my apathy differed slightly, focusing on increasing knowledge and equipping individuals with the necessary tools. When I transitioned to Kent-Meridian High School, a highly diverse public high school in Washington state where I encountered several students from refugee backgrounds, I experienced a significant moment of realization. Having taught in various parts of the world for twenty-five years, I felt the urge to shift my teaching approach to impact student learning outcomes positively. The frustration stemming from the realization that neither our school nor I were adequately meeting the needs of these students motivated me to seek professional development opportunities centered around equitable and responsive teaching and learning.

In 2019, just before the onset of the COVID-19 pandemic, I discovered the Refugee Educator Academy program, which proved to be an invaluable resource. I assumed the role of the facilitator and coach for the pilot cohort of the Refugee Educator Foundations of Practice course in Washington state. Through this collaborative national project, we established a robust community of practice, providing a platform for shared learning experiences. Lynn became a fellow cohort participant, contributing to creating a sustainable learning community. This network proved especially critical during the pandemic, as we relied on

one another for support when our refugee students, already facing significant educational disparities, became even more marginalized. I continued advocating for educational equity locally and globally. This collective action aimed to ensure equitable and transformative education for all students, especially for students of refugee backgrounds.

Organization of the Critical Friends Dialogue

We begin with an overview introducing refugee education and sharing background on the dialogic approach within a community of practice that we took (Freire 1970; Lave and Wenger 1991). Next, we share our dialogue, discussing our experiences with activism as part of our roles within the REFP. Finally, we offer implications for future activism. The aim is to foster ongoing discussions among educators and stakeholders about effective professional development practices for this demographic. The chapter explores how communities of practice impact educators' advocacy for pedagogical training and support, and reflects on six questions regarding how the REFP transitions educators to activism.

Q1: What are some of the benefits of the Refugee Educators Foundations of Practice course for refugee educators?
Q2: How did this project help you and other teachers become better equipped to support refugee students, immigrant learners, and English learners?
Q3: What are some of the qualities of a good refugee educator?
Q4: How has your teaching improved since participating in the Refugee Educators Academy?
Q5: Describe the various ways your school district and/or school site supports refugee educators and their students.
Q6: What is one takeaway from this experience that has made the biggest impact on your teaching practice?

Background on Refugee Education

Refugee education enhances learning for displaced individuals (INEE 2023). Accredited education is crucial for refugees for integration into national systems (Campbell et al. 2022; Education International and UNESCO 2019). Access to education is vital for post-primary students' growth, yet barriers hinder students' progress (UNHCR 2022; Campbell et al. 2022). Education must be inclusive,

equitable, and evidence-based (INEE). Educators should prioritize continuous professional development to meet the needs of displaced learners (Campbell et al. 2022; Fullan 1993). The Community of Practice framework supports collaborative learning for educators in pursuit professional development (Wenger 1998).

Conceptual Framework: Dialogic Conversations in Community of Practice

This section examines dialogic conversations (Freire 1970) within communities of practice (Wenger 1998) to enhance educators' professional capacity to transcend borders and foster global activism. Dialogic conversations emphasize the transformative power of the inward glance of reflective pedagogy for social justice and collective action. This approach also illustrates how dialogic conversations in communities of practice can guide educators through the continuum of education equity, from apathy and professional frailty to awareness, application, and advocacy. Lastly, dialogic conversations underscore the facilitation of self-assessment for social justice learning and activism.

We utilize a dialogic social inquiry in communities of practice to foster collaboration, reciprocal learning, and knowledge co-creation among researchers and participants (de Cassia de Souza 2018; DeFehr 2017; Lund Kristensen 2020; Paulus et al. 2008; Soggiu et al. 2021). Dialogic conversations promote intense interchange and emphasize the relationship between discourse and action, drawing from Freire's educational philosophy of social justice and equity (Freire 1970). This approach facilitates discussions that deepen understanding of social problems and empower individuals to action. Through dialogic inquiry, various social phenomena can be explored (Lund Kristensen 2020). Educators play a crucial role in guiding learners to critically examine their beliefs and values, leading to increased self-awareness and understanding. This process fosters the confidence to take action for change, challenging oppressive systems and working towards a more equitable society. Ultimately, the dialogic conversations approach serves as a powerful tool for education and societal transformation. Essential components of the dialogic social inquiry include:

> ***Component 1. Discussion.*** Dialogic social inquiry emphasizes the value of discussion among participants as well as between the researcher and participants. A collaborative and open environment where everyone's opinions and experiences may be heard and shared is what is intended (Freire 1970; Hegel 2018; Lund Kristensen 2020).

Component 2. Reflexivity. Researchers are urged to examine their own presumptions and prejudices and to be willing to consider the potential that the course of their research will challenge and broaden their existing viewpoints (DeFehr 2017; Freire 1970; Hegel 2018).

Component 3. Emergent Design. As new information and understanding are uncovered through participant interaction, the research design is flexible and alters over time in response (DeFehr 2017; Freire 1970; Hegel 2018; Rilke 1934).

Component 4. Participatory Data Analysis. By including the participants in the data analysis process, the data analysis helps to ensure that the conclusions are based on the participants' own experiences and opinions (DeFehr 2017; Freire 1970; Lund Kristensen 2020; Paulus et al. 2008; Soggiu et al. 2021).

Component 5. Ethics. The plan strongly emphasizes the importance of moral values such respecting participants' autonomy, receiving participants' informed consent, and maintaining participant confidentiality (DeFehr 2017; Freire 1970; Hegel 2018; Lund Kristensen 2020; Paulus et al. 2008; Soggiu et al. 2021).

Framework of the REFP Course

Guided by the Sustainable Learning Framework (Center for Learning in Practice, 2020; Woolis 2018), the REFP course provides the development of pedagogy, an awareness of implicit attitudes, and the development of advocacy skills for cohort participants. In 2022, we, along with a panel of REA teachers, conducted a comprehensive review and revision of the course modules. The modules prioritize sustainability, successful practice, and informed action through reflection and actionable data analysis. Using these modules allowed us to bolster/scale up learning and, ultimately, create a community of refugee educators and service providers around the globe who share knowledge and collaborate. The revised modules equip educators with foundational competencies in areas such as displacement, community building, and culturally relevant pedagogies. Participants also receive curriculum resources to support their learning.

Dialoging as REFP Participants

This section shares our personal experiences with the REFP and its impact on our activism. It highlights the continuum of education equity achieved in the community of practice and our journey towards advocacy. By connecting our

activism with the knowledge gained in the REFP community, we offer valuable insights on activism and advocacy gleaned from our experience in the REA. We employ a dialogic conversation to draw from our own experiences, relationships, reflective practices, and critical consciousness (Conage 2016; de Cassia de Souza 2018; DeFehr 2017; Ladson-Billings 2014) in illustrating the transformative potential that this community of practice for teachers of displaced learners had on us.

Q1: What Are Some of the Benefits of the Refugee Educators Foundations of Practice Course for Refugee Educators?

Lynn: Engaging with other educators in the Refugee Educators Academy (REA) community of practice has been deeply rewarding. It has provided a safe and non-judgmental space for discussing the unique challenges of teaching adolescent refugee students. Access to evidence-based professional learning has also been instrumental in my growth as an educator. Over time, I have developed meaningful connections with REA members, both within and outside the classroom setting. We maintain ongoing interactions through social media, where we support, collaborate, and facilitate learning together. These collaborative exchanges in our community foster the co-construction of new understandings. We approach our discussions with civility and care, even when we have differing perspectives. The REFP and the REA have significantly enhanced my language literacy leadership skills across educational institutions. They have equipped me with invaluable knowledge and advocacy skills to effectively teach teachers of refugee, immigrant, and displaced learners. I consider this training to be the most impactful I have ever received in this field.

Marissa: The Refugee Educators Foundations of Practice course provides numerous benefits to refugee educators in their professional role as a change agent. In 2018, I thought I was well-equipped to teach my multilingual classes of newcomer students, mostly of refugee backgrounds at the most diverse public high school in Washington state, but I struggled, which led me to finding this REFP course. This course has opened a gateway for me to gain more knowledge and skills on how to support all my students emotionally, socially, and academically. I attended the three-day training at the Carey Institute in New York to learn the vision, mission, strategic goals, and course plans, syllabus, and resources. I perused the course materials and resources as course facilitator. I led course sessions to facilitate learning during the course which increased my awareness

of the massive needs of our refugee educators. I was able to validate my personal experience of lacking the knowledge and resources to fully support our refugee students. As the course progressed, I started to advocate for additional resources and connected to organizations and agencies to develop a network of support. In the course modules, we curated instructional resources to share and exchange with two other states. We also created a space where we could dialogue and discuss ideas to create systemic support for our refugee students. I immersed myself in "learning and taking action" by serving as a board member, webinar facilitator, a USCTV panelist, a research participant, a book chapter co-author, and an activist to advocate for our refugee students.

Q2: How Did This Project Help You and Other Teachers Become Better Equipped to Support Refugee Students, Immigrant Learners, and English Learners?

Lynn: The structure and format of the class in the REA were highly beneficial to my development as an activist educator. Initially, it was a 12-week virtual course with a facilitator, and we continued to engage asynchronously in coursework. The support and coaching provided in the online community were invaluable, especially during the challenging times of the pandemic. Within the REA community of practice, we shared experiences, discussed effective practices, and reflected on our teaching approaches. This community played a pivotal role in shaping my thinking during my doctoral dissertation study on teachers' attitudes about teaching adolescent refugee students. Through these dialogues, I gained clarity on the importance of cultural responsiveness, equity, and district-wide initiatives to support language diverse learners. My participation in the REFP program enhanced my professional approach, enabling me to better understand and meet the diverse needs of my students. Within the REA community, I engaged in enriching discussions that expanded my insights and fostered innovative practices. This comprehensive approach empowers me to create an inclusive learning environment for both teachers and refugee students. It has deepened my understanding of my students' behaviors and enriched my teaching practice through active listening and collaboration.

Marissa: Better understanding of the refugee resettlement process and the journey of our students helped me to be intentional in my own practice. I created a newcomer packet for my students to ensure that immediate needs are met when they come to our classroom. Along with this packet, I created

a list of resources, both human and community resources, that could provide social, mental and health services. Our school now provides basic needs for our students that they can take home when needed. We already have tutoring services and outside organizations who support our refugee students outside their academic needs.

I am better equipped with tools necessary to deeply get to know students. I have also participated in our state Teacher and Principal Evaluation Program to provide training for teachers and principals about evaluation that centers our students where I can contribute and share first-hand knowledge and strategies I learned from REFP, and some facilitating skills I learned from my training and experience hosting virtual PD. I became savvy when using different platforms to engage participants. Being a PD trainer, I always speak with the lens of differentiation to serve all students, especially our refugee students.

I expanded my knowledge on trauma-informed practices and social-emotional learning strategies. Immersing myself in students' experience and knowledge allowed me to get to know them better and therefore helped me create a more responsive and intentional lesson design to prioritize my refugee students' needs based on Maslow's hierarchical needs (Maslow 1954). In my own practice I prioritize getting to know my students, validating, valuing, and celebrating their identity, developing their self-efficacy, and enabling them to advocate for themselves.

Q3: What Are Some of the Qualities of a Good Refugee Educator?

Lynn: A dynamic refugee educator is an activist who actively seeks opportunities to serve their community through education, leadership, and guidance. Marissa and I engage in writing, presenting our research, and sharing our knowledge to contribute to our communities. This is how we fulfill our role as activists. We recognize the importance of understanding the unique needs and strengths of refugee students, including the complex emotional, social, and academic challenges they face. With this awareness, we continuously assess and adapt our instructional practices to ensure that students' needs are met, their strengths are nurtured, and their skills are developed to help them reach their full potential. Our commitment to activism extends beyond the classroom, as we embrace the responsibility of crossing boundaries, engaging in genuine self-assessment, and overcoming professional frailties to better serve our students and communities.

Marissa: A good refugee educator is a boundary-spanning leader. A good refugee educator knows the needs and strengths of refugee students and has

a clear understanding of the layers of the students' needs emotionally, socially, and academically. With this knowledge, they should develop an instructional repertoire where the students are at the center of their pedagogy, where students' needs are met, strengths are tapped and cultivated, and skills are developed to show their full potential. I am a relentless advocate. A good refugee educator is a relentless advocate. They don't give up in seeking the support and services students should be afforded to. They advocate for culturally responsive training for all staff and equitable educational and social services for their students. A good refugee educator is a relationship builder. They build relationships with the students and their families. They seek input from the students' families to design instructional experiences they would like the students to experience in their classroom. They seek out resources in the community and build relationships with the community agencies to develop a network for wrap-around services. They also establish a network of support locally and globally to better understand issues and solutions that impact their refugee students' situations. For example, joining the REA provides me with the much-needed resources to provide my students with tools unavailable within my immediate environment or workplace. A good refugee educator is a student-centered/humanist recognizing that every student is a human being and therefore should be treated with equal dignity, love, and respect. As human beings, they have emotion, feelings, aspirations, and dreams that need to be the basis of lesson planning and implementation. Students' cultural assets should be at the forefront of the learning.

Q4: How Has Your Teaching Improved Since Participating in the Refugee Educators Academy?

Lynn: A few years ago, I collaborated with Dr. Margaret Aker and Dr. Luis Pentón Herrera on writing projects focused on instructional practices for teaching linguistically diverse learners, specifically students with limited or interrupted formal education (SLIFE; Aker, Daniel and Pentón Herrera 2022). Our goal was to incorporate problem-based service learning in our instruction, seeking to uncover the students' interests and engage them in meaningful experiential inquiry. During this period, I became a member of the Refugee Educators Academy. Prior to joining, mainstream professional development rarely addressed the needs of content-area teachers working with language diverse learners. There was a prevailing mindset of discouraging students from using their first language in the classroom to focus on English language practice across all subjects. However, the Refugee Educators Foundations of Practice training equipped me with the necessary tools and knowledge to effectively assess my own

implicit bias to teach refugee, immigrant, and displaced learners using practical strategies for cultural responsiveness, equity, and inclusive teaching practices, particularly Vygotsky's Zone of Proximal Development (ZPD) (Vygotsky 1978). I developed an asset-based perspective to create deep and rich experiences for activism and advocacy for me and my students. It transformed and shaped my instructional approach and instilled in me a sense of readiness to effectively serve my community beyond the classroom.

Marissa: When I first started teaching refugee students at my school years ago, I was not fully equipped with the skills to be an effective refugee educator even though I am a National Board Certified Teacher with an Administration certificate. My skills improved once I became involved with Julie and the Refugee Educators Foundations of Practice where I was asked to attend facilitator training in New York. This is when I felt ready to effectively teach my students. My teaching has improved in several ways. I am culturally responsive. I make sure that I practice what I preach. I make sure that I possess the qualities of a good refugee educator I describe. I get to know students, their needs, strengths, and dreams so I can make my activities intentional and engaging for my scholars. I am student-centered. A part of being culturally responsive is getting to know our students, placing them at the heart of our instruction instead of simply following a ready-to-use curriculum. These curricula are mostly made by creators who have no refugee backgrounds in mind so I modify them or create a newly designed, more appropriate and more engaging one for my scholars. I aim to develop my students' self-efficacy. I design lessons where they can practice goal setting, advocacy, and reflection while acquiring the English language. I provide them opportunities to explore problems in the community both locally and globally that they can address or solve in their study. I practice asset-framing.

Q5: Describe the Various Ways Your School District and/or School Site Supports Refugee Educators and Their Students

Lynn: While my current school district may not have a significant population of refugee students, we do have a sizable language-diverse population. The district actively explores systemic approaches to enhance educational experiences across all campuses. My campus is affiliated with the local United States Air Force base for STEM learning. We also support advocacy learning in the Leadership Academy, English Learners classes, Jobs for Arizona Graduates (JAG) class, Advanced Placement courses, career and technical education curriculum, and extracurricular clubs. The counseling department, including the campus Social

Worker and the Interventionist help us create a supportive environment for the unique needs of our diverse student population.

Marissa: My school district provides wrap-around support such as after school programs focusing on social-emotional learning (SEL), science, technology, engineering, and mathematics (STEM), career planning, and has a refugee liaison who coordinates schools with refugee students connecting them with World Relief Organization and other community organizations. I collaborate with a liaison staff member regularly to communicate with families who don't respond to my communication using TalkingPoints, an online platform that uses AI and human translators to provide communication for schools and families, to ensure that all the families get my messages to partner with them and ask for what help and support they might need from me.

Q6: What Is One Takeaway from This Experience that Has Made the Biggest Impact on Your Teaching Practice?

Lynn: A dynamic refugee educator is dedicated to continuous improvement, engaging in regular and fearless self-reflection and collaborative efforts to challenge unjust systems. As the gifted and talented coordinator on campus, I observed English learners (EL) with nearly qualifying Cognitive Abilities Test (COGAT) scores for the gifted program. I spoke with an EL teacher about improving EL representation. This sparked a collaborative conversation with campus leadership on equitable access to enriching programs for ELs. I see my conversation as the catalyst for this exchange, and I look forward to more language diverse learners participating in enriching educational programs on campus.

Marissa: A good refugee educator makes a conscious choice to know the needs and strengths of their refugee students, and has a clear understanding of the layers of their students' emotional, social, and academic needs. With this knowledge, a good refugee educator develops instruction that centers students' strengths and skills.

Implications for Current and Future Activism

Continuous professional development plays a crucial role in educators' growth and learning from others' experiences. Communities of practice, such as the

REA, provide high-impact professional development that enhances educators' capabilities and improves educational outcomes. We found immense value in the REA community of practice, where we engaged in shared experiences, received feedback, and reflected on our practice. This fostered a commitment to excellence and supported our professional growth in global educational environments facilitating meaningful collective knowledge-building. We believe continuous professional development through communities of practice enhances educators' commitment to excellence empowering educators for future activism in education.

For example, we have accomplished activism and advocacy through writing opportunities in scholarly publications, conference presentations, awards, doctoral studies, and participation in the We Are America project. Table 8.1 highlights our efforts for advocacy and activism.

Teachers in the REA become dynamic educators of refugee and multilingual learners as a result of the prioritized skills that build cultural sensitivity, trauma-informed teaching, and inclusive pedagogies. These actions equip educators with the tools to create safe and supportive classrooms, foster language acquisition, and promote social integration. Educators learn to champion empowerment to address the unique needs and challenges of their students. REA helps teachers establish more inclusive and equitable educational environments.

Final Thoughts and Closing Remarks

In summary, the Refugee Educators Foundation of Practice and the Refugee Educators Academy empower educators by promoting asset-based perspectives that center students in the curriculum. Through this approach, implicit biases are dismantled, and teachers are encouraged to embrace activism and advocacy to create more equitable and inclusive learning environments. By prioritizing students' strengths and unique backgrounds in the curriculum and by using evidence-based pedagogy, educators become agents of positive change fostering transformative and empowering educational experiences for all.

Table 8.1 Highlights of Advocacy and Activism in the Refugee Educators Academy

Application	Outcome	Literature
The Refugee Educator Academy is the first intentional implementation of the Sustainable Learning Framework.	The Refugee Educator Academy uses learning communities and other innovative approaches to empower refugee educators for advocacy and activism.	Elder, Bengtsson, & Akenji (2017); Freire (1970); McKnight (2021); Sulzberger (2003); Woolis (2018).
Education in the face of the global refugee crisis.	We collaborate to understand the struggle of displaced learners. We recognize collaborative endeavors to offer accessible and inclusive learning opportunities to empower displaced learners and their communities.	Biasutti et al. (2021); Custodio & O'Loughlin (2022).
Build a r**efugee educator-focused system** of courses, activities, certifications, and practice communities.	In a dedicated system for refugee educators working with refugee students, educators enhance their skills, share experiences, and provide the best possible education to displaced learners. Creating a network of support can make a positive impact on the lives of refugee learners.	Kasper (2021).
Advocate/Activist educating and guiding refugee educators to advocacy and activism.	Empowering refugee educators to advocacy and activism has several benefits. First, it amplifies the voices of those directly involved in refugee education, raising awareness and driving positive change. Second, it helps educators navigate challenges effectively, ensuring better educational opportunities for refugee students. Finally, it fosters a sense of community and support among educators, creating a strong network for shared learning and advocacy.	Kasper (2021); Ladson-Billings (2014); McKnight (2021).

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9

Filipino Language Teacher Activism from In-the-Classroom Critical Pedagogy to Out-of-the-Classroom Creative Resistance

Juland Dayo Salayo and Jonathan Vergara Geronimo

Introduction

As education is a political process, teachers become political actors in a political arena (Reid et al. 1998: 247). Emphasizing politics in education, teachers are expected to perform political decisions and actions necessary to build a transformative society through their authentic voices, making them prime instigators of social change. For instance, teachers may serve as agents of social change within the classroom, school, and society (Bourn 2016: 68–69). Putting pedagogical practices and learning at the heart of social changes "encourages critical reflection, belief in social justice, an understanding of power and inequality in the world, and promotion of a global outlook" necessary to build a better world. As social agents, teachers must engage politically as activists and become critical practitioners through pedagogic and didactic advancement, developing their competencies as change agents capable of enacting individual and collective agency through trusting their expertise (Lillo and Aponte-Safe 2019).

However, teachers remain marginalized in terms of their social participation, such as policy making (Gozali et al. 2017: 34; Jones 2010: 9). With this, many may suffer from mental-health-related challenges, such as depression, anxiety, stress, and other forms of emotional exhaustion caused by unhealthy work conditions and pressure from administration (Bourdieu 2019; Maas et al. 2021: 443). These challenges need to be adequately addressed if teachers are to become agents of

change. As a form of activism, school unionism is one means teachers may use "to legitimate themselves in the broader liberal democratic order" (Cahen 2021).

Lamentably, teacher participation in unionism is frequently discouraged. In the Philippines, even the education czars constantly remind teachers to stay apolitical concerning social and political issues. For instance, the former Education Secretary reiterated the department's stance on political neutrality following the Department Order (DO) 048 emphasizing the non-partisanship of education professionals, especially during the election (Bajo 2019; Soriano 2021). Such a position on teachers as apolitical entities becomes an explicit paradox that challenges the mission and vision of Philippine basic education "to protect and promote the right of every Filipino to quality, equitable, culture-based, and complete basic education" and "to enable them to realize their full potential and contribute meaningfully to building the nation," respectively (Department of Education, n.d.). This is because any attempt to construct a strong nation supported by every Filipino's fundamental rights is strengthened by political decisions, acts, and engagement that a teacher, Urayjan Borlaza, called an act of charity and faithfulness to the profession (in Bautista 2021).

Nevertheless, even on non-election-related issues, the Alliance of Concerned Teachers (ACT) Representative France Castro has strongly maintained that teachers' political opinions are the basis for developing critical thinking skills necessary for learners to develop. Referring to socially relevant issues affecting the lives of the teachers, such as low wages and salaries, unjust benefits, military over medical solutions, government corruption, and silencing teachers, she reminded the DepEd that teachers are critical thinkers who know right and wrong. Therefore, apolitical beings are like robots who are insensitive about the society's needs (Manila Bulletin 2021).

Truly, Philippine media is replete with rich stories of teachers' engagements that share their political stance in public. For example, a teacher shared their friend's concern about posting political opinions on social media, i.e., anti-government posts, the war on drugs and pandemic responses, and explicit support to a particular candidate during the last national election. Calling this unethical and unbecoming, a colleague reminded them of Article 2, section 5 of the Philippine Teachers Code of Ethics that "A teacher shall not engage in the promotion of any political, religious, or other partisan interest, and shall not directly or indirectly, solicit, require, collect, or receive any money or service or other valuable material from any person or entity for such purposes." In a challenging position, she emphasized the *political*, *social*, and *moral* responsibilities of every teacher to shape the future of the learners and the

nation through honesty, dignity, by moral integrity, but not by openly criticizing leadership and governance (Odulio 2022).

Language (Educators) in Activism

The social, historical, political, and economic dimensions of the English language in the Philippines have long been understood as a concrete reflection and representation of human activities (Gonzales 2004; Pascasio 1967). Accordingly, these are manifested through social mobility, the incorporation of politically and economically influenced foreign linguistic features, and the birth of the novel ideas and stylistic patterns brought about by the new media (Pascasio 1967: 10).

While the multi-dimensional aspects of language have been acknowledged as essential tools and influences in shaping humanity critically and radically, there remains a limited amount of literature concerning language teachers' activism as it is considered a taboo because of its critical stance on social [in]justice and the imbalance of power relations in academe (Ludwig and Summer 2023). For instance, concretizing the role of teachers as agents of social change that defines activism could be realized through community engagement. Such engagement could measure their professional development, enhance pedagogical practices, and help them build emancipation (Simbajon-Banderlipe 2022). Hence, this teacher leadership could contribute to school improvement (Oracion 2014: 1).

Interestingly, the issue of neutrality of teachers in the Philippines has cascaded into their classroom teaching, where teachers in the Philippines often show submissiveness and passivity to the authority whose voice is considered final and irrevocable at all times (Salayo and Gutierrez 2023: 272). This in turn makes them afraid to question the established authorial power and the institutional culture. As a result, this attitude defeats the goal of achieving social justice and transformation in language teaching. This study proves that behind a radical campaign toward equity, liberation, and democracy as ultimate goals of education, teachers remain unfamiliar with the concrete understanding of critical pedagogy as a result of their "social, cultural, and political orientation, submission to authority, lack of training in critical approaches, and resistance to criticality."

Other studies revealed that language teachers' experiences resulted from the lack of a support system for the education system they serve, i.e., lack of a more

substantial frame of unionism, distorted understanding of union participation, and professional and moral threat to them as part of the long-time practice. Overall, existing research argues that unionism could further shape educational change, including students' performance and quality of public instruction (Eberts 2007: 175; Maharaj and Bascia 2021: 34–35; Mhlongo and Maile 2017: 49). Results prompt a resounding call to allow language teachers to develop and activate their voices as possible references for building stronger educational and academic policy-making, curriculum, instructions, and research.

With these realities, this chapter boldly describes the real plight of the public-school language teachers in the Philippine basic education system concerning school unionism as a possible support system in building a solid reputation, confidence, and respect as public figures who shape human lives.

Research Problems

Generally, this study describes the engagement of language teachers who teach at the basic education level with school activism to empower their profession, pedagogical practices, and community building. Specifically, this study aims to (a) determine how language classrooms' critical pedagogical practices ignite activism; and (b) elaborate on how language teachers observe out-of-the classroom activism (creative resistance) as a platform for teachers' social, economic, and political engagements in serving their community.

Theoretical Framework

This study revolves around social activism, as a social and political movement, equated to "social change, which invites participation" (Brenman and Sanchez 2014). Applying this to the teaching profession, teachers, as agents of change, are allowed to engage in any social activities, decision-making, and community engagements to bring revolutionary reforms in the field of education. Such actions are embedded in different activities and collaborations to initially build and attain just working conditions, a dignified profession, and a respected role in nation-building. Since teachers are directly associated with learners and learning development, they immediately understand the basic needs of the education system. They completely understand what should be accepted, what should be rejected, and what should be improved. This way, they can engage in dialogic participation to raise which aspects of the teaching profession should be

reformed to benefit the learners, the education system, and the community. This act defines the fundamental understanding of social activism as a participatory democracy because the changing demands of time need to be addressed concretely to outline and materialize such social change successfully. Hence, teachers are given opportunities to participate in policy-making, question harmful practices, and provide practical alternatives to bring positive results in the overall implementation of education policies. Several ways show how social activism works, such as strikes and demonstrations, unionism and cooperatives, and dialogues. Through these, teachers reject passivity and submission. While these ideas are generally associated with radicalism, non-violent actions are also defined in social activism, which may call for social change, such as protest and persuasion, noncooperation, and non-violent intervention (Dumitraşcu 2015: 84–86).

This study adopts social activism by identifying the teachers' actions, decisions, and engagements with the school-based Teachers and Employees' Association (TEA). Through these, the study describes their experiences with school unionism as a form of activism and determine how this activism serves their professional and pedagogical advancements as language teachers.

Methodology

Research Design

In this study, we were interested in going beyond participants' descriptions to understand the underlying universality in their experiences of participating in school unionism as a form of activism. Accordingly, we adopted hermeneutical phenomenology. This involves a process of reflecting the essential constructs produced by shared lived experiences (Creswell and Poth 2018: 77–78).

Participants

Twelve English and Filipino language teachers served as the study participants. They work in basic education in the Philippines' National Capital and Southern Tagalog Regions. Table 9.1 shows necessary details of the participants.

Instrument, Data Collection, and Data Analysis

A set of interview questions was constructed based on the concepts of activism as a pedagogical detour: democratization of social, political, and economic

Table 9.1 Profiles for Study Participants

Participants	Gender	Years in Service	Subject Taught (School Type)	Participation in Unionism/Teacher Organization
Teacher "Kay"	Male	5	English Language (Private)	Active (National)
Teacher "Anne"	Female	11	Filipino Language (Private)	Active (National)
Teacher "Flo"	Female	19	Filipino Language (Public)	Active (National)
Teacher "Jay"	Male	7	Filipino Language (Public)	Active (National)
Teacher "Shy"	Female	18	English Language (Public)	Active (Local/ School-based)
Teacher "Eds"	Female	15	English Language (Private)	Inactive *but supportive*
Teacher "Jho"	Female	15	English Language (Public)	Active (Local/ School-based)
Teacher "Dee"	Male	10	English Language (Private)	Inactive *but supportive*
Teacher "Au"	Female	16	English & Filipino Language (Public)	Active (Local/ School-based)
Teacher "Ming"	Female	15	English Language (Public)	Active (Local/ School-based)
Teacher "Del"	Female	15	English Language (Public)	Active (Local/ School-based)
Teacher "Ap"	Female	20	English Language (Public)	Active (National)

changes. Three members of the different teachers' organizations content-validated the questions.

For ethical purposes, the researcher prepared informed consent forms. Upon agreement, the researchers collected the needed data through semi-structured interviews, personal conversations, and written narratives supported by the artifacts or pictures, which supported the analysis. Then, they were transcribed, tabulated, and analyzed. Analyzing the data, we applied a blended approach (Neuendorf 2019: 218–19) by coding and interpreting the participants' activities, intentions, attitudes, thoughts, emotions, and beliefs. To achieve the goal of understanding the participants, the following questions for line-by-line coding (Charmaz 2006) were adopted:

- What is going on?
- What are people doing? What is the person saying?
- What do these actions and statements take for granted?
- How do structure and context serve to support, maintain, impede, or change these actions and statements?

To categorize the data, the researchers organized the coded roles, intentions, feelings, and attitude from the most dominant to the least. Through this, the following themes were identified: (a) first-language-based conscientization as a classroom pedagogical approach toward activism, and (b) creative resistance as a platform for teachers' social, economic, and political engagements.

Findings and Discussion

In this section, we describe the themes that evolved around the power of the first language (L1) as an effective tool to penetrate social reality through conscientization. This L1, especially in second-language (L2) teaching, is manifested through bilingualism and translanguaging in instructional materials and approaches. Similarly, a discussion on creative resistance has served the participants' novel social, economic, and political engagements, such as Zumba, *Santacruzan*, and online fundraising drives.

L1-Based Conscientization as Classroom Pedagogical Approach Toward Activism

Oppressive practices from the school heads and other privileged members of the academe are evident and even experienced by the participants. Lamentably, these malpractices affecting the quality of their profession are caused by major stakeholders, i.e., colleagues, parents, students, and school administrators. Some of the identified oppressive and discriminatory practices are associated with gender stereotyping, linguistic-cultural differences, top-down curricular approach, monolingual canonization, professional nepotism, defamatory language, intentional exclusion, overloaded tasks, unhealthy working conditions, poor management support, unjust income (salary, compensation, and benefits), online bullying or cyber-attacks, etc. While there are efforts exerted to rectify these practices democratically, involved teachers always face unfavorable consequences that affect quality instructions, promotion, rapport,

and mental health issues, causing their untimely (forced) resignation and wavered ideological stance in the education system.

With such a lack of opportunity to address these issues on the ground, language teachers consider the classroom as their initial arena for overcoming discomfort. What is common is their resistance at the classroom level. In other words, most of them do not fully observe the academic agenda, but without losing the quality of instructions. For instance, they develop their agency in the instructional materials, references, and assessments, which the institutions do not recommend. Hence, their language classrooms are characterized mainly by bilingualism and translanguaging approach that among other practices, invites codeswitching and code-mixing, which decanonize monolingual instruction (English-Only Policy). Hence, L1, as a cultural artifact, ignites criticality through teachers' modeling of linking society to their classroom. Parallel to these, the use of Filipino in English classrooms asserts the role of cultural values of respect, accountability, honesty, and solidarity as language teachers share values and identities as manifestations of empowerment, resistance, and relevance (Paez 2018: 119).

Conscientization is a critical process of understanding social realities through reflection and participation to emancipate the world from oppression (Darder 2018: 116). Through L1, teachers and learners become even more critical thinkers, decision makers, and actors. Hence, questioning inequities that affect their lives as language teachers has allowed them to critically plan, design, and execute the target language-learning competencies. As a result, this also allows them to activate their roles in (re)constructing a more humanized society. More so, L1-based conscientization penetrates and shapes its social, economic, cultural, and political dimensions. For instance, Teacher Jay emphasized that "*ang paggamit ng angkop at* critical *na mga salita at pangungusap bilang sangkap ng pagtuturo* at assessment *ay makakatulong sa pag*-develop *ng* social awareness" (the use of socially-relevant and critical vocabulary and sentences … help achieve social awareness). Hence, news and video clips, commentaries, editorials, and research-based articles serve as references for collaborative (teacher-students and students-students) and critical analysis, and feedback through language processing to understand the problems and challenges of time.

Using multiple languages helped the language teachers understand their roles as significant figures in society, change erroneous beliefs, and establish just and beneficial learning, confirming that language is a tool for social transformation and liberation. Consequently, language teaching becomes more meaningful and authentic because this classroom-based activism democratizes

schooling and humanizes learners. This practice works to dismantle the banking model, where teachers own the learning space through their instructions, examples, and stories, while learners serve as passive receivers of information (Freire 2005: 73).

Debunking the banking system, Teacher Kay shared: "I encourage my students to be intelligent and bold in raising critical questions to teachers and the administration." In this case, she tried to empower learners by modeling critical approaches through voice production, reflection, and action that stop continuous school oppression.

Generally, critical language teaching suggests that we must go beyond the structural approach to make language an effective tool in developing the social consciousness for the learners to acknowledge their roles and connections with their environment. Likewise, this approach identifies those dreadful elements that dampen the quality of life because of the prevailing gap between the privileged and the underprivileged. Consequently, learners develop patriotism, which ignites liberating changes in the community (Teacher Kay). Therefore, the more that they integrate social issues in their lessons, i.e., instructional materials, learning aids, and assessment tools, the more they develop their desire to eradicate academic oppression.

Finally, this thought-provoking concept highlights the value of L1 in learning their L2 in different classroom discourses, which accommodate diverse ideas and understanding. In other words, the use of L1 in L2 classrooms influences the learners' cultural identity, which in turn encourages liberation. The following statement from Teacher Jay shows how this approach serves active engagement involving teachers and learners:

> *Bilang wikang Filipino ang wika na nanalaytay sa atin. Mas dama at danas ng mga bata kung gagamitin natin ang wika bilang mapagpalaya. Mas nagiging bukas at aktibo nakikibahagi ang mga kabataan sa talakayan at sa pamamagitan nito base sa aking karanansan na humahawak ng* lower section *na akala natin kokolo-koloky lang kapag sa oras ng talakayan lalo na sa panitikan at iniuugnay ko ito sa kasalukuyan panahon ang mga sagot ng mga bata na ito bagamat kulang at simple pero mababanaag mo kung paano nito inunawa sa abot na makakaya nila. Doon pa lang masasabi ko na nagtagumpay ako.* [Filipino as L1 is more powerful for the learners to recognize language for liberation. Indeed, learners become more aware and engaged in classroom discourse as they could easily connect contents to social realities, especially during literature period with my lower-section classes. Behind simplicity of discourse, I can feel their connection to the lesson, which makes me feel the success of my instructions.]

For Teachers Anne and Flo, "Activism is more than just 'incorporating' and 'contextualizing.'" For them, it is not enough for the teachers to speak about activism and criticality in classroom discourses and tasks. It is not even enough to flaunt effusive activism-associated concepts, such as democracy, changes, and critical thinking in the overall instructions, and assessments Most importantly, teachers need to be socially and politically engaged with the world to speak and deliver the truth to fully activate and construct transformation and social change.

Language Teachers' Creative Resistance as a Platform for Teachers' Social, Economic, and Political Engagement

The participants agreed that teacher activism could be a platform for social, economic, and political engagement. This can be manifested through various means, such as educators' engagement in volunteerism to address people in need in the community (see Figure 9.1 and Figure 9.2 below). Indeed, such engagement with teachers' unions contributes in improving the poor condition of today's education, especially in their commitment to work as a significant workforce in the country to protect the fundamental rights of other teachers. One of the participants shared: "School is the heart of any community that serves as an open space for the public where stakeholders should work hand-in-hand to address inequities" (Teacher Anne).

However, the political identities and responsibilities of the language teachers could hardly be concretized in their community because of the red-tagging of the government agencies, a harmful and malicious branding of any individual or organization as subversives, communists or worst, terrorists, which result in the "risk of harassment, unwarranted arrest, and physical violence" with the goal of creating a culture of fear, accusation, and mutism of voice (Internews Harmful Speech Watch Researchers 2022: 6). Hence, participating in overt activism has caused discomfort, insecurity, and anxiety to the teachers, especially with the presence of the uniformed officers in schools, who provide educational seminars and symposiums to the students. But as Teacher Jay said, "*Malaking tulong ang aktibismo sa usaping social economic at political. Nagagawa nitong balansehin upang itama ang mga mali. At magkaroon ng boses ang walang mga boses*" (Activism boosts education's economic and political issues because it distinguishes right from wrong. Additionally, it provides voices to the voiceless). He added that activism should be integrated into the language curriculum to rethink the functions of the language in promoting social change.

Figure 9.1 ACT-NCR's activism and resistance. Bernardo, R. A. (2022).

Figure 9.2 ACT-Philippines' protest for safe school opening. Bernardo, R. A. (2023).

Indeed, the perceived power of the school heads is conventionally treated as "divine," leaving them unquestioned and unopposed in the overall academic processes. The total submission of the participants to the institutional and administrative policies, as the basis for the school's positive environment, sustains an understanding that critical language teaching is a threat to social and cultural harmony. Hence, questioning actions and decisions appear unfilipino as this behavior is treated as unprofessional, disrespectful, and unethical. This has resulted in continuous marginalization of populations such as women and LGBTAQ+ (Salayo and Gutierrez, 2023: 276).

In the end, through their authentic voices and social participation, language teachers strengthen the possibility of activism to produce an active and engaging society to break "colonial, repressive, and elite education" in the country (Teacher Anne). Consequently, people do not just read and write the words; most importantly, they can read and write the world (Freire 1985: 19–20).

All participants shared a similar understanding of unionism in that these ideologies and movements serve as the moral compass guiding teachers to promote and protect their fundamental rights as primary agents of education to the public. Additionally, unions serve as mediators between the school administration and educators that could advance the interests and welfare of the institutions and the individual members. The union's primary duty is to protect teachers from repressive attacks. Contrary to this full recognition of the functions of unionism, participants shared that many unions have limited capacity to realize this potential, except for the national teachers' union that works to support teachers' rights and welfare nationwide fully.

While TEA has legal mandates to act for the rights and welfare of the members, their organizations could hardly do their functions because, generally, the public-school administration does not recognize the concept of unionism. Indeed, most participants agreed that the school heads treat any union as illegal and hazardous to the sense of compliance and solidarity in basic education. While the organizations' members are acknowledged, at the school-based level, the school head oversees the overall operations of the group. Without this administrative supervision, the leader and the union members may be tagged as the enemies of the administration and the education policies. In other words, despite the organization's independence, the principal remains the deciding agent who approves or disapproves of teachers' activities. Teacher Dee's experience as a member of the teacher and employee's association is summarized below:

> Based on what I observed and experienced, our school administration does not support/recognize any initiative for unionism. I was once a member of TEA, and we almost reached the point where we tried to stand up for our rights against unexplained issues and unanswered queries. However, the administration has the means of pacifying the teachers, for they do not spill the truth or not support us. Our initiative back then failed.

Furthermore, for the participants from private schools, unionism is considered to be a distortion of their institutions' activities, mission, vision, and values. One of the participants (Teacher Eds) argued that as a sectarian school, their institution should sustain a Christ-centered identity. Similarly, Teacher Kay stated that being vocal about school issues is equated to ungratefulness to the institution, which provides every teacher's need despite the teachers' discomfort with heavy workloads, insufficient merit and reward to teachers' performance, and mental health concerns.

Considering the language teachers' engagement with either unionism or school-based TEA, language teachers generally distance themselves from how their constitutions and by-laws define their roles. Understandably, it becomes a school culture to be silent and submit oneself to the authorial power, as it is generally perceived to be ethical for the teachers not to say anything that questions school practices. Nevertheless, the worst cases that cement such silence in the school are being red-tagged (as communists or terrorists), not being promoted, and being denied equal opportunities to function in school as other teachers. While silence and submission characterize language teachers' roles as members of their organization, Teacher Kay expressed his hope that through school accreditation, it would be recommended to their administration to organize a union to support teachers' welfare.

Some school-based cultures of unionism, silence, and submission are converted into social engagements, such as community services, as novel forms of resistance, which are more liberating and humanizing and may lead to social change and transformation. Accordingly, such social participation and volunteerism—such as the satirical protests at the Flores de Mayo festival, dance (Zumba) for change, and fun run for social change, among others—have recently become more appealing to educators who strive to engage with meaningful and transformational means of unionism (see Figure 9.3 and Figure 9.4).

Figure 9.3 shows the traditional Flores de Mayo (Flowers of May), celebrated in the Philippines by Catholics in honor of the Blessed Virgin Mary during

Figure 9.3 ACT-NCR's *protesta de mayo* for salary upgrading campaign. Bernardo, R. A. (2023).

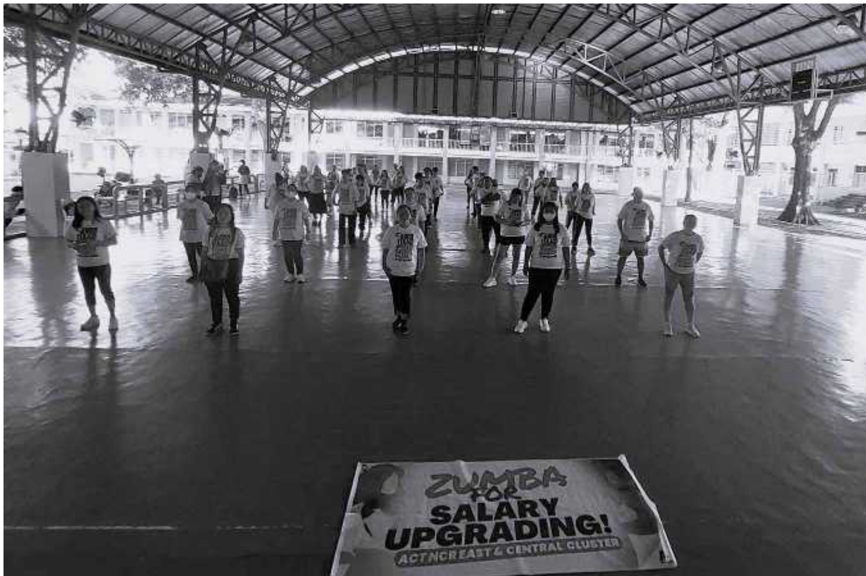

Figure 9.4 ACT NCR's zumba for salary upgrade. Bernardo, R. A. (2023).

May. Part of this religious festivity is the *Santacruzan* (literally, Santa Cruz, which means holy cross) which is held to honor the finding of the Holy Cross by St. Helena and Constantine the Great. During this religious event, the main participants represent different biblical and historical figures and Marian titles, such as *Reina de las Flores*, *Reina Emperatriz*, and *Reina Helena* herself. Figure 9.3 shows a satirical portrayal of the queen's title as *Reyna Abonada* (Queen Abonada), which characterizes the present conditions of the teachers who spent too much from their own resources to meet learners' needs and to finance school and classroom improvements. This adapted festival became a colorful and creative protest and site of resistance.

Similarly, Figure 9.4 shows another prominent form of protest and resistance, Zumba. It is usually an activity that can be organized by any community, like the schools, where participants register and participate in the event to deliver a message of protest to the education administration. Dance movements serve as a medium for conveying socio-political messages, i.e., disagreement with the implemented policies affecting the teachers' welfare, abolition of oppressive practices, and asking for humane compensation and benefits. Indeed, one of the participants challenged the government, especially the education sector, that these "colorful and creative protests deserve an equally creative leadership to address the pale conditions of the teachers."

True enough, as Teacher Flo stated: "*napakahirap maging pampublikong guro sa bulok na sistemang umiiral na paniguradong tumatagos sa kalagayan namin sa paggawa—sa pagiging overworked at talagang napakababa ng sahod*" (it is very challenging to be a public school teacher in a morally evil government that affects the country's labor condition, i.e., overworked, underpaid). Despite all of the internal and external suppressions that language teacher-activists experience, she still believes that

> *aktibismo ang pinakaepektibong pamamaraan para labanan ang umiiral na tradisyunal na kultura, aktibismo rin ang nagturo sa aming mga guro na 'maypag-asa' pang mabago ang mundong ito na hindi makabata/hindi maka-guro at mas lalong hindi makamamamayan. Kaya mas lalong dapat ipakilala sa kabataan para mag-multiply ito hanggang sa susunod na salinlahi* (activism remains the most robust means to defeat the system; it is also through activism that we feel the hope in an anti-learners' and anti-teachers' educational environment. Hence, activism must be sustained and continued to the next generations.)

Furthermore, the dialogue could liberate the teachers from the culture of mutism. As Cortez (2013: 52) wrote of Freire:

> Dialogue is another important element of Freire's liberating pedagogy. He describes dialogue as "the encounter between [persons], mediated by the world, in order to name the world." He observes that generally speaking, education is suffering from narration sickness. It is characterized by a culture of silence or mutism. It is largely based on what Freire calls a banking education which is fundamentally *monological.*

In this way, the activism is more creative, festive, and engaging, allowing the language teachers to have wider opportunities to address conflicts, biases, and oppressions. Indeed, arts can equally function politically to bring social change as artistic activism can mobilize people from diverse backgrounds to seek social justice (Hanson 2020: x).

Conclusion and Implications for Language Teaching and Language Teacher Education

Unionism and activism are superficially accepted in the Philippines. With the multifaceted oppressive practices in the education system, the classroom remains an excellent arena to initiate activism by localizing and contextualizing the lessons. Through these, easy access to social realities is possible; hence, the process of conscientization allows us to reflect and act critically to defeat oppression and marginalization. On the other hand, the society serves as a practical learning space for teachers to actualize their voice and free themselves from oppression. With the application of more creative forms of activism, the participants are provided with a broader space to achieve their goals to activate their roles in improving their community and profession. Such opportunities to improve social, economic, and political engagement provide a space to build a better and stronger community through critical and progressive language teaching and L1 use that leads to democratic, liberating, humanized, and transformative education.

Ultimately, this study raises implications for language teaching by acknowledging the power of teachers' voices in the overall education agenda. Their voices, based on experiences and stories, could contribute to building a more robust language curriculum, language instructions, and assessments, which facilitate the positive growth of teachers and learners. Acknowledging unionism and activism in every academic institution is a healthy and excellent way of balancing power and services by building common grounds

to achieve democratic participation. Relative to this, teachers' in-classroom and off-classroom activism is a creative detour to reach and support not just fellow academics but also other marginalized sectors, e.g., farmers, medical practitioners, women, etc., to embolden their call toward a national people's agenda of change. Adopting Carl et al. (2022), this collective activism as a body of knowledge strengthens the commitment of the teacher education program to sustain the goals toward social justice necessary to construct strong well-defined educational decision-making, curricula, practices, and generally, teacher professionalization. This is, indeed, the very soul of education: an act of knowing, a political act, and an artistic event (Freire 1985: 17).

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10

Rethinking Language Teacher Activism for Emergent Bilinguals from Intersectional and Assemblage Perspectives

Jihea Maddamsetti

Introduction

In the United States, there is a long history of discourses and practices that dehumanize emergent bilingual (EB) students, as part of the hegemony of the English language. For example, EBs have long been labeled as “limited” or “non-standard” English learners and segregated from their “native” English-speaking peers (e.g., the “push-in” and “pull-out” model) (Dubetz and de Jong, 2011; Haneda and Alexander 2015). Despite recent language-policy shifts to increase access to multilingual education, EBs are continually subject to subtractive and assimilationist teaching practices and hostility (e.g., racial, classed, and religious) from their teachers and school leaders in public schooling systems (Dávila and Linares 2020). Given this context, EBs need advocates in the classroom. Therefore, language teacher education must provide opportunities for language teachers to question and counter inequitable practices and policies and embedded power relations, so that language teachers can proactively and dialogically speak up and take action on behalf of and with EBs and their families for more equitable and just education (e.g., Athanases and de Oliveira 2007; Warren 2021).

However, the role of language teacher emotions in their pursuit of advocacy work has been relatively underexamined. Understanding language teachers' advocacy-related emotions and their activism matters because language teacher emotions catalyze actions in a particular social, cultural, and political context (Song 2016; Wolff and De Costa 2017). Questions still need to be answered: When do language teachers act as advocates for their EBs? Do language teacher emotions play a role?[1] How do oppressive affective conditions of ELT shape language teachers' feelings and act as advocates for EBs?

Here, I examine how one in-service ESL teacher expressed emotions to position herself concerning advocacy work for EBs. Using thinking with theory (Jackson and Mazzei 2012) as a research methodology, I draw on post-structuralist, critical-affective, and critical race feminist approaches to emotions to engage in multiple readings of one focal data set. The selection of these theoretical approaches was informed by the personal, pedagogical, and political role of language teacher emotions in enabling justice-based advocacy stances and moves supporting EBs, as observed in the data. This analysis considers language teachers' advocacy-related emotions as discursive, sticky, and intersectionally embodied while suggesting how justice-seeking language teachers can strategically use such emotions as resources for their advocacy acts.

An Overview

Defining Aims and Scope of Advocacy for EBs

Advocacy for EBs refers to language teachers' individual, collective, and socio-emotional efforts to ensure equitable access to educational resources and socially just learning opportunities (Dubetz and de Jong 2011; Haneda and Alexander 2015; Athanases and de Oliveira 2007; Warren 2021). Teachers' advocacy work requires various stakeholders' roles and purposes (*Aims*) and occurs at the micro-, meso-, and macro-levels (*Scope*). According to Athanases and de Oliveira (2007), the aims of advocacy must be grounded in "transformative" goals that both recognize and disrupt oppressive practices. Dubetz and de Jong (2011) further delineated the scope of advocacy action within and beyond the classroom. Advocacy within the classroom includes intentional curricular and instructional moves to promote EBs' fluid languaging, their sociopolitical consciousness, and their socio-emotional well-being. Advocacy beyond the classroom entails collaborating with schooling members, EBs communities, and professional organizations to negotiate hegemonic policies and practices collectively.

Why Do Language Teacher Emotions Matter for Advocacy and Activism for EBs?

Advocacy-related emotions mediate language teachers' activist beliefs, identities, and actions in support of EBs. For this reason, language teachers' advocacy-

related emotions (e.g., anxiety, discomfort, empowerment, fear) are inextricable from their activism. For example, Dávila and Linares (2020) showed how anti-immigrant rhetoric (e.g., "invasion" or "danger" around "illegal aliens"), especially after the 2016 US presidential election, has circulated negative emotions in public discourses (e.g., fear and hatred) and created emotional tensions for both EBs and language teachers. Their study showed how these emotions complicated language teachers' advocacy acts, but also created space for language teachers to explore translanguaging pedagogical practices that could make their EBs feel cared for. Fu and Weng's (2023) systemic literature review showed how accountability-oriented and monolingual policies, such as No Child Left Behind (NCLB) and Every Student Succeeds Act (ESSA), can demotivate language teachers to engage with linguistically responsive pedagogic and content knowledge, such as translanguaging, and intensify a range of (dis)empowering emotions (e.g., isolation, divisiveness, empathy, confidence). They also reported that these feelings could lead to professional demoralization rather than inspiration to exercise their professional agency in supporting their students and other stakeholders across institutional boundaries. Given the socio-politically charged and emotionally fraught nature of language teachers' advocacy work for EBs, Maddamsetti (2021, 2022) underscored the significance of critical emotion work; it can provide opportunities for language teachers to surface emotional dissonances emerging from their advocacy acts and explore possible solutions for addressing such dissonances in their advocacy-related interaction and practice.

However, few studies have explicitly attended to sociopolitical dimensions of language teacher emotions in their justice-seeking advocacy and activism work for EBs. This lack of research stands in contrast with a surge of research into language teacher emotions. In this work, I highlight thinking with theory as a promising methodology to analyze language teachers' advocacy work toward justice-based ends.

Methodology

Thinking With Theory

My analysis in this chapter is anchored by a qualitative methodology called thinking with theory (Jackson and Mazzei 2012). Thinking with theory (also known as *plugging in* theory) can be understood as a methodological process,

rather than a product of research; it encourages researchers to explore the analytic possibilities by plugging data into different theories and plugging the theories into data. Thinking with theory requires intentionally and repeatedly reading the same data segment from different theoretical perspectives and "[comparing] consequences for theory when data and theory encounter each other" (Lenz Taguchi 2010: 147; see also, Jackson and Mazzei 2012).

Here, I use thinking with theory to explore how thinking with and across multiple theories of emotions could provide a methodological and pedagogical framework for language teacher educators to rethink the emotional aspects of language teacher activism. Table 10.1 provides operational definitions of language teacher emotion

Table 10.1 Definitions and Analytic Questions to Think About Advocacy-Related Language Teacher Emotions with Theory

Emotions	Associated Theory	Operational Definition of Emotions	Analytic Questions for Advocacy-Related Language Teacher Emotions
Discursive	Post-structuralist theory	Emotions are discursive acts in response to or negotiation with competing power structures.	• How, if at all, does the participant discursively use emotions as sources to negotiate larger discourses (e.g., about teaching EBs), power, and advocacy stances and acts?
Sticky	Critical affective theory	Emotions both circulate between bodies and stick to particular bodies, and push people to come together and pull away from one another.	• What emotions and in what ways do emotions circulate among subjects (e.g., participant and other stakeholders), objects (e.g., teaching materials), and signs (e.g., ideas or values of teaching EBs) in the participant's pursuit of advocacy for EBs?
Intersectionally embodied	Critical race feminist theory	Emotions are evoked through the flesh-and-blood body and negotiated within everyday power-laden emotions	• What roles, if any at all, do the participant's intersectional positions and accompanying emotions play in embodying her advocacy acts for EBs?

from a post-structuralist, critical affective, and critical race feminist perspective. It also details analytic questions which enable us "to think with theory."

Research Context and Participant

This study draws on data from a larger research project that explores the role of elementary-level teachers' identity in their advocacy work for EBs in Massachusetts. The original project includes data from five content and six ESL classrooms with eleven participants (Maddamsetti 2021, 2022, 2023). Data were collected during the 2017–2018 academic year.

This study focuses on Daniela because her narratives, as a pre-service, beginning, and seasoned language teacher, are situated in the context of shifting language policies in Massachusetts—i.e., the state's English Only policies and later efforts to implement multilingual goals (Massachusetts Department of Education 2015; Massachusetts Chapter 138, 2017)—all of which reveal her rich emotional residues in her pursuit of advocacy acts.

Daniela identified herself as a Puerto Rican woman from a low SES family, a first-generation college graduate, and a Spanish-dominant bilingual in her late 40s. She had sixteen years of teaching experience as an ESL teacher. At the time of the study, she served at Eastwood Elementary for six years. Eastwood Elementary was located in the northwestern part of a large metropolitan city in Massachusetts. In Eastwood Elementary, she regularly worked with 9 to 15 EBs (pre-K to fourth grade).

The Focal Data Set and Analysis

For this chapter, I grappled with parts of the previously published interview excerpts that focus on one Daniela's emotional engagement with advocacy work in support of EBs (Maddamsetti, 2021). The data were selected because they, in part, reveal the emotional complexity of language teachers' advocacy work for EBs. These focal data plug advocacy-related emotions into multiple theoretical frameworks to produce new or alternative lines of thinking with and through the data, with the ultimate goal of cultivating advocacy-oriented language teachers (Jackson and Mazzei 2012).

In my thinking with theory, I analyzed the focal data (see Table 10.2) following *three methodological maneuvers* (Jackson and Mazzei 2012): (1) engaging with theoretical concepts in ways that disrupt the theory / practice binary and demonstrate "how they *constitute or make one another*" (p. 264, italics original);

Table 10.2 Focal Data Set

Ln	Vignette 1: Daniela as a blooming teacher advocate for EBs in teacher preparation
1	Back then, I was almost always one of the very few teacher candidates, Latino teachers, minority
2	teachers in the education department. So, fitting in and getting the respect from people was hard
3	because, um [pause] you know, all the insecurity that many minority people have, I felt like people
4	don't think I was smart as they are, and people don't think I can accomplish things … But I knew
5	that I had to pass. I couldn't fail, I couldn't. I couldn't let that happen because my mother didn't get
6	to finish high school, so I really wanted to break that cycle. I tried to push myself to the maximum.
7	My parents don't have the financial or cultural resources, so it was mostly on me paying for things
8	and trying hard to figure it out in college. So that was a persistent struggle.
9	I tried hard not to care about these stereotypical perspectives on me. It was hard, but now I am so
10	happy I was determined not to care about them so much. It could've been almost impossible without
11	the courses and professors who taught me issues of equity and social justice in college … [that] was
12	really helpful for me to learn how to sit with discomfort and continue to have debates that are really
13	getting at how immigrant students of color, like Latinos, have been marginalized in education, and
14	how and why teachers should become advocates for those students. It was such a liberating experience.
Ln	**Vignette 2: Daniela as a striving teacher advocate for EBs in her beginning teaching years**
15	It was the time I tried hard to carry myself like other white American teachers, professionally
16	dressing up and trying to speak with a white American accent. Part of it was that I was one of only
17	two Latina teachers at school. I wanted to make sure that I get along with teachers and fit in the
18	teacher community as a new teacher. But then, it was also when English Only policy just passed.
19	Even though it was not fully implemented, I felt the ambiance at school related to the whole English
20	Only thing at school, like, I don't value your home language, and what is connected to language like
21	your culture and your beliefs in your family structure and all of that. My friends from MTA
22	(Massachusetts Teachers Association) and I went to protest when Secretary of Education at that time
23	came to Cambridge, Massachusetts. We just wanted to make sure that we keep abreast of what we
24	believe. I also talked to other teachers at school that we need to speak up against this policy, but they
25	often looked at me, like "are you that type of a person?"

26 27 28 29 30 31	Well, I still felt very strongly about my role as an advocate. I didn't worry about a lack of emotional connection with my advocacy role, or with my students and families. I still had to be the rock in my classroom—I can't be all over the place for my students. I also had to be a bridge for my students and families between school and home. It was just that I felt so overwhelmed and powerless at school. And so, I often made an instant decision about what to teach and how to teach while teaching, trying to follow the school district and state policies at that time.

Ln	Vignette 3: Daniela as a seasoned teacher advocate for EBs in the present context
32 33 34 35 36 37 38 39	But old policy and old challenges in teaching our ELL kids would remain seated at school … I have my general education colleagues who are afraid of the ELL students and their families because they don't know how to communicate with them. My Muslim Arabic-speaking student from Syria, Amir, had a problem in his general classroom, and I went to the general classroom teacher with him to talk about his anxiety and struggles. Instead of talking to us [Amir and herself], she [general classroom teacher] turned to me, and said, "You can tell him that what he needs to know about this assignment, and tell him that it is not an unusual feeling to feel isolated in class until he gets used to American culture and language." I was like, "wait a minute, he's standing right here, and I don't speak Arabic, either."
40 41 42 43 44 45	Part of advocacy work is like fine-tuning an old retro radio to me now like you have to slowly and deliberately adjust different channels to receive a radio signal, work through frustrating signal noise, and get to the radio station that you want. Sometimes you wonder if something is wrong with your radio reception because of your location, antennas, a sound system, whatnot. I will keep tuning my advocacy station, trying to boost my signal. I suppose that I won't be exactly at a station [place] what I imagine now, but I feel like I'm on the right track for the work.

(2) exploring analytic questions (as shown in Table 10.1); and (3) intentionally and repeatedly plugging the same data set into and across theoretical concepts to elicit new or various understandings of the data.

Thinking about Advocacy-Oriented Language Teacher Emotions with Post-Structuralist, Critical Affective, and Critical Race Feminist Theory

Thinking with Post-Structuralist Views of Emotions: Understanding Advocacy-Oriented Language Teacher Emotions as Discursive

From a post-structuralist perspective, emotions are *discursive* acts in response to or in negotiation with competing power structures (Benesch 2018). In other words, one's discursive enactment of emotions is always performed within day-to-day interactions in the context of macro-level ideologies. In this respect, individuals' discursive performance of emotions within social interactions are driven by *emotional rules*—i.e., tacit or imposed rules about what emotional displays are considered as "appropriate," "desirable," or "professional" following social, institutional, and professional norms (Hochschild 1979, 1983). A post-structuralist perspective on emotional rules reveals how such rules are embedded in and negotiated through complex power relations and how these rules, in turn, are likely to produce one's *emotional labor*. Emotional labor refers to how individuals manage emotions according to emotional rules (ibid.). One can, thus, experience emotional dissonances between what emotions one actually feels and what emotions one is expected to perform in a particular social, cultural, political, and institutional context. From a post-structuralist view, these emotional rules and ensuing emotional labor can constrain individuals' agency in expressing emotions candidly or navigating unequal power dynamics. On another level, these rules and labor can also be resisted when emotions are strategically used as sources to locate, unpack, and confront social, cultural, political, and institutional expectations (Benesch 2018; Song 2016).

Analysis of Advocacy-Oriented Language Teacher Emotions as Discursive

A post-structuralist view of emotions allows us to explore how emotional rules and Daniela's performance of emotional labor were co-constructed and

negotiated within institutional and relational power dynamics, and study their effects on her advocacy stances and moves, over time and in different contexts.

By shaping professional standards, the pervasiveness of monolingualism and neoliberalism across shifting language policy changes in Massachusetts drove everyday interactions with different stakeholders, and, thus, structured Daniela's emotional life as a language teacher. Using discursive moves, Daniela expressed her intense emotional labor when regulating her emotions in response to monolingual and neoliberal institutional expectations. For instance, in lines 1–8, Daniela used the conjunction "but," with the negative modalities respectively (*I couldn't fail, I couldn't. I couldn't let that happen*), and strong emotional tenor (*so I really wanted to*). These discursive moves indicate the tension between her position as a "non-native" English teacher and the monolingual norms governing the language teaching profession, and the ensuing emotional labor that she had to perform to maintain the façade of "normal" monolingual rules and to achieve her goals at that time of attaining higher education.

Professional support from peers and teacher educators mitigated her emotional labor and increased hope associated with advocacy acts (lines 9–14). However, monolingualism and neoliberal logic created both ideological and relational tensions for Daniela's advocacy practices in her schooling community (lines 15–25). Especially as a beginning teacher with a tentative institutional status, the tensions with colleagues and fear of failing to meet institutional expectations not only generated an additional layer of frustration and self-doubt in pursuing advocacy acts, but also produced the need to (self-)censor her actions as well as EBs in line with institutional standards (lines 26–31).

In response to such emotional labor, Daniela both deferred and took up her position as an advocate for EBs through discursive moves across time, space, and professional relationships. For example, by revoicing some of her coworkers' responses to advocacy acts (lines 23–25) and their daily interaction with EBs (lines 36–39), Daniela implicitly positioned her colleagues as those who embody institutional norms and regulate other stakeholders' (languaging) acts in light of such norms. The stress from these interactions caused Daniela, a novice teacher, to defer enacting advocacy acts at school. However, in the second account of these interactions, her stance shifts from hesitant to determined and hopeful toward advocacy acts. Daniela's use of metaphors—e.g., "rock" (line 27), "bridge" (line 28), and "retro radio" (line 40)—further elucidate her contested emotional labor yet the ongoing and collective process of engaging in advocacy work for EBs within and across institutional boundaries.

Thinking with Critical Affective Views Of Emotions: Understanding Advocacy-Oriented Language Teacher Emotions as Sticky

Affect is one way to think about bodily energy and embodied interrelations; it is the capacity of bodies to affect and be affected by one another (Massumi 2002). In other words, affect circulates, mobilizes, and does things. Massumi (2002) distinguished affect from emotion. That is, while affect is an ontological capacity of bodies to act or be acted on by other bodies, emotion manifests affect through language, rationale, and consciousness (e.g., describing oneself as happy or sad). This universal approach to affect, however, largely overlooks how, within a colonial and white supremacist system, racialized and subjugated bodies are not granted the same capacity to affect and be affected.

To address this disparity, Ahmed (2012: 45) conceptualized affect as *affective economies* through which "affect does not reside in an object or sign, but is an effect of the circulation between objects and signs: the more signs circulate, the more affective they become." In this view, affective economies work in and through exclusionary logic by which affect does not simply circulate between bodies; rather, it "sticks" to particular bodies (e.g., fear and suspicion around racialized, gendered, linguicized, queer, im/migrant, low-paid, and dis/abled bodies). For instance, Ahmed (2004: 92) suggests that anti-immigrant sentiment, indicated in the word "Paki" in India, sticks to certain bodies, becomes affectively sedimented in the social, political, and historical world, and signals sticky affects—e.g., "immigrant, outsider, dirty" (4). Objects and signs also have a sticky affect in ways to push people to come together and pull away from one another (e.g., border walls, border control, de facto school segregation). Ahmed (2004: 90) called this *stickiness* of affect—"an effect of the histories and contact between bodies, objects, and signs." In so doing, affective economies—as materialized, observable, and tangible stickiness of affect—circulate, invest in, or prioritize feelings of particular bodies, objects, and discursive practices in ways that promote and sustain existing, unequal power structures. In this respect, Ahmed (2004, 2012) contended that affects and emotions are indistinguishable because both are bodily felt and enacted in ways that lead to action. Importantly, critical affective views do not implicate a determinist understanding of power and agency. Instead, these views prompt us to explore and cultivate alternative affective economies and practices (e.g., solidarities, reciprocity) at the everyday and structural levels.

Analysis of Advocacy-Oriented Language Teacher Emotions as Sticky

Reading through a critical affective lens, Daniela's advocacy acts for EBs are affective, *sticky objects* (Ahmed 2004, 2012). That is, her advocacy work is assembled through multiple signs (e.g., conversations, interactions, shifting language education policies), material objects and spaces (e.g., university, public protest in Cambridge), and bodies (individual or collective peers, EBs, colleagues). As *sticky objects*, her advocacy acts attract many emotions (e.g., anxiety, frustration, hope, joy). In short, these components stick together and "become saturated with affect, as sites of personal and social tension" (Ahmed 2012: 11)—all of which enable or constrain Daniela's capacity to act as an advocate for EBs across time, space, and professional relationships.

Across the vignettes, Daniela highlighted how her desires for "fitting in" and her engagement in seemingly mundane, day-to-day things in her professional settings—e.g., speaking, dressing, and behaving like other white American teachers—became sticky, or so felt that her body (raced, linguicized, classed) was often rendered as *out of place* (Ahmed 2012). We can also trace how these felt moments of affective intensities further informed Daniela's experiences of power relations (or *affective economies* that regulate whose bodies matter) during her time as a pre-service (lines 1–4) and as a beginning teacher (lines 15–18). The stickiness of such intensities seems to have been carried through her body and memories over time in ways that keep pushing Daniela's turn away from (lines 29–31) and towards advocacy acts (line 32; lines 40–45).

On the one hand, these affective intensities and (dis)embodied experiences with institutional and professional norms compelled her to question the detrimental effects of such norms (raced/classed/linguicized) on many EBs' lives. Although there were considerable uncertainties around with whom and how to do so, her affects as a pre-service and beginning teacher were primarily oriented towards convictions and aspirations for working collectively with diverse stakeholders within and across institutional boundaries and for building more culturally and linguistically sustaining classrooms in support of EBs (lines 12–14; 21–23).

On the other hand, Daniela understood that advocacy acts for EBs required not just individual teachers' commitments but social/institutional support and collective work among different stakeholders (lines 21–24). Nevertheless, Daniela experienced acute emotional dissonances between monolingual pressures and

her multilingual/multiliterate desires for EBs, between her advocacy acts and her colleagues' indifference, and between policy shifts toward a more multilingual course and persistent (whitestream and monolingual) schooling and languaging practices (lines 18–25; 32–39). We also see in Daniela's narrative that such conflicting affective intensities produced schooling spaces and languaging practices therein as *sticky objects*; a standpoint of caring or uncaring about justice-minded advocacy for EBs was felt and institutionally materialized.

To some extent, these affectively sticky and intensified emotions limited Daniela's agency to act as a justice-minded advocate in her beginning years of teaching (lines 26–31). They also afforded reflective means through which she could see herself and could be seen as legitimate and whole, rather than delegitimized and disenfranchised, in the ongoing pursuit of her advocacy work (lines 40–45).

Thinking with Critical Race Feminist Views of Emotions: Understanding Advocacy-Oriented Language Teacher Emotions as Intersectionally Embodied

Intersectionality refers to multifaceted aspects of individuals' social identity positions (e.g., language, race, gender, class, dis/ability, religion) and how these positions intersect in the embodied and affective (re)production of power structures. Rooted in critical race theory and Black feminism, intersectionality is not merely discursively constructed and abstracted from the body. Instead, intersectionality is evoked through the flesh-and-blood body because intersectional hierarchies imbue the physical/material body with structural injustices—e.g., racially and otherwise minoritized bodies have been disproportionately disenfranchised, disciplined, targeted, and criminalized in racialized social and institutional spaces (Collins 1990/2000, Crenshaw 1989). The notion of intersectionality urges us to think with and learn from Women of Color feminists who have long been thinking through issues of bodily flesh, (dis)embodiment, and emotions both as a mechanism and a result of power, domination, privilege, and subjugation.

As such, critical race feminists emphasize that one's management or performance of emotion—or emotional labor—is not just discursive. Instead, it is racialized and intersectionally embodied, shaping and being shaped *across* race and gender and other intersectional power relations. In fact, Hochschild's (1979, 1983) studies with flight attendants have been foundational in understanding how one's emotional management is not equally experienced among all social

actors but is deeply gendered; it assumes all women to be intrinsically caring and emotionally capable in the face of crisis. Drawing on the intersectionality, critical race feminists, however, are critical of this second-wave feminist approach that centers on experiences of white (mostly middle-class) women; common embodied and emotional challenges surrounding womanhood do not necessarily produce common experiences in systems of power, privilege, and oppression (Collins 1990/2000; Crenshaw 1989). For instance, Evans (2013) elucidated the racialized, gendered, and otherwise intersectional emotion work—namely, *emotional double shifts*—that Black pilots and flight attendants must perform, in addition to daily job-related stress, to attain and secure their job. Such emotional double shifts include having to come to terms with distress, sadness, and frustration when having one's expertise and qualification questioned and uneasiness, embarrassment, and self-doubt in talking about feelings of over-scrutiny and double standards in the workplace.

Concurrently, the emotion work at the intersections of multiple forms of marginalization can push intersectionally minoritized individuals to engage in counter-storytelling in ways that reflect on, legitimize, and respond to their embodied experiences with intersectional injustices (Collins 1990/2000; Crenshaw 1989). In so doing, this work supports them to see themselves in their wholeness and (re)claim their full humanity. Such emotion work can be a site of resistance, resilience, and social action. A critical race feminist lens, thus, provides an entry point, rather than an end, for language teachers to explore the role of their intersectional locations in taking up advocacy acts for EBs and probe intersectional aspects of emotional labor involved in these acts (Kayi-Aydar et al. 2022).

Analysis of Advocacy-Oriented Language Teacher Emotions as Intersectionally Embodied

A critical race feminist lens enables us to foreground Daniela's intersectional social locations concerning her advocacy stances and trace how her intersectional locations both shaped and demanded Daniela's *emotional double shifts* (intersectionally embodied dimensions of emotional labor, in addition to job-required stress) in her pursuit of advocacy for EBs.

One of the ways that intersectionality implicitly or explicitly influenced Daniela's day-to-day and professional experiences and, by extension, her *emotional double shifts* was deficit-saturated assumptions about People and

professionals of Color. The vignettes underline two notable features of her *emotional double shifts*—(a) the effects of such emotional labor on advocacy work; and (b) the emotional strategies or agency to navigate such emotional labor.

The vignettes illustrate that Daniela was acutely aware of social assumptions (e.g., cultural, linguistic, and intellectual inferiority) about her intersectional positions (i.e., as a first-generation working-class college student of Color) within predominantly white institutional spaces and beyond (lines 1–8; 15–25). These assumptions reveal how racial hierarchies intersected with Daniela's linguistic, cultural, class, and gender positions and amplified Daniela's feelings of anxiety and insecurity in her professional learning and practice. In response, Daniela engaged in self-scrutiny to "fit in" with desirable professional norms, such as policing her ways of being (e.g., raced, linguistic, gendered, classed). Relatedly, she seemed to have deliberately adopted indifference or inaction toward stereotypical assumptions as an emotional strategy (lines 9–10). This strategy, to some extent, helped her to alleviate the emotional distress associated with deficit-based views and whitestream professional norms, and to continue her work on obtaining higher education and securing a job.

In contrast to this image of Daniela as a solitary emotion manager who tactically performs professional and institutional demands, we also see Daniela engaging in collective, contested, and dynamic forms of emotion work, particularly concerning advocacy work for EBs. For instance, her critical conversations with peers and teacher educators in teacher preparation enabled her to draw connections across education and social (in)justice. Collective emotions shaped by and shared with her peers also helped Daniela to see herself working towards justice-based goals in ELT (lines 10–14). However, the second and third vignettes reveal how Daniela experienced *emotional double shifts* in her pursuit of advocacy work. As *emotional double shifts* signal the link between individual acts and interlocking social forces (Evans 2013), Daniela's experience was, in part, driven by the dissonance: between Daniela's advocacy stance and monolingual and neoliberal policies at that time (lines 18–21); between Daniela's advocacy acts and many of her colleagues' indifference (lines 23–25); and between policy changes towards multilingual ends and apathy among some general teachers and their ensuing delegation of advocacy tasks to Daniela (lines 32–39).

In the beginning years of her teaching, such *emotional double shifts* took a considerable emotional toll on Daniela, despite her enduring commitment to advocacy work. In response, Daniela appeared to have coped with (or have been expected to manage) this additional emotional labor at the individual

and informal levels, without much institutional and formal support (lines 26–31). Over time, she learned the significance of both individual and collective emotional strategies to carry on with advocacy for EBs across the school-community boundaries and relationships (lines 40–45).

Implications and Conclusion

Using thinking with theory as a methodology, this study demonstrates that both language teachers and teacher educators can more effectively engage in activism for EBs when they understand multiple notions of emotions involved in activist work alongside critical reflection and dialogue about issues of (in)justice surrounding EBs' lives. For example, thinking with critical affective and critical race feminist approaches to emotions enables us to explore how oppressive interlocking forces (e.g., raced, linguicized, classed) could be lived, felt, and acted upon in *all* language teachers' pursuit of advocacy acts for EBs. Understanding the discursivity (language ideologies and policies, intersectionality) and materiality (classroom space, objects, stakeholders' bodies) of emotions could provide performative resources for language teachers to act within and against hegemonic ways of teaching the English language. Post-structuralist analysis of emotions alone may not have fully explicated the (dis)embodied realities and affective intensities that many language teachers experience in working against oppressive conditions of ELT.

By foregrounding the discursive, sticky, and intersectionally embodied emotion work that numerous language teacher activists experience, this work encourages language teacher educators to carve out possibilities for addressing oppressive and transformative dimensions of language teacher emotions in working towards justice-based goals in ELT.

Note

1 I use the terms emotions, affects, and feelings interchangeably because they lead to one's acts or choices in situated contexts (Ahmed, 2004, 2012).

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Conclusion: Future Directions for Research and Practice

Amber N. Warren and Natalia A. Ward

Our goal for this book was to shine a light on the myriad ways activism plays a part in language teachers' and language teacher educators' professional lives. Individually and collectively, the chapters provide inspiration for and reflection on research and praxis that reimagines the role of teacher activism within the complex landscape of ELT. Yet, as scholarship included in this volume demonstrates, there is still much to understand regarding the contextual, dynamic decision-making processes that shape whether and how educators engage in activism in response to issues impacting their students, schools, and communities.

Language teacher education programs play a crucial part in cultivating orientations toward activism in future language teachers. Chapters 1–4 provide examples of how teacher educators thoughtfully reconceptualize language teacher education. In these chapters, authors describe creating courses and assignments intentionally designed to draw students' attention to their role in understanding inequity in their communities and identifying ways to serve their students beyond subject matter instruction. These chapters also illustrate the way that intentionally making activism a part of teacher identity and pedagogy is critical as we work toward equity, social justice, and peace in language education. Future research may guide language teacher educators in further planning for intentional learning experiences that foster activist mindsets through engagement with critical pedagogies, reflection on power structures underlying educational institutions, and opportunities to rehearse responding to injustice. For example, research has only begun to explore the promise of augmented and virtual reality, improvisation, scriptwriting, and dialogic discussion for the promotion of justice-oriented stances. Further research may look deeper into

these practices, as well as identify new and unexplored directions to improve pedagogy.

Pedagogy itself represents a powerful form of activism when implemented with care, critical awareness, and attention to social justice. For example, the authors of Chapters 5–6 show us how the curricula can be leveraged to encourage teachers to make addressing social issues a central part of lesson design and delivery. One promising practice illustrated in the work of Chapters 1–3, involves connecting teacher education students with communities as a way to meaningfully prepare them for activism through engaged citizenship. Moving forward, teacher education programs and professional development initiatives must provide spaces for teachers across contexts to build identities and capacities as activist educators, equipped with the knowledge, dispositions, and courage to enact change through teaching.

Additionally, documenting how language teacher activism emerges and evolves over time is vital. Such temporally oriented scholarship may shed light on the systemic supports and obstacles that shape their development as advocates for their students. Chapters 7–10 each offer a glimpse into how language teachers navigate the complexity and the labor of connecting to their communities to advocate for equity and social justice, create innovative ways to resist oppressive systems, and relentlessly pursue professional development and community building to become better advocates and activists for their students. Their authors' candid reflections can inform effective approaches to fostering activist mindsets and pedagogies. Relatedly, future scholarship might investigate the ways in which activism is not only a struggle *against* systemic inequities but is also a struggle *for* social justice, equity, plurilingualism, and peace, in order to reimagine the possibilities for all of these in the classroom. For example, more research is needed to understand how teachers organize in both highly visible and subversive ways. Additionally, as a field, we must expand the evidence base supporting teachers' and teacher educators' roles and identities as activists who advocate for their students' wellbeing and learning through pedagogical choices, curricular decisions, and professional practices.

Thus, there is a need to continue to explore the purpose and range of teachers' activism. While there is a developing body of research on activism for linguistic justice, teachers occupy complex intersecting identities, as do their students. By centering principles of intersectionality and analyses of how race, class, gender, and other aspects of identity shape activism, scholars can point toward more equitable forms of activism attuned to diversity. This will allow us to expand our focus from activism centered solely on language to transformed notions of

activism that fundamentally challenge oppression in all its manifestations. More research is also needed to trace the subtle, everyday ways that language teachers engage in activism through curriculum, classroom practices, school policies, and professional relationships. This work will help to understand the range of activist stances educators take up—beyond acts of refusal—to understand private and public collective mobilization in the name of justice. Most importantly, this research agenda could serve as an invaluable resource for language educators who aim to improve their activism-oriented praxis.

To achieve all this, it is also critical to go beyond Eurocentric conceptualizations of activism to understand how activism is globally situated within larger movements for peace education, human rights, and social responsibility. This involves understanding how educators across international contexts define and operationalize activism in their local communities. These diverse approaches can inform an expanded view of activism that is both contextually grounded in the historical and social realities of language learners and their teachers, and underscored by our shared commitment to justice.

Theoretical frameworks from fields like feminist, decolonial, and post-humanist studies and liberatory frameworks, such as abolitionist perspectives may be one avenue for expanding our global understanding of activism. For example, in Chapter 10, Maddamsetti shows us how three theoretical lenses: post-structuralist, critical-affective, and a critical race feminist approach, can proffer unique insights into the role of teachers' emotions in activism. Ontological and epistemological perspectives that take into account the constructed nature of reality can also provide insight into how teachers discursively construct their responsibility for activism, their agency to act, and provide rationale for their actions can provide a more nuanced understanding of how activism is accomplished dialogically. Going forward, integrating these and other under-utilized theoretical perspectives will bring new and nuanced understandings beyond how activism has been conventionally conceptualized and understood.

The scholarship shared throughout this book represents ten unique contexts from six countries and includes teacher education, adult language education, K-12 education, and professional development settings. Yet, this remains just a small sample of the wide range of contexts in which English language teaching finds itself. While the field has begun to give attention to the multiple ways that advocacy and activism are embedded in the educational context, further research into activism in language teaching and teacher education is necessary to corroborate and expand upon current understandings. Through a continued research agenda focused on activism in language teaching and language teacher

education, we can gain insights to shape language teaching and language teacher education in ways that move us toward social justice, equity, and peace. In turn, current and future scholarship will be critical for developing research and praxis agendas that move past established structures of language education and pave the way toward new imaginative approaches for learning and exploration for meaningful purposes and in authentic contexts.

Contributors

Servet Çelik is Associate Professor, Director of the School of Foreign Languages and Head of the Department of Foreign Language Education at Trabzon University, Türkiye. Dr. Çelik has extensive experience as an English language teacher educator and has participated in national and international projects relating to curriculum design and teacher professional development. His research interests include teaching for diversity, intercultural awareness, and issues surrounding multilingualism and multiculturalism in pluralistic societies. He has published five edited books, twenty book chapters, and thirty-seven research articles, and presented widely at national and international conferences. Dr. Çelik currently serves as the executive co-editor of the international language journal *Sustainable Multilingualism*.

Lynn Rochelle Daniel is an English Language Literacy educator and Site Program Coordinator for Gifted Education in Arizona, USA. She earned a Doctor of Philosophy in Reading, Language, Literacy, and Leadership from Concordia University Chicago, and completed postdoctoral work in dyslexia research. She has published works on PBSL, adolescent literacy, and teaching refugee and immigrant learners. Dr. Daniel is a member of several professional organizations, including TESOL International, and was a participant in the Refugee Educator Academy's national pilot project with educators in Arizona, New York, and Washington state where she continues to serve with collaborative research.

Jonathan Vergara Geronimo teaches the Filipino language, culture, and research at the University of Santo Tomas, Philippines. He obtained a Ph.D in Philippine Studies; Language, Culture, and Media at De La Salle University, Manila, and an MA in Teaching Filipino at Philippine Normal University, Manila. He served as Managing Editor of *HASAAN*, an interdisciplinary journal in Filipino, and is currently an Associate Editor of *Kawing Journal of the Pambansang Samahan sa Linggwistika* at Literaturang Filipino. He advocates for Filipino teachers' rights and welfare as Vice Chair of the broadest Alliance of Concerned Teachers-Philippines and Secretary General of ACT Private Schools. He received the Julian

Cruz Balmaceda Dissertation Award (2022) and Essayist of the Year prize (2021) from the Komisyon sa Wikang Filipino (Commission on Filipino Language).

Deniz Ortaçtepe Hart is Lecturer in the TESOL programme at the University of Glasgow, UK. Before coming to Glasgow, Dr. Ortaçtepe Hart worked at the University of Leeds, UK, Middlebury Institute of International Studies at Monterey, USA, and Bilkent University, Türkiye. Her research interests are second language socialization, intercultural pragmatics, sociolinguistics, and social justice language education. She has published in *Language Teaching*, *Intercultural Pragmatics*, *Teaching and Teacher Education*, *Journal of Language Identity and Education*, *System*, *TESOL Quarterly*, and *Language and Intercultural Communication*. She's currently working on her book, entitled *Social Justice and the Language Classroom: A Resource Book for Action and Transformation*.

Michael Hepworth is Senior Lecturer in TESOL and Education at the University of Sunderland, UK. He also works for the University of Leeds and the Open University, UK. His research interests lie in argumentation, citizenship, and critical pedagogies. He has published on *Argumentation and Citizenship in the Adult ESOL classroom* (2019), *Teaching Controversial Issues in the Language Education of Adult Migrants to the UK: A Risk Worth Taking* (2021), and *Debating Neo-Liberalism in the Language Education Classroom of Adult Migrants to the UK* (2023). He was a Teaching Fellow at the University of Leeds, where he completed his Ph.D on Spoken Argumentation in the Adult ESOL Classroom in 2015.

Kalpana Mukunda Iyengar is Assistant Professor of Practice in the College of Education, the University of Texas, San Antonio, USA. She earned her Ph.D in literacy at the University of Texas, San Antonio. She was later awarded a postdoctoral fellowship in the Bicultural Bilingual Studies Department. She earned a Masters in English from Kutztown University, Pennsylvania. Dr. Iyengar's research foci include literacy, teacher preparation, Indic cultures, and multicultural education. She has written book chapters and published articles in peer-reviewed journals. Dr. Iyengar co-edited a special edition of *The South Asian Review* (2019). Her current project is a co-edited volume (with Dr. Howard L. Smith) on *Multiliteracy Language Arts for Multicultural Classrooms* (2023).

Işıl Günseli Kaçar is Senior Teacher Educator at the Department of Foreign Language Education at Middle East Technical University (METU), Türkiye. She is interested in pre-service language teacher education, pre-service teacher

identity, English as a Lingua Franca (ELF), flipped instruction, mentoring, the integration of technologies into English language teaching, telecollaboration, and teaching writing. Previously, she worked as a tutor at the academic writing center at METU. She is currently coordinating a number of national and international research projects on pre-service teacher education and e-mentoring.

Ayşe Kızıldağ has been working as a teacher educator in the English Language Teacher Training Department at Aksaray University, Türkiye since 2012. Her postgraduate studies mainly dealt with novice EFL teachers' professional learning processes. During her consequent post-doctoral studies in Australia and Sweden, she focused on the process of mentoring pre-service teachers. Her current research interests are foreign language teacher learning, critical pedagogy, teacher cognition, building professional identity, and qualitative research methodology. Her most recent publication is a book chapter on foreign language teacher psychology.

Heather Linville is Professor and TESOL Director at the University of Wisconsin, USA. Her current research explores how digital storytelling supports and encourages translanguaging in English language teaching. Heather has several publications, including the co-edited *Advocacy in English Language Teaching and Learning* (2019). She has traveled and worked in Chile, China, Indonesia, Japan, Mexico, and Panama, and serves TESOL International in various ways. Heather's other research interests include teachers' advocacy for English learners, critical language awareness, and social justice for ELs.

Laura Loder Buechel has been a teacher trainer at the Zurich University of Teacher Education in Switzerland for the past twenty years and is on the editorial board of *Babylonia* (a Swiss journal of language education). Her current research interests are social justice and inclusion in language teaching as well as assessment policies and practices. She received her BA from La Salle University in Pennsylvania, her M.Ed from Northern Arizona University and her Ph.D from the University of Fribourg, Switzerland. You can find out more about her here: https://phzh.ch/personen/laura.loder.

Jihea Maddamsetti is Assistant Professor of Elementary Education at Old Dominion University, USA. Her research interest includes teacher identity and humanizing pedagogies in general and language teacher education. Some of her work has been published in the *Action in Teacher Education*; *Asia-Pacific Journal*

of Teacher Education; *Journal of Education for Teaching*; *Journal of Language, Identity, and Education*; *Teaching Education*; *The New Educator*, and *Urban Review*. She earned her Ph.D in Curriculum Instruction and Teacher Education with an emphasis on language and literacy at Michigan State University.

Robert Peutrell worked for thirty years in further education as an ESOL (English for Speakers of Other Languages) and learning support teacher. He now works part-time in community ESOL. He has a history of trade union, community and education activism, and was a founder member of the Nottingham and Notts Refugee Forum. He co-edited *Brokering Britain, Educating Citizens: Exploring ESOL and Citizenship* (with Melanie Cooke, 2019). He completed his Ph.D on ESOL and citizenship education in 2015.

Juland Dayo Salayo currently teaches language education courses at the University of the Philippines-Diliman, the Philippines. He earned his doctorate in English Language Education (ELE) at the Philippine Normal University-Manila. His research interests include critical language pedagogy, critical discourse analysis, conversational analysis, language and culture, sociolinguistics, and classroom research. Aside from teaching the language, he is also an active member of different local and international academic, professional, and cause-oriented organizations.

Howard L. Smith is Professor in the Department of Bicultural-Bilingual Studies at the University of Texas, San Antonio, USA. He earned a Ph.D in Bilingual-Multicultural Education from the University of Arizona. He received a BA in Spanish Literature from Temple University, Pennsylvania. Dr. Smith conducts research in biliteracy and teaches courses in bilingual education, biliteracy development, children's literature, multicultural education, and reading. Dr. Smith's publications include the co-edited volumes, *Diversity in Society and Schools*; *Multicultural Literature for Latino Bilingual Children: Their Words, Their Worlds*; and *Teaching Academic English Writing in the Diaspora: Social Cultural Perspectives.*

Natalia A. Ward is Associate Professor of English as a Second Language and Literacy Education in the Department of Curriculum and Instruction at East Tennessee State University, USA. She earned her Ph.D in Literacy Studies from the University of Tennessee, USA. Her professional experience includes teaching English to children and adults, preparing educators to work with multilingual

learners, and conducting professional development in literacy. Her research interests include equity and access in education, advocacy-oriented praxis, and the role of educational policies in daily professional lives of teachers. She has published in *TESOL Journal*, *Reading Teacher*, *Critical Discourse Studies*, and *Journal of Education Policy*.

Amber N. Warren is Associate Professor of the Practice for Multilingual Learner Education in the Department of Teaching and Learning at Vanderbilt University, USA. She received her Ph.D in Literacy, Culture, and Language Education from Indiana University, and has taught English in Thailand, South Korea, and Tennessee. In her research, she uses qualitative methods to explore how teachers make sense of concepts related to equity, policy, and pedagogy, the positioning of languages and language learners in media, policy, and society, and how this affects educators' response to the complex and evolving concerns of the communities they serve. Her work can be found in *Language and Education*, *Linguistics and Education*, *Classroom Discourse*, *Critical Discourse Studies*, and *Journal of Education Policy*.

Marissa Winmill, a Filipino-American educator, is a national board-certified teacher, teaching multilingual learners in Washington state, USA. She earned her doctorate from the American College of Education while serving as a board member of the state's Professional Educator Standards Board. She led and expanded the Refugee Educator Academy in Washington. Recently, she co-authored a book chapter about leading in refugee education. She is the Filipino American Educators of Washington Vice President, advocating for the teaching of Filipino Ethnic Studies nationwide. Dr. Winmill co-founded the Kent Educators of Color Network and is an active social justice and equity advocate.

Adnan Yilmaz works as Lecturer and Programme Director of the TESOL Programmes in the University of Stirling, UK. He received his doctoral degree in the Second Language Acquisition and Teaching Programme at the University of Arizona, USA. His research interests include language teacher education, intercultural communication, social justice language education, and instructional technologies. Following this research trajectory, he served as an investigator in two large-scale US Embassy Ankara-Türkiye funded projects, (co-)authored book chapters on intercultural communication and immigration, and co-authored articles on using technology for social justice.

Mateus Yumarnamto is Associate Professor in the School of Education at the Universitas Katolik Widya Mandala Surabaya, Indonesia. He holds a Ph.D degree from Indiana University Bloomington, USA, in Literacy, Culture, and Language Education. He is interested in teacher professional development and professional identity formation of teachers. He also works on narrative inquiry of teachers, autoethnography, and critical discourse analysis in education.

Index

Bold page numbers indicate tables, *italic* numbers indicate figures.

active/activist citizenship 125–6
activism
  and advocacy, distinction between 3
  all teaching as activist teaching 107
  conceptual frameworks and theories 4–7
  critical reader response (CRR) 90–1
  educational, defined 16
  emergence and evolution of 194
  history of in Indonesia 34–6
  in language teacher education 5
  in language teaching 5–7
  political advocacy as 71
  as political in nature 3
  against restrictive language policies 6–7
  risks of 2, 3, 108
  social justice language teacher education (SJLTE) 16–17
  as a struggle *for* not *against* 7
  subtle forms of 6
acts of citizenship 125–6
Adams, M. 25
adult ESOL
  active/activist citizenship 125–6
  classrooms, constraints and affordances of 131–2
  community-based activism 132–4
  education of teachers 134–5
  ESOL Manifesto 126
  Friends of Amdani Juma 130
  migrant integration and 124
  Monday Night Club 129
  neoliberalism/communitarian nationalism in the UK 123–5
  Nottingham and Notts Refugee Forum (NNRF) 128–30, 133–4
  professionalism, activist 135
  Refugee Activist Network of 2003 130
  Sunderland ESOL Hub 126–8, 132–3
advocacy
  and activism, distinction between 2–3
  activism as 46
  aims and scope of 176
  empathy 77, 78
  instructional 71
  interpersonal skills for 79
  monolingual ideologies, challenging 77–80
  political 71
  Refugee Educators Academy (REA) **151**
  simulated environments 47
  see also emotions, advocacy-related
affect, emotions and 184–6
age, views on linguistic diversity and 76
agency
  for change 43, 60–1
  collective 61
Ahmed, S. 184–5
Akayoğlu, S. 17
Alim, H.S. 4, 5, 71
Alsup, J. 44
Anglo/Eurocentric perspective, decentering of 87
anti-immigrant ideologies 81
anti-linguistic diversity ideologies *see* monolingual ideologies, challenging
assumption of need 78
asylum seekers and refugees (ASRs)
  government policies and 123
  migrant integration, adult ESOL and 124
  neoliberalism/communitarian nationalism 123–5
  see also adult ESOL; Refugee Educator Foundations of Practice course
Athanases, S.Z. 176
Avineri, N. 4

Balbay, S. 17
Baldwin, J. 89
Banes, L.C. 70
Beauchamp, C. 51
bilingualism and translanguaging 162
bilingual students *see* emergent bilingual (EB) students

Cantle, T. 125
Castro, F. 156
Cervetti, G. 106
change agents, teachers as 43, 60–1
children's literature *see* multicultural children's literature (MCCL)
citizenship, active/activist 125–6
clicktivism 17
Cochran-Smith, M. 51
Common European Framework of Reference (CEFR) 105
communitarian nationalism in the UK 123–5
communities of practice
  dialogic conversations in 142–3, 144–9
  implications of 149–50
  Refugee Educator Foundations of Practice course 140–1
community-based activism, adult ESOL and 132–4
community service projects *see* Leadership Project (LP) Course of PPG; social responsibility projects
Competences for Democratic Culture (Council of Europe) 105
conceptual frameworks and theories 4–7
conscientization 162–3
Content and Language Integrated Learning (CLIL) 118–19
Cook, M. 118
Cooke, M. 134
Cortez, F.G.F. 169–70
creative resistance to oppressive practices 161–2, 164–70
Crenshaw, K. 4, 16, 186, 187
critical affective views of emotions 184–6
critical consciousness 61
critical inclusivity 59
critical language awareness (CLA) 71, 79
critical pedagogy 18, 52–53
critical race feminist views of emotions 186–9
critical race theory 18
critical reader response (CRR) 88, 90–1, 92, 96, 98, 99
critical thinking 27
Crookes, G.V. 63
cultural cringe 88
culturally responsive teaching (CRT) 53, 59, 60–1
curriculum
  future research 194
  multicultural children's literature (MCCL) 91–2
  for teacher education 27

dance 167, *168*, 169
Darder, A. 58
Dávila, L.T. 177
decentering of whiteness 87, 88, 92
de Jong, E.J. 176
de Oliveira, L.C. 176
Dewantara, K.H. 36
dialogic conversations in communities of practice 142–3, 144–9
differentiation 59
discitizenship 125
discursive acts, emotions as 182–183
Dispositions for Culturally Responsive Pedagogy Scale (DCRPS) 111–12
diversity
  in EFL teaching 59
  see also monolingual ideologies, challenging
Drama and Children's Literature social responsibility project 19
Dubetz, N.E. 176

education, teacher
  activism in 5
  adult ESOL 134–5
  multicultural children's literature (MCCL) 99–100
  philosophies needed for 51–2
  revision of, need for 51
  Sunderland ESOL Hub 128
  see also Refugee Educator Foundations of Practice course
emergent bilingual (EB) students
  activism, engagement with 189
  advocacy for by teachers 175
  aims and scope of advocacy for 176

attitudes towards 175
critical affective views of emotions 184–6
critical race feminist views of emotions 186–9
emotions, advocacy-related 176–7
focal data set and analysis 179, **180–1**
intersectionally embodied, emotions as 186–9
post-structuralist views of emotions 182–3
research context and participant 179
sticky, emotions as 184–6
thinking with theory 177–9, **178**
emotions, advocacy-related
activism, engagement with 189
critical affective views of emotions 184–6
critical race feminist views of emotions 186–9
as discursive 182–3
emergent bilingual (EB) students and 176–7
emotional labor 182–3
focal data set and analysis 179, **180–1**
importance of understanding 175
as intersectionally embodied 186–9
post-structuralist views 182–3
research context and participant 179
sticky, emotions as 184–6
thinking with theory 177–9, **178**
empathy 77, 78
English as a foreign language (EFL) programs, activism development in
activist teacher case study 109–11, **110**
aims of project 52
conceptual framework 52–53
Content and Language Integrated Learning (CLIL) 118–19
context for research 53
course design and content 53–4, **54–5**
critical pedagogy in 52–3
current events, use of 106–7, 108, 119
data production and analysis 55–56
Dispositions for Culturally Responsive Pedagogy Scale (DCRPS) 111–12, *112*
equality 59
explicit commitment to 119
inclusive education 58–62
inductive content analysis 55–56
introduction of activism 111–16, **112, 113,** *115, 116*
issues arising from 117
lingua franca, English as 62–63
materials used by activist teacher, use of 114–16, *115, 116*
narrative inquiry 55
participants in studies 54, 108–9
personal input in teaching, doubts about 117
risks of activism 108
social consciousness, link with 107–8
social justice 57–8
Switzerland *106,* 106–8
themes from content analysis **56,** 56–63
use of activist activities 112–14, **113**
virtual exchange project (VEP) 58–9
World Englishes 62–3
English as a Lingua Franca 62–3
English to Speakers of Other Language (ESOL) *see* adult ESOL
environmental justice, frameworks of 18
equality
English as a foreign language (EFL) programs, activism development in 59
social justice in EFL programs 57
ethics 143
Euro/Ameri-centric perspective, decentering of 87
Evans, L. 187
experiential learning 27

Fairclough, N. 71
feminism, critical race feminist views of emotions and 186–9
feminist pedagogy 18
Flores, B.B. 88
foreign language study, views on linguistic diversity and 76
Fox, W. 47
Freire, P. 4, 7, 16, 18, 25, 45, 47, 72, 128, 142–3, **151,** 163, 166, 169–70, 171
Friends of Amdani Juma 130
Fu, Y. 177
future research 193–6

Genç, L.G. 63
global approach to activism 195
group dynamics 41–2

hashtag activism 17
hegemonic beliefs and attitudes, awareness of 62–3
Higgins, J.J. 88
Hochschild, A. 186–7
Howley, N.R. 59
Hytten, K. 107, 109

inclusive education 58–62
Indic-centric children's literature
  bilingual environment, depiction of 97
  class/caste discrimination 98–9
  list of 103
  mentor texts for curriculum design 96–9
  selection of for evaluation **94–5**
  teacher education, implications for 99–100
  text/images complimentarity 98
  women as integral participants 97
Indonesia
  control of activism under the New Order 35–6
  current activism by teachers 36–8
  education reforms 36
  history of activism by teachers 34–6
  independence struggles 35
  Kartini 34–5
  nationalism, activism and 35
  Pancasila 36, 37, *40,* 45, 46
  peace education activism 37, 45–6
  protectors or preparers, preservice teachers as 37
  social justice activism 36–37, 44–5
  Western activism compared 37
  see also Teacher Professional Education (*Pendidikan Profesi Guru* (PPG)), Indonesia
inductive content analysis 55–6
inner circle countries 63
instructional advocacy 71, 77–80
intersectionality, emotions and 186–9

job security, activism and 24–5

Kidwell, T. 37
Kumashiro, K.K. 25

Ladson-Billings, G. 4, 18, 144, *151*
language ideologies, defined 71
language teacher education see *Social Justice in ELT* project; social justice language teacher education (SJLTE)
Leadership Project (LP) Course of PPG
  activism, participants' reflections on 43–4
  benefits recognised by participants 47
  data collection and analysis for study of 39–40
  goal of 33–34, 38
  group dynamics, learning related to 41–2
  implications from study of 46
  instruction and guidance 38
  learning areas **40,** 40–3
  peace education 45–6
  raised awareness of problems 46–7
  requirements of candidates 33
  site and participants 38
  social justice issues 44–5
  stages 38–39
  target communities 39, **39,** 42–3
  worldwide consequences of lessons learned 47
  see also Indonesia
Linares, R.E. 177
lingua franca, English as 62–3
Linville, H.A. 46
literature *see* multicultural children's literature (MCCL)
Luke, A. 124

Maddamsetti, J. 177
marginalisation of teachers 155–6
material selection, appropriate 25
McDonald, M. 16
Meral, S. 63
migrant integration, adult ESOL and 124
Monday Night Club 129
monolingual ideologies, challenging
  advocacy, instructional and political 71, 77–80
  age, views on linguistic diversity and 76

assumption of need 78
context 70
course content 71–2, 85–6
critical language awareness 71, 79
discursive acts, emotions as 182–3
in education system 69
foreign language study, views on linguistic diversity and 76
identification with multilingual learners 78
impact on teacher dispositions 69
implications of study 81
language ideologies defined 71
participants, impact of course on 75
qualitative data on course participants 74, 77–80
quantitative data on course participants 72–4, **73, 74,** 75–6
in society 69
stakeholder perspectives 77
theoretical framework 71
in USA, impact on individuals 71
variables impacting linguistic diversity **75,** 75–6, **76**

Montaño, T. 60
A Movie without Roles social responsibility project 18–19
multicultural children's literature (MCCL)
activism and 88–90
activist curriculum 91–2
bilingual environment, depiction of 97
class/caste discrimination 98–9
critical reader response (CRR) 90–1, 92, 96, 98, 99
culturally efficacious pedagogy and 87
early unauthentic efforts 89
Indic-centric, selection of for evaluation 93, **94–5**
list of Indic-centric children's literature 103
mentor texts for curriculum design 96–9
need for 87
teacher education, implications for 99–100
text/images complimentarity 98
women as integral participants 97
multilingual learner education (in the U.S.) *see* monolingual ideologies, challenging

narrative inquiry 55
nationalism in the United Kingdom 123–5
neoliberalism 123–5, 131, 135, 183
Nieto, S. 15, 22, 24, 52, 64, 99
Nottingham and Notts Refugee Forum (NNRF) 128–30, 133–4

Ortaçtepe Hart, D. 16, 17
othering 42–3

Palmer, D. 1, 5, 6
Pancasila 36, 37, *40,* 45, 46
Paris, D. 4
participatory data analysis 143
peace education activism in Indonesia 37, 45–6
Pendidikan Profesi Guru (PPG) *see* Teacher Professional Education (*Pendidikan Profesi Guru* (PPG)), Indonesia
Pennycook, A. xiii, 1, 5, 52, 132
Peutrell, R. 135
Philippines
bilingualism and translanguaging 162
conscientization 162–3
creative resistance to oppressive practices 164–70, *165, 168*
first language use in classrooms 161–4
Flores de Mayo festival 167, *168,* 169
implication of study 170–1
language teachers' activism 157–8
methodology for study 159–61, **160**
neutrality of teachers 157
oppressive practices 161–2
political actors, teachers as 156–7
questioning actions as unfilipino 166
red tagging by government agencies 164
resistance at classroom level 162
risks of activism 164, 167
Santacruzan 169
support system for teachers, lack of 157–8
theoretical framework for study 158–9
unionism 156, 158, 164, 166–7
Zumba 167, *168,* 169
Phipps, A. 17
Picower, B. 4, 16, 34, 51, 106
political actors, teachers as 155–7

political advocacy 71, 77–80
post-structuralist views of emotions 182–3
PPG *see* Teacher Professional Education (*Pendidikan Profesi Guru* (PPG)), Indonesia
praxis 58, 63, 64
preservice teachers
  as protectors or preparers 37
  revision of education programs, need for 51
  see also *Social Justice in ELT* project; Switzerland, pre-service education in; Teacher Professional Education (*Pendidikan Profesi Guru* (PPG)), Indonesia
professionalism, activist 135
protectors or preparers, preservice teachers as 37
protests & resistance 161–2, 164–70, *165, 168*

queer pedagogy 18

race, critical race feminist views of emotions and 186–9
reflective practice, social responsibility projects and 27
reflexivity 143
Refugee Activist Network of 2003 130
Refugee Educator Foundations of Practice course
  background of participant authors 139–41
  benefits for educators 144–5
  biggest impact of for participants 149
  community of practice 140–1
  development as activist educators due to 145–6
  dialogic conversations in communities of practice 142–3, 144–9
  education for refugees 141–2
  framework of 143
  implications of 149–50
  improvement of teaching since 147–8
  qualities of refugee educators 146–7
  questions reflecting on 141
  school support for refugee educators 148–9
Refugee Educators Academy (REA) 139, 140, 144, 147, 148, 150, **151**
refugees *see* asylum seekers and refugees (ASRs)
resistance to oppressive practices 161–2, 164–70, *165, 168*
restrictive language policies, activism against 6–7
risks of activism 2, 3, 108, 164, 167

Salerno, A.S. 47
Santacruzan 169
Shin, J. 63
Simpson, J. 134
social and cultural fabric of society 24
social consciousness, link with activism in EFL programs 107–8
social justice
  EFL programs, activism development in 57–8
  Indonesia, activism in 36–7, 44–5
Social Justice in ELT project
  activism after the project 24–5
  after the project – activism 24–5
  aim of 17
  data collection and analysis 19–20
  development of activism during the project 21–4
  material selection, appropriate 25
  perspectives of participants 20–1, 25–7
  during the project – development of activism 21–4
  before the project – positions and perspectives 20–1
  social and cultural fabric of society 24
  social responsibility projects in 18–19
  stages in 17–18
  suggestions for SRPs from participants 23–4
social justice language teacher education (SJLTE)
  activism and 16–17
  aims of 15
  limited research in 17
  principles of 15
  social responsibility projects in 16–17
social media activism 17
social participation, marginalisation of teachers 155–6
social responsibility projects
  development of activism during 21–4
  experiential learning 27

guidelines for 18
impact on curricula for teacher education 27
issues focused on 18–19
material selection, appropriate 25
reflective practice 27
social and cultural fabric of society 24
Social Justice in ELT project 18–19
in social justice language teacher education (SJLTE) 16–17
standards, teaching, activism as absent from 2
sticky, emotions as 184–6
Sunderland ESOL Hub 126–8, 132–3
Switzerland, pre-service education in
activist teacher case study 109–11, **110**
Content and Language Integrated Learning (CLIL) 118–19
current events, use of 106–7, 119
Dispositions for Culturally Responsive Pedagogy Scale (DCRPS) 111–12, *112*
English as a foreign language classes, activism in *106,* 106–8
explicit commitment to activism development 119
introduction of activism 111–16, **112, 113,** *115, 116*
issues arising from 117
local curriculum 105
materials used by activist teacher, use of 114–16, *115, 116*
participants in study 108–9
personal input in teaching, doubts about 117
use of activist activities 112–14, **113**

Teacher Professional Education (*Pendidikan Profesi Guru* (PPG)), Indonesia
activism as encouraged 34
peace education 45–6
recruitment and screening 33
see also Leadership Project (LP) Course of PPG
thinking with theory 177–9, **178**
Thomas, L. 51
transformative pedagogy 51–2, 99
see also English as a foreign language (EFL) programs, activism development in
translanguaging 162
Türkiye *see* English as a foreign language (EFL) programs, activism development in; *Social Justice in ELT* project; social responsibility projects

unionism in the Philippines 156, 158, 164, 166–7
United Kingdom
neoliberalism/communitarian nationalism 123–5
see also adult ESOL
United States *see* monolingual ideologies, challenging

virtual exchange project (VEP) 58–9, 61

Weng, Z. 177
We-slexia social responsibility project 18
Western beliefs and attitudes, awareness of 62–3
Willingham, D. 106
Words on the Street social responsibility project 18
World Englishes 62–3
Wright, D.E. 27
Wright, T. 106

Zumba 167, *168,* 169