

Hamline University

**DigitalCommons@Hamline**

---

School of Education and Leadership Student  
Capstone Projects

School of Education and Leadership

---

Summer 2023

## **How Can Guest English-speaking Teachers Best Promote Students' Identity and Culture in South Korean Schools**

Tracy Olsen

Follow this and additional works at: [https://digitalcommons.hamline.edu/hse\\_cp](https://digitalcommons.hamline.edu/hse_cp)



Part of the [Education Commons](#)

---

How Can Guest English-speaking Teachers Best Promote Students' Identity and Culture  
in South Korean Schools

by

Tracy Olsen

A capstone submitted in partial fulfillment of the requirements for the degree of  
Master of Arts in English as a Second Language.

Hamline University

Saint Paul, Minnesota

August 2023

Primary Advisor: Susan Manikowski  
Content Reviewer: Chelsea McPherson  
Peer Reviewer: Cat Hannula

## TABLE OF CONTENTS

<b>CHAPTER ONE: Introduction.....</b>	<b>3</b>
Capstone Overview.....	3
Chapter Overview.....	4
Personal Significance.....	4
Professional Significance.....	6
Summary.....	8
<b>CHAPTER TWO: Literature Review.....</b>	<b>10</b>
Chapter Overview.....	10
Education System and English Language Learning in Korea.....	13
Korean Education System.....	13
English Language Learning in Korea.....	14
Summary.....	15
Guest English-speaking Teachers (GETs) in Korea.....	15
Background and History of Hiring GETs.....	16
GETs Perceptions of Teaching in Korea.....	19
Koreans' Perceptions of GETs.....	20
Summary.....	21
Culture.....	22
Culture Definitions.....	23
Culture and English Language.....	24
Westernization, Globalization, and Korea.....	26
Summary.....	28
Identity.....	29
Definitions and Theoretical Lenses.....	29
Teacher Identity.....	31
Student Identity.....	33
Summary.....	36
Critical and Culturally Sustaining Pedagogies.....	36
Rationale for Critical and Culturally Sustaining Pedagogies.....	37
Benefits.....	38
Obstacles.....	40
Summary.....	41
Conclusion.....	42
<b>CHAPTER THREE: Project Description.....</b>	<b>43</b>
Chapter Overview.....	43
Project Description.....	43

Project Design.....	44
Website contents.....	45
Audience.....	47
Timeline.....	48
Assessment.....	48
Summary.....	48
<b>CHAPTER FOUR: Reflection.....</b>	<b>50</b>
Chapter Overview.....	50
Major Learnings.....	51
Important Literature Review Connections.....	51
Personal Learnings.....	53
Possible Implications.....	54
Limitations.....	54
Future Research.....	55
Communicating Results.....	55
Benefits to the Profession.....	56
Summary.....	56
Conclusion.....	57

## CHAPTER ONE

### Introduction

#### Capstone Overview

I taught English in South Korea for several years and during that time, I had the chance to consider the impact education has on the world and on the development of individuals and societies. As an educator, I need to be conscious of my impact on the students I teach. As a guest teacher in a country and culture that is not similar to the one I was raised in, I need to be aware of the cultural differences and the power dynamics in those differences. Often, native English-speaking teachers are given this idea that as native English speakers, what we know, say, and do is the “correct” way and our students and colleagues who are not native English speakers need to conform to our cultural standards and expectations when learning and teaching English.

After reflecting on my seven years of teaching experience in Korea, I have noticed there needs to be more effort by guest native English-speaking teachers to make sure their own culture does not overpower that of the students and to promote student identity that is rooted in that culture. With this in mind, I am doing my capstone research on English as a Foreign Language (EFL) education in South Korea. The question for my research is: *How can Guest English-speaking Teachers (GETs) best promote students’ culture and identity without suppressing it with the Western culture often attached to English language education in South Korean schools?*

## **Chapter Overview**

In this chapter, I will further explain my reasoning for focusing on the GET's role in promoting EFL students' culture and identity. I will also explain the rationale of this research and give a summary of this chapter along with a preview of the next chapters.

### ***Personal Significance***

Ten years ago, I began my journey as a GET in South Korea. After studying Korean culture and language in Korea for a semester, I discovered I could come back and be an English teacher. This was important to me at the time because I wanted to experience living in Korea. I was adopted from Korea when I was four months old. I wasn't exposed to a lot of Korean culture growing up and wanted to connect with my roots. This personal connection to Korea allowed me to have more nuanced conversations with administrators, coworkers, and students that many of my fellow GETs didn't have, and it allowed me to critically reflect on the complexities of teaching English in a foreign country.

At that time I applied to teach in Korea, the only requirements to be an English teacher in the Korean school system were: a bachelor's degree and to be a native English speaker from the United States, the United Kingdom, South Africa, Australia, Canada, or New Zealand. The qualifications were very low and there wasn't much training. Not having any previous teaching experience or training, I was nervous to begin a job in another country without knowing if I could succeed. I enrolled in a Teaching English as a Foreign Language (TEFL) course with a teaching practicum that better prepared me for the job. Along with my experience living and learning in Korea, I was more prepared than most.

When I first arrived in Korea, my role as a GET seemed clear. I was instructed to strictly teach Standard American English conversation classes and to also include American culture in my lessons. Once I got in the classroom and started teaching, my role as a teacher didn't seem that straightforward and clear anymore. I had to wrestle with cultural differences that arose in and out of the classroom with students, co-teachers, and the school system, and I also had to reflect on my own identity as a new teacher. I would often think about what my purpose was as a GET and if what I was doing as a GET was the best for the students. These cultural differences specific to teaching in Korea weren't discussed in my training, so I had to learn through experience and discussions with my Korean co-teachers, students, and fellow GETs.

I had to learn and adapt to a school system and culture that was different from my own and try to find a balance between the two cultures. To try to find that balance, I had discussions with Korean co-teachers and other GETs on various topics that speak to the issues that arise from these cultural differences. We would talk about why students might not want to speak or participate in certain classroom activities because they aren't comfortable with the Western-style classes. I've had discussions on Konglish, a form of English used by Korean speakers, and whether it should be considered correct or incorrect. Konglish mostly refers to Koreans' use of English words in everyday communication within the Korean language. Some common Konglish words can be English words with a different localized meaning, these include 'service,' meaning something free at a business like a restaurant or bar; or 'fighting,' used as a word for encouragement like cheer up. Konglish can also refer to the English loanwords Korea has adopted into the Korean language like 'taxi' and 'computer' but said in a Korean

accent. Another form of Konglish is taking English words and creating new words. For example the Konglish word, 'selca' is taking the first part of self (sel) and the first part of camera (ca) and putting it together, 'selca,' with the meaning of taking a picture of yourself, what Americans call a 'selfie'. Most teachers, both Korean and GETs, consider Konglish incorrect, but it is commonly used in and out of the classroom and can be considered a variety of English. I also had conversations with students who didn't like Western culture or didn't want to learn English and didn't understand why they should learn it because they are Korean and only need to speak Korean. I remember talking with one student who shared with me how he wished Korea was more powerful than the United States so he wouldn't have to learn English anymore. These discussions helped me realize that as guest native English-speaking teachers, we often start with the thought that we need to teach English so students can be like Western native speakers not only in language but culturally. But our job is not to assimilate students into Western culture, but to give them the tools and skills needed to communicate in English in partnership with their own culture and identity.

### ***Professional Significance***

Coming in as a GET in the Korean public school system, there is a week of training. Training includes sessions from different teachers who are mostly native English speakers who are currently or have taught in the English Program in Korea (EPIK). They share their experiences teaching in mostly an elementary school setting. They share what kind of lessons they used and their teaching philosophies. A few Korean teachers lead sessions on co-teaching or Korean culture. The sessions, which focus on teaching, all model lessons and teaching that would be found in a Western classroom and what is



taught in TEFL certificate courses. However, while these practices are what the Korean government and schools want in the English language classroom, it does not reflect the overall Korean school system or how most classrooms actually operate. Korea traditionally operates in a lecture style where students are expected to listen and obtain knowledge from their teachers. There is a disconnect from the training to the teaching. From my experience working in middle schools, the main focus for teachers, students, and parents is doing well on the tests instead of on communicative skills, which is not discussed in training.

Teacher training currently favors the Western native English speaker's culture of expectations in the classroom. It fails to consider the culture of the country they are a guest teacher. The most common example of this is the Western expectation of participation in the classroom. Western culture believes in individualism and extroversion. GETs expect students to answer their questions with original answers and actively participate in their class. Korean culture believes in collectivism and not standing out in the classroom. Korean teachers expect their students to be quiet and listen well (Chang, 2010). This favoring does not just naturally occur within the teacher's own background and experience but also the government training sessions that also favor Western models and approaches to language learning. However, they are not aligned with the educational culture found in other classes in Korea.

The training sessions that focus on culture and language only scratch the surface, teaching basic survival Korean phrases and basic cultural points one can easily find in a Google search. They don't discuss the cultural differences in the schools that I discovered in my first year of teaching. I believe the lack of cultural understanding and training in

the classroom does not set up GETs to be successful teachers. The training might point out some basic cultural differences GETs or any tourist might encounter but they don't discuss how to work with those differences. Carless (2006) surveyed 20 GETs hired by EPIK who had similar experiences with training and also wanted more guidance and training. I hope that my research can help GETs who come to teach in Korea to be more culturally conscious of the differences and to understand their Western culture and identity should not be overpowering in their teaching. It could suppress the students' ability to feel comfortable in their own identity as Koreans. As teachers, we need to be able to support students and give them the tools to communicate who they are in a new language. I will create a website for new and current GETs teaching in Korea to access resources they currently aren't getting in their training to better promote students' culture and identity.

### **Summary**

In this chapter, I introduced my topic of research and my reasons and rationale for pursuing my research question: *How can Guest English-speaking Teachers (GETs) best promote students' culture and identity without suppressing it with the Western culture often attached to English language education in South Korean schools?* From my experience teaching English in Korea and the many discussions with other teachers and students, I believe that GETs should not teach students to assimilate into Western culture when learning English but promote students' own culture and identity. I hope that my research, provided through a website, can give GETs a better understanding of the impact of Western culture on English language learning that is lacking in current training given to GETs in Korea.

In Chapter Two, I review the literature related to my research question that examines the English education system in Korea, GETs in Korea, culture, and identity in relation to language learning, and critical and culturally sustaining pedagogy. Chapter Three describes the website project and its content that was created based on the research of Chapter Two. Chapter Four is a reflection on the learning process and the creation of the website.

## CHAPTER TWO

### Literature Review

#### Chapter Overview

In this chapter, I will review the literature related to my research question, *How can Guest English-speaking Teachers (GETs) best promote students' culture and identity without suppressing it with the Western culture often attached to English language education in South Korean schools?* Each section of this chapter will look at an important theme of the research question. The themes covered include the education system and English language learning in Korea, Guest English-speaking Teachers (GETs) in Korea, culture, and identity in relation to language learning, and critical and culturally sustaining pedagogy for best teaching practices.

First, reviewing the literature pertaining to the education system and English language learning in Korea will provide an understanding of the history and the role education and English language learning have in Korean society. It is important to know the history of English education in Korea to see how it has changed over the years in motivation and instruction, and how it has affected the country. Examining Korea's motivation for English language learning will help us to understand the issues found in the education system that can inhibit the promotion of students' own culture and identity.

The first section on English language learning in Korea introduces the hiring of GETs in Korea as a response to its change from grammar-focused learning to communicative learning. The next section will take a closer look at the research pertaining to GETs working in Korea. This section will give us a better understanding of the background and history of the hiring practices for GETs in Korea which includes

what purposes they were hired for, qualifications needed, recruitment, and training upon hiring. This will show how hiring practices have changed over the years and how early hiring practices created a “casualized educational workforce created by neoliberal policies” (West, 2019, p. 32). GETs’ perceptions of teaching in Korea as well as Koreans’ perceptions of GETs will be explored. Looking at how both GETs and Koreans perceive each other is needed to understand how both perceive their place within the system of English education in Korea, especially in terms of power and cultural understanding.

After examining the role of GETs in Korea, the next section looks at the role of culture in English education. Research has shown that culture is closely tied to language learning, and historically Western cultures, especially that of the United States, have been taught as the standard culture to the English language (Aubrey, 2009; Chang, 2010). This section explores the ideas of colonialism, imperialism, and globalization in relation to English language learning and culture. From colonialism to modern globalization, English has been spoken and taught in many different countries and cultures. This section looks at how historically English and Western culture have been used to gain or maintain social and economic power around the world. It also examines how English education can move away from its imperialistic ways to more equitable learning that does not focus on teaching Western culture but exploring the use of English across all cultures including the local culture it is being taught. It’s important to understand how culture has been taught in EFL classrooms because it plays a significant role in students’ understanding of their own culture and their relationship to the English language. When English is taught as a monolithic language attached to a monolithic culture, it prevents English language learners and teachers from having an equitable learning environment that promotes the

acceptance of English varieties, not only their own local English language use but also that of other English language speakers worldwide.

While culture looks at how English education affects societies on a larger scale, identity looks at the effects on a smaller individual scale. This section examines how student identities are shaped, impacted, and utilized by language learning as well as how teachers' identities affect their teaching as well and how their teacher identities are shaped by their training and personal and professional experiences. Identity is not seen as rigid but multiple, fluid, and ever-changing to meet the needs of the individual at any given time (Chien, 2018; Kim et al., 2020; Norton & Toohey, 2011). It is important to understand how the identities of the students as well as the teachers are shaped and utilized to understand how to best promote students' identities to create a more equitable learning environment.

Lastly, this chapter will look at methods and pedagogy best suited to promote students' culture and identity. This section will explore the methods and pedagogies that promote the empowerment of language use in ways that make sense to the learners, explore multiple cultures and uses, allow teachers and students to think critically and reflectively about culture and identity-making related to language learning, and break historical English language norms that place white American/Western native English speakers higher than other speakers of English. Examining the methods and pedagogy already being researched is important to know what methods and pedagogies to put in professional development for GETs teaching in Korea.

## **Education System and English Language Learning in Korea**

Many GETs come to Korea with little or no knowledge of the Korean education system or the role of English education in Korea. When starting to teach in Korea, teachers are told to teach Communicative Language Teaching (CLT) in Standard American English and include some cultural material from their home country. With only this understanding of the teaching role, it is easy for teachers to believe they are to teach students to assimilate into their Western culture and language use. This section's goal is to give background information on the role of English in the Korean education system and society. Looking at this background information will help us see how Koreans have been using English education and how they view English as a global language. This will show us where issues arise with language ownership, native-speakerism, and neoliberalism in education.

### ***Korean Education System***

The Korean education system can often be seen as contradicting itself. Koreans have long valued education as a means of upward mobility, yet it is also very competitive, making that mobility difficult for those not already on the top of the hierarchy (Bacon & Kim, 2018; J.S. Park, 2011). This strong belief that education is the means to gain a better socio-economic status has led to an “education fever” in Korea (J. Park, 2009). Parents and students will invest much time and money into the students' education with the promise that high exam scores will lead them to a good university and job (J. Park, 2009). In 1974 there was an equalization policy that was enacted to answer the issues of this ‘education fever,’ but ultimately this policy did not last as there were

many complaints from those in the middle class that it prevented students from excelling and being prepared for the competitive global market (Byean, 2015, p. 871).

### ***English Language Learning in Korea***

Around 1995 both corporations and education went through reforms. Both the government and corporations pushed for globalization and neoliberal reforms. This brought the focus on English as one of the key components for securing a good job in these big corporations (J.S. Park, 2011). With these new reforms that wanted people to communicate and compete globally, the focus of English education teaching changed from grammar and lecture focus to CLT. This change of focus saw a push for English-only teaching, English-only zones, hiring of GETs, and starting mandatory English classes in the 3<sup>rd</sup> grade of elementary school (Byean, 2015).

This push for communicative English language learning is seen as a way to be competitive globally and to communicate globally but in reality, Koreans see and use English as a commodity for leverage (Byean, 2015). Because they don't use English in their daily lives or their jobs, Koreans don't take ownership of the language. They see English as a source of power connected to countries they believe own English, like the United States, Great Britain, and Canada (Bacon & Kim, 2017). Because of this power dynamic, they look to native-speakerism as the way to be proficient in the language and gain that power, but because they don't see themselves as owning the language there is always a sense of self-deprecation that they will never be proficient enough (Bacon & Kim, 2017, p. 12). J.S. Park (2011) believes this value in native-like speaking proficiency comes from corporations continually raising the standards to meet their required proficiency because Koreans, in their education fever, soon reached the proficiency



requirement previously set by the TOEIC exam. So, the new requirement became speaking like a native English speaker. This goal has had Koreans go to great lengths for their children to become native-like speakers. The most shocking is having oral surgery but more commonly enrolling in English kindergartens and studying abroad in English-speaking countries (Byean 2015).

### ***Summary***

So even though it is said by Koreans that they learn English to be able to communicate globally and compete in a globalized world, Koreans mostly learn English to use it as a commodity they can use locally for socio-economic gains. The way English education has been set up in Korea by the government and corporations is not ideal for an equitable language learning environment. This has allowed GETs to perpetuate these false ideas of native-speakerism, language ownership, and neoliberalism of education that do not create an environment that promotes student culture and identity. In the next section, the role of GETs teaching in Korea will be further discussed looking at how the role of GETs has grown, questioned, and changed in Korea.

### **Guest English-speaking Teachers (GETs) in Korea**

As previously mentioned, the shift in focus from grammar learning to communicative learning and the strong beliefs of native-speakerism led to the mass hiring of GETs to Korea. This section continues to look at the research concerning GETs teaching in Korea.

There are many studies on the efficacy of GETs in Korea as well as the working dynamics between GETs and Korean English Teachers (KETs). This section will focus on the background and history of the hiring practices for GETs in Korea, GETs' perceptions

of teaching in Korea, and Koreans' perceptions of GETs. The review of this literature will provide an understanding of the experience and role of GETs in Korea. Understanding the experience and role of GETs is needed to understand how GETs' presence contributes to ideas of native-speakerism, language ownership, and neoliberalism of education as well as ways GETs can work against these ideas and better promote students' own culture and identity.

### ***Background and History of Hiring GETs***

GETs have been in Korea since the late 19th century, but their role, motivations, and status as educators have changed over time. The first GETs were missionaries who focused on converting Koreans to Christianity. Missionaries continued to take the role of GETs with the United States' influence and presence post World War II (Bacon & Kim, 2018; Coretti, 1999).

Prior to the strong presence of the United States in Korea post World War II, Korea was under Japanese occupation from 1910 to the end of World War II (1945). During this time Japan forcibly taught Japanese and prohibited the use of Korean. Japan used language as a form of oppression, and Koreans in turn used their Korean language as a form of resistance. With Korea's strong ties to the Korean language as a "marker of national identity" (p. 12), Bacon and Kim (2018) point to Shin's work (as cited in Bacon & Kim, 2018, p. 12) to explain why Koreans didn't oppose the presence and influence of the United States and the English language in the same way it did with Japan and the Japanese language during the Japanese occupation. Shin argues that starting with the missionaries and continuing with the United States' role in the Korean War, Korea connected English, especially American English, with power. This influence of English

was not seen as a form of oppression but as a tool to be used to gain power. English became known as a source to gain power that they did not have already.

This idea connecting English to power was able to grow with the first shift in GETs' roles. The Peace Corps during the 60s and 70s helped Korea redevelop after the Korean War. Part of that redevelopment was teaching English. After recovering and redeveloping from the Korean War, Korean businesses and universities wanted to improve their English abilities. With the end of the Peace Corps' presence in Korea, many of the Peace Corps members were recruited to teach at these businesses and universities creating another shift in GETs' role. During this time in the 1980s, "these professors were highly regarded, often had previous experience in Korea or had higher degrees in English language teaching, and were generally treated as colleagues of the Korean faculty" (Coretti, 1999, p. 5). The next shift in GETs' role in Korea would see a change in how GETs were hired, their qualifications, and perceptions. This shift came with the neoliberalism of English in the 1990s which saw the growth of private learning institutions, called hagwons in Korean, and the creation of the government-run English Program in Korea (EPIK) that hired GETs across the country. This shift would bring in more GETs than Korea had ever experienced before (Coretti, 1999, pp. 2-5).

**Last Shift in GETs' Role.** This last shift in GETs' role in Korea came when the government changed the English education curriculum and teaching approach to focus on communicative skills. The belief was that KETs were not able to successfully implement the new curriculum and CLT because their own education, both as a student and in their teacher training, was focused on grammar and rote memorization. Without the proper training, KETs did not have the skills necessary for what was being asked of them. The

change in curriculum did not allow enough time for KETs to get the proper training before implementing the new curriculum and teaching methods. The government turned to hiring GETs as their solution (Schenck, 2020). The Ministry of Education of Korea established EPIK which aimed to “ improve the English speaking abilities of Korean students and teachers, to develop cultural exchanges and to reform English teaching methodologies” (Carless, 2006, p. 342). EPIK put GETs into public elementary, middle, and high schools but it was not enough to satisfy parents. Parents turned to private institutions, called hagwons in Korean, who also hired GETs, to get what they felt their children needed to succeed (Bacon & Kim, 2018).

The quick change in curriculum not only prevented KETs from getting the proper training but it also allowed for poor hiring practices. Koreans’ belief in native-speakerism allowed them to believe a good English teacher was a native English speaker from what Kachru (as cited in Chang, 2010, p. 133) describes as inner circle countries where English is a national language (United States, United Kingdom, Australia, New Zealand, South Africa, Canada). They did not require teachers to have a teaching degree or any teaching experience showing how strongly they believed in ideas of native-speakerism. Later, EPIK began requiring GETs to have a TEFL certificate as they realized being a native speaker alone was not enough (Moodie & Nam, 2016 ). Both EPIK and hagwons were in need of GETs quickly so they focused on recruiting young recent university graduates from any field to teach for 1 year contracts. White American males were preferred even without qualifications (Grant & Lee, 2009; Jee, 2016; West, 2019, p. 31). Teaching jobs are often marketed not to help students but as an escape to another country (West, 2019, p. 32). These hiring practices led to difficulties for both GETs navigating a

job they were not prepared for and KETs navigating changes to their job they were not prepared for; both working with people from different cultures and different understandings of English education.

### ***GETs Perceptions of Teaching in Korea***

Research on GETs in Korea has looked at how these teachers, hired in hagwons or through EPIK, have felt about teaching in Korea. Most GETs felt that they needed more training for the job, weren't taken seriously as teachers, and felt disconnected from their role as educators and the educating community in Korea.

**Hagwon GETs.** Hagwons' first concern is business. They hire GETs to make their hagwon more marketable to parents by using the ideas of native-speakerism. GETs see this focus on business. As one of West's (2019) interviewees, a hagwon GET, put it, "[T]he school doesn't exist to teach the students, school exists to keep the parents happy, keep the parents paying." (p. 34). GETs see these types of hagwons as businesses that don't care about student learning. The reason why they see hagwons as a business more than a school could be based on their training and their ability to not have to teach the students. Many of West's interviewees noted how they had no experience or training before being hired and received little training once they arrived. They also discussed how quickly they realized they didn't have to teach but could play games or watch English movies, as long as the parents were happy. While GETs seemed to have expected more training and had the willingness to learn at the beginning, these hagwons didn't train or motivate the teachers to be good English language teachers (West, 2019).

**EPIK GETs.** EPIK also struggled with training and motivating GETs to be good English language teachers. Carless (2006) surveyed 20 GETs who were inexperienced,

untrained, and hired by EPIK. These GETs expressed how they wanted more help and guidance but it rarely came (p. 344). The lack of support can also be felt in the lack of integration into the school culture and community. Carless describes how GETs felt it was difficult to keep students' attention because both students and teachers treated the GETs' class as less important (p. 345). GET classes, which focus on speaking and listening skills, are separate from the students' regular English classes, which focus on grammar, reading, and writing skills that appear on their tests. In trying to keep students' attention, some GETs have felt like "performing monkeys" instead of educators (Moodie & Nam, 2016). It's important to have a sense of belonging and purpose to stay motivated to do your best but it is difficult when you lack training, support, and a sense of inclusion (Sim, 2014).

### ***Koreans' Perceptions of GETs***

**Korean English Teachers (KETs') Perceptions.** Koreans also believe that GETs are untrained for the job. KETs can feel resentment toward GETs who are well-paid yet unprepared to teach in Korea (Carless, 2006, p. 342). Moodie and Nam (2016) also discuss the work KETs do for GETs in and out of the school, like translating and paperwork, to help GETs adjust to working and living in Korea. This can also add to feelings of resentment. With the history of hiring unqualified teachers who often come with the promise of a fun travel experience, KETs often don't see GETs as educators or believe GETs don't care about teaching (Sim, 2014). As well as seeing GETs as unprepared, "[GETs] were perceived to be lacking sufficient respect for well-established Korean practices" (Carless, 2006, p. 344). While KETs can see issues working with GETs, they can also see the benefits of working with GETs. GETs provide KETs with

different teaching methods, and fresh ideas and help improve English communication skills (Carless, 2006; Schenck, 2020). KETs look favorably toward GETs who try to learn the language and orientate to Korean culture and school norms. It is appreciated when GETs are flexible, open to KETs' ideas and style of teaching, and willing to discuss what to do (Carless, 2006).

**Students' Perceptions.** Students also see GETs as less prepared compared to KETs. They also feel that GETs lack of understanding of their L1, home culture, and student experience makes them less approachable for help and less empathetic to their learning situation (Carless, 2006; Chun, 2014; Schenck, 2020). While students found GETs less prepared and empathetic, they found GETs to have "superior English ability" and interesting personalities (Chun, 2014, p. 568). According to Chun's survey of 156 Korean college students, students felt GETs were "more competent at teaching reading, speaking and pronunciation" (p. 569). As well as, "providing cultural knowledge about the target culture and preparing students to interact effectively with native speakers" (p. 569). They also felt more motivated in GETs' classes because of their desire to interact with them outside of the classroom (p. 572).

### ***Summary***

Koreans see the value in GETs as teachers but poor hiring practices and training have created obstacles for GETs. GETs also acknowledge that they are not properly trained and want more guidance. Research has pointed to the benefits of team teaching for GETs and KETs to complement each other's strengths and weaknesses to support where each lacks in experience or training (Carless, 2006; Chun, 2014; Schenck, 2020). Schenck (2020) has noticed both GETs and KETs are not being properly used in the

classroom and have received criticism and skepticism (p. 2-5). While team teaching can be beneficial to the teachers and students, there still needs to be effective training as there are many obstacles to team teaching. The lack of collaboration between teachers or unwillingness to work together, cultural conflict and lack of understanding of the other, and lack of time to plan and discuss classes are all obstacles for GETs and KETs to work on to become a successful team that can enhance student learning (Carless, 2006; Moodie & Nam, 2016; Schenck, 2020). Either as a team in the classroom or as a community of educators working in Korea, GETs and KETs can benefit from sharing their experience and knowledge with each other which would enhance their abilities to provide students with what they need to be successful language learners on a local and global level. The next section will look at the role of culture in English language learning.

## **Culture**

Seeing the strong connection between the United States and Korea post World War II, English education in Korea has been heavily influenced by the West, specifically the United States. Korea has focused its English education on American teaching practices, Standard American English, and the preference for hiring white Americans. This section examines the West's influence from ideas of colonialism, imperialism, and globalization on ideas of culture in language learning. It also looks at the power structure between the United States and Korea and how that influences Korea and its students' understanding of culture, their own and that of other countries. It's important to examine the West's influence as it affects students' understanding of culture, both their own culture and the cultures and multiculturalism of other countries that speak English. Understanding the reasoning for Korea's acceptance, to some extent, of westernization



and welcoming of the United States' influence will help to understand how to help Guest English-speaking Teachers (GETs) to be informed teachers aware of the context in which they teach so they can help promote students' own culture in English language learning and prevent students from "self-colonization" (Villegas-Torres & Stukan, 2019, p. 8) or on the opposite end make sure students feel included in the English language community so they feel willing and wanting to learn English and participate in the language with their own sense of culture and identity.

### ***Culture Definitions***

When EPIK or any other learning institution tells GETs to teach the students about their home culture, most think about cultural facts like food, landmarks, and holidays that are commonly associated with that culture. Many teachers will have lessons on holidays like Thanksgiving, Halloween, and Christmas, and share other fun facts they want to share about their home country, or more specifically, their home state or city (Chien, 2018). Culture, however, is more complex than facts and holidays. Aubrey (2009) cites Kumaravadivelu to define culture as, "creative endeavors that constitute the intellectual and aesthetic life of a community, and the beliefs, customs, and values that govern the practice of everyday life" (p. 119). Aubrey sees culture as a way for "societies to evaluate their behavior and form unified communities" (p. 119). Kubota and Lin (2006) went further not just noting the formation of communities through culture but how societies use the cultural differences between the communities as a "means to exclude the experiences of certain racial and ethnic groups as Other and undesirable" (p. 4). Kubota and Lin (2006) see culture being used similarly to the idea of race, "cultural difference is conveniently used to differentiate, exclude, or privilege certain groups of people" (p. 5).

With this understanding of culture being used to evaluate and form communities but also to use those differences between communities to make certain groups more valuable or devalue others, this section will examine how culture ties with English language learning in Korea and the power dynamics created through the cultural differences between the West and Korea.

### ***Culture and English Language***

Many researchers have connected culture and language. Some believe that you cannot teach language without teaching the culture associated with that language. Aubrey (2009) and Chang (2010) give examples of Japanese and Korean language that are unique to their culture and reflect how they see the world. In Japanese, there is a strong distinction between public and private feelings which the Japanese refer to as *tatemae* and *honne*. This same distinction between public and private feelings is not seen in Standard American English (Aubrey, 2009, p. 43). In Korean, there are many differences from Standard American English that also reflect the cultural differences between the West and Korea. The Korean language uses expressions that reflect their collectivist society like, *our* country, *our* mother instead of *my* country, *my* mother which is used in English and reflects the West's individualist society (Chang, 2010, p. 137). Some scholars may look at these language differences as the language affecting how the users see the world, which is referred to as language determinism (Aubrey, 2009, p. 120). The idea of language determinism, however, does not account for how culture affects language and how language can affect other cultures. It is noted that in order to understand the language is to understand the culture that is attached to it. This can be true for English, students want and need to know the cultural significance or context of certain English uses, but unlike

Japanese and Korean that is spoken mostly by the people of Japan and Korea, English is spoken by several different cultures and unlike the belief most people hold, English is not owned by the West or any one country or culture. It is considered a global language, owned by all of those who speak, referring to this idea of English as World Englishes or International English such as Singaporean-English, Indian-English, African-English, British-English, American-English (Aubrey, 2009; Chang, 2010).

Korea has a long history of learning English and the English language has influenced everyday life in Korea from signs in English to English loanwords in Korean. Korea, however, has not established a Korean-English like the other mentioned World Englishes. Joseph Sung-Yul Park (2021) examines Konglish which is “often used to pejoratively refer to English as used by Koreans” (p. 139). English is considered a foreign language to Koreans so Koreans see their English use as either “un-Korean or as ‘bad English’” (J.S. Park, 2021, p.142). Koreans position themselves as either good at English and distancing from their Korean identity or bad at English and holding close to their Korean identity. These ideas of Konglish being an incorrect form of English are reaffirmed by native English speakers' reactions to Konglish that are rooted in ideas of native-speakerism and language ownership.

Culture and language affect each other. It is important for teachers and students to understand the cultural context that language is used in while also being aware that language is not restricted to one culture's use, English can be used within multiple cultural settings. While various cultures are able to use English for their own purposes, it is also important to be aware of the historical context in which English education has

been implemented worldwide with a strong sense of Western ownership, which leads to an understanding that English is monolithic in use and culture.

### ***Westernization, Globalization, and Korea***

Recent research has emphasized the importance of looking at English language education in terms of globalization with the goal of communicating ideas across cultures and moving away from the goals of Westernization or imperialism. Historically, however, the West's colonization and imperialism across the globe have created institutionalized ideas of who owns English, who is considered native or non-native speakers, and what is correct or wrong. Research now looks to examine and dismantle these notions of English language education to create a more equitable environment for learners (Aubrey, 2009; Chang, 2010; Kubota, 2023; Kubota & Lin, 2009). While globalization may be seen to threaten local cultures, it can also be argued to strengthen them. Aubrey (2009) argues that globalization can be a tool for local cultures to strengthen their global power and in turn influence other cultures (p.123). Globalization creates this complex relationship between cultures that are all vying for global power.

**United States Influence and Korea Positioning for Power.** The United States has been heavily involved in South Korea's economics and politics since the end of World War II. The United States aided South Korea during the Korean War and helped them rebuild after the war (Bacon & Kim, 2018; Coretti, 1999; Grant & Lee, 2009). With the United States' strong influence, Korea saw the United States as a source of power. "South Koreans see the need to emulate the West as a way of becoming an economic power and global leader" (Grant & Lee, 2009, p. 53). This belief in emulating the United States to gain power led to Korea's belief in native-speakerism and preference for hiring

White Americans to emulate the idea of an ideal English speaker. Linguists, however, argue against the idea of an ideal English speaker or that one variety of English can be considered the standard (Grant & Lee, 2009, p. 55; Kubota & Lin, 2009).

***Ideal English Speaker.*** As mentioned previously, Kubota and Lin see culture being used as a way for groups to “differentiate, exclude, or privilege certain groups of people” (p. 4). This leads to an essentialized cultural dichotomy that tends to “equate the native speaker with white and the nonnative speaker with nonwhite” (Kubota & Lin, 2009, p. 8). This dichotomy of othering groups of people can be seen as rooted in colonialism and racism with the understanding that colonialism held up colonizers as the ideal and placed negative attributes on those being colonized (Kubota & Lin, 2009). Since white Americans are perceived to hold all the capital and power, Korea, as well as other countries, look to emulate this idea of an ideal English speaker and promote native-speakerism while also looking down on other speakers of English, both locally and globally. Other races not viewed as white, even if they are American, are seen as less than. This sentiment can be seen in the experiences of Black, Indigenous, People of Color (BIPOC) Guest English-speaking Teachers (GETs) and Korean English Teachers (KETs).

Kubota (2023) and Charles (2019) highlight the experiences of Black teachers teaching in Korea. These teachers describe how they take on the role of cultural ambassadors as their students do not have the exposure to Black culture or the exposure they do have relies on stereotypes they see in the media. They describe how they enjoy privileges as native English speakers, but are also marginalized and “Othered” as nonwhite GETs (Kubota, 2023, p. 4). Kubota (2023) also cites Yuya Takeda’s article that shared the experience of an Asian American woman who taught English in Japan, “whose

Asian appearance lacked the perceived foreignness expected for an English language teacher and simultaneously induced a gendered expectation to behave like a Japanese woman” (p. 4). Villegas-Torres and Stukan (2019) share the same sentiment as seen in Mexican language schools that “show preference for white [GETs], since they are perceived as the ones that embody the ownership and authority over the language” (p.3) over Mexican American native English speakers. Jee (2016) also shared her experience, as a Korean English speaker, with native-speakerism and ideas of an ideal English speaker while working at a U.S. youth camp. Jee shared her desire at first to work with someone with an American accent instead of being paired with a camp counselor from Colombia who had a Spanish accent because “her English did not sound right” to her (p. 240). Jee also shared how she felt no one wanted to be paired with her because she was “often seen as the one who was unwilling to communicate with others due to [her] low English proficiency, quiet demeanor, and general misperceptions about being Asian” (p. 240-241). This idea of native-speakerism and ideal English speaker also affects nonnative English teachers’, like KETs, career advancement “because they are perceived as less professional in spite of good knowledge of the language and advanced pedagogical training” (Villegas-Torres & Stukan, 2019, p. 8). A KET that sounds more like a native speaker will be promoted over a KET who has more experience with a Korean accented English.

### ***Summary***

Culture is more complex than facts and holidays, it is how groups of people form communities and also differentiate groups from one another. Culture can be used to understand and create meaning in a new language but it can also be used to create a

power dichotomy that values one culture or group of people and devalues the other. The West, specifically the United States, is seen as having the power capital that Korea wishes to emulate. This creates the idea of the ideal English speaker that puts the white Western culture at the top of the power structure with all other cultures positioned below vying for power. GETs need to be aware of how culture is being used in English language learning in Korea in order to work against this idea of an ideal English speaker and promote students' culture. The next section will look at teacher and student identity and how it is affected by language learning.

### **Identity**

This section examines how researchers define identity in relation to language learning, how language learning contributes to identity formation and negotiation, how teachers' identities impact their teaching, and identity positioning between teachers, students, parents, and institutions. It is important to examine the research on how language learning affects identity formation because it shows the importance of promoting student identity and critically examines how teachers, culture, and language learning affect student identities. It also shows how students as well as teachers use their various identities to navigate the power dynamics within various relationships.

### ***Definitions and Theoretical Lenses***

Many researchers that examine identity in language learning define identity using sociocultural and poststructuralist theories. Sociocultural theories of language learning see learning as a social process that uses language as a tool and creates meaning, communities, and identities within those communities the language is being used. This is

different from theories that see language learning as an internal process of mastering a set of language rules and procedures (Norton & Toohey, 2011, p. 419; Mckinley, 2015).

Poststructuralists see identity in language learning as ascribed and constructed by learners and the speech communities that they participate in. Norton and Toohey (2011) highlight poststructuralists whose works point to the power dynamics between language learners and established speech communities as well as how learners' identities are affected by those dynamics. Mihail Bakhtin saw “language learning as a process of struggling to use language in order to participate in specific speech communities” (p. 416) but also saw learners' ability to make their own meaning outside of the desired speech communities. These desired speech communities that language learners want to participate in, Norton and Toohey describe as ‘imagined communities’. These imagined communities are “not only a reconstruction of past communities and historically constituted relationships, but also a community of the imagination, a desired community that offers possibilities for an enhanced range of identity options in the future” (p. 415). Within these imagined communities, Norton continues to describe ‘imagined identities’ where “learners imagine who they might be, and who their communities might be, when they learn a language” (p. 422). In the context of English language learning in Korea, Koreans strive to participate in the English speech community locally and globally and imagine identities within this desired speech community that will provide a better future for themselves as native-like speakers. Koreans not only strive to participate in the desired speech communities of native English speakers, but struggle with the power dynamics between themselves as language learners and those that identify as native English speakers in the process to participate in the imagined community.



Pierre Bourdieu pointed out the importance of power in that process to participate in desired speech communities. Bourdieu saw language learning as a social and political practice in which the speakers were not seen equally. “‘Legitimate’ and ‘illegitimate’ speakers were distinguished by their differential ‘rights to speech’ or their ‘power to impose reception’” (as cited in Norton & Toohey, 2011, p. 416). The native-speakerism fallacy puts Koreans and their use of English as illegitimate and Western American and British standards of English as legitimate. Through a poststructuralist lens identity in language learning is continually being negotiated by the struggle to participate in imagined communities within unequal power structures. Identity ascribed by speech communities often conflicts with the imagined identity the learner hopes to attain because of the unequal power structure that places more value on native language speakers.

With a sociocultural and poststructural lens, language learning is seen as a social process within various power structures; and identity is seen as multiple, continuously changing and shifting, and often conflicting forms that are context-dependent and continually being formed and reformed by social interactions with others. Identity is seen as being both ascribed by others and society and also negotiated by those who wish to gain imagined identities (Chien, 2018; Kim et al., 2020; Norton & Toohey, 2011). Through these theoretical lenses, this section will examine teacher identity and student identity.

### ***Teacher Identity***

Several studies focus on student identity in education, but it is also important to consider the teacher’s identity as well, and how teachers’ identities affect their teaching and their students. Chien (2018) discusses teachers’ professional identities and the

influence those identities have on lessons as well as how those identities are projected and negotiated with their students, colleagues, and administrators. In Chien's analysis of 6 Guest English-speaking Teachers' (GETs) identities in 31 lessons, Chien found teachers' identities and nationality were shown in more than half (p. 188). This shows how much teachers' identities come through in their lessons. Chien also discusses how those professional identities are negotiated:

English teachers' professional identities have been negotiated through their motivations and aspiration on becoming teachers, daily experience of the work and professional tasks involved, competence, skills, dispositions, personal and professional philosophies as well as constructed in response to socio-cultural, institutional and ideological contexts within which they act and work. (p. 184)

GETs like those interviewed by West (2019) have negotiated their professional identities by how they were recruited, trained, and treated at the private institutions, called hagwons, where they taught. Since these GETs were recruited without a teaching background and were not given proper training on how to teach English, they negotiated their professional identity not as actual teachers but as employees there to keep parents happy (p. 34). There are also GETs like those interviewed by Carless (2006) who negotiated their professional identities through their interactions with the local culture, co-teachers, and school norms. Their experiences both in and out of the classroom allowed these GETs to negotiate a professional identity as successful teachers who had a sense of belonging at their respective schools. GETs in Charles' (2019) study give another perspective on professional identity negotiation. Charles interviewed two Black GETs from the United States teaching in Korea. They shared their experiences, how they

identify as a teacher in Korea, and how their identity influenced their teaching. Both teachers in the study identified as cultural ambassadors as they negotiated their identities with daily experiences with their students. One of the GETs, Jamie, had a lesson on identity because one of the students told her she must be from Africa because she is black. She asked if the student would like it if she said they were from China because they looked Chinese (Charles, 2019, p. 10). Since these teachers had to continually struggle against ascribed identities attributed to their race, their self-ascribed professional identity was of cultural ambassador to share the cultural diversity of English speakers that students may not be exposed to.

While the research tends to focus on student identity, teachers' identities are also important as they shape how and what they teach to their students. It is important to know what contributes to teachers' professional identities to provide the training and resources necessary for teachers to develop professional identities that will promote the culture and identity of their students.

### ***Student Identity***

With a sociocultural and poststructuralist lens, research on student identities of second language learners examines the processes of language learning in a social setting with unequal power structures and how students “struggle to situate themselves in the context in which they find themselves” (Norton & Toohey, 2011, p. 427). Students are continually negotiating their sense of self and how they fit in various communities and the global society. As English language learners, their identities often conflict with identities ascribed to them and how they view themselves within the new context of English language learning (Kim et al., 2020; Mckinley, 2015). Researchers have used

constructs like imagined communities and imagined identities, motivation and investment, and social identity positioning to examine how students' identities are impacted in English language learning settings. They also examine how students navigate these conflicting identities and power structures.

Korea's neoliberal English education language ideologies give students a sense that English is owned by native English speakers and see native English speakers as "romanticized role models" (Bacon & Kim, 2018, p. 11). Students see the ties between native English speakers and economic and social power. This imagined community is what students hope to enter, to leverage their English language skills to gain better educational and employment opportunities. While students work toward native-like proficiency to gain leverage, the process of trying to participate in an unattainable imagined community can also lower student confidence, feeling the imagined identity is superior to their current identity as a learner, and give students anxiety (Bacon & Kim, 2018; Jee, 2016). From the perspective of a English language learner and English teacher, Jee (2016) shares the experience of Korean English language learners who are taught with the goal of native-speakerism which "prevents EFL learners from becoming fully involved in community in a global society by looking down on the accented English spoken by English speakers of various countries, and by having low self-confidence due to their English ability" (Jee, 2016, p. 247).

Korean students in Bacon and Kim's (2018) study and black South African students in McKinney's research (as cited in Norton & Toohey, 2011, p. 424) share similar experiences with English language learning. Both groups understood English as a commodity and language of power that they could leverage and use for their own

purposes without, as Norton and Toohey put it, “identifying with white first language speakers of English in their language acquisition process.”

When institutions and teachers project ideas of imagined communities that are homogenous it puts the practices of language learners as “illegitimate” to the native speakers “legitimate” practices (Norton & Toohey, 2011). This stigmatizes practices like Konglish which allows learners to have a sense of ownership of the language (Norton & Toohey, 2011). These imagined communities focused on native-speakerism may have roots in linguistic imperialism or on a local level are maintained to keep the social stratification (Bacon & Kim, 2018, p.12; Jee, 2016).

With students' understanding of the relationship between language and power, they understand they can use or not use English to better position themselves within different social settings, but also understand that social structures in the desired speech community ascribe unfavorable identities that disempower language learners (Bacon & Kim, 2018; Norton & Toohey, 2011, p. 418). Without teachers' attention to students' identities and how they position themselves in the classroom, they can maintain poor practices of inequalities.

Students are motivated to enter these imagined communities centered on native-speakerism because of the promise of better opportunities in education and employment. Students may not, however, be invested in these imagined communities or language practices in their classrooms. Norton “was concerned that most psychological theories of language learning motivation did not do justice to the complex identities of language learners, and the often inequitable relations of power they negotiated in different sites” (Norton & Toohey, 2011, p. 415). So, while students are motivated to

learn English because of the benefits it may bring, students may not be invested in learning English because of the unfavorable classroom practices that ascribe or position students to an identity they do not agree with which could be rooted in racism. If students are not invested in the learning practices, they may feel excluded or choose not to participate, or find other ways to show their resistance to unfavorable identities (Bacon & Kim, 2018; Norton & Toohey, 2011). Without this understanding from the teacher, learners who do not participate because they are not invested in classroom practices can lead to the learner being “positioned as a ‘poor’ or unmotivated language learner by others” (Norton & Toohey, 2011, p. 421).

### ***Summary***

Students not only need to be motivated to learn English but also want to invest in the class’ language practices. Teachers need to make sure their students want to invest in their class’ language learning community, discuss with their students their identity and identity positionality, and be open to their changing identities. Students may be motivated by imagined communities that promise bright futures, but they also need to be invested in the language practices of these desired speech communities. In order to encourage investment, teachers need to make more equitable imagined communities that promote students’ culture and identity. The next section will look at critical and culturally sustaining pedagogies that focus on students’ culture and identity.

### **Critical and Culturally Sustaining Pedagogies**

The previous sections gave context and understanding of English language education in Korea and examined the connection between culture, identity, and language learning. This section will examine the methods and pedagogies being applied in similar

language learning settings that have goals of promoting students' culture and identity. Research surrounding culture and identity in English language learning points to teaching methods and pedagogies that are critical, reflective, and culturally sustaining (Garvin, 2013; Kubota & Lin, 2009; Paris & Alim, 2014). This section will explore methods and pedagogies that allow teachers and students to think critically and reflectively about culture and identity and move away from ideas of ideal English speakers and native speakerism that hold white Americans as the standard for achieving access to power. It is important to explore these teaching practices because they give teachers and students more equitable opportunities to teach and learn with approaches not commonly used in Korea. Examining teaching methods and pedagogies allows teachers to see both the benefits and obstacles that come with using such methods and pedagogies.

### ***Rationale for Critical and Culturally Sustaining Pedagogies***

The methods and pedagogies explored in this section address the issues that have been discussed in the previous sections. The previous sections explored the complexity of English education in Korea and the historical ties to the United States that influenced local and global socioeconomic motivation to learn English. The complexities of culture and identity within the contexts of English language learning were also explored to show in what ways culture and identity are influenced and can be influenced by language. These complexities surrounding culture and identity in English language learning call for critical pedagogies that question the role of English in Korea and the "White gaze" (Kubota & Lin, 2009; Paris & Alim, 2014, p. 86) through which it is taught, practiced, and understood. English language learning has historically focused on using white middle-class norms as the standard that all others are compared to and are expected to

meet in order to gain access to socioeconomic gains (Kubota & Lin, 2009; Paris & Alim, 2014). Kubota and Lin (2009) suggest critical pedagogies and critical multicultural education as it promotes “social justice and equity through critical examinations of power and politics that produce and maintain domination and subordination in various dimensions of local and global society” (p. 485). Critical pedagogies and critical multicultural education allow students and teachers to critically examine the power dynamics that are in play when learning English from motivation, teaching practices, uses, and influences on culture and identity. Paris and Alim (2014) suggest culturally sustaining pedagogy (CSP) as it “seeks to perpetuate and foster linguistic, literate, and cultural pluralism as part of the democratic project of schooling and as a needed response to demographic and social change” (Paris & Alim, 2014, p.85). CSP as a critical approach allows teachers and students to focus on students’ identities and culture and not be concerned with the notion that students must “speak and write more like middle-class White ones” (Paris & Alim, 2014, p. 87). While much of the research on CSP is based in the United States and other countries that are more multiethnic and multilingual than Korea, this approach can still be applied to Korean classrooms that are slowly becoming more diverse and especially applied in the English language classrooms where white Western middle-class culture and standards are placed at the center of English language learning.

### ***Benefits***

Teachers have seen the benefits of using critical and culturally sustaining pedagogies that empower their students and put students’ voices, cultures, and identities at the center of the learning experience. Garvin (2013) highlights a creative writing



project that used a critical approach to English language teaching that empowered Chinese English learners with a sense of language ownership. Garvin used a poetry writing project to “employ a critical, creative, contextualized approach to EFL instruction which recognized L1 language and culture and highlighted diversity and individual identities among the L2 writers in [the] classes” (p. 78-79). This project had students critically reflect on their culture, identity, and language use in both their first language (L1) and English (L2). This project gave students a feeling of empowerment and language ownership of English. The students also felt empowered in their culture and identity as they critically reflected on their own memories and experiences to create their poems.

Another critical approach used by Aubrey (2009) highlighted the importance of multiculturalism in English language learning. It acknowledges that English is used by more than one culture and it is beneficial to understand that English does not belong to one culture. Aubrey uses ethnography as an approach to teach and discuss the various cultures in which English is practiced. In this approach, students keep a journal and critically reflect on their interactions with other speakers of English that they don't understand culturally. Through journaling and critically reflecting on these experiences, students are able to recognize there is not one cultural standard in which English is used and understood.

Teachers using CSP have pointed to the importance of this critical approach because it engages students in their own lives and learning as active learners. Instead of being passive, learners being told what is right and wrong, students are engaged in learning together “to share, critique and create knowledge and meaning” (Ferlazzo,

2016). Teachers using CSP acknowledge that students have diverse backgrounds and have to be critical of mainstream concepts like ‘respect’ that “too often perpetuates dominant white middle–class values, along with a power structure that frequently marginalizes students” (Ferlazzo, 2016). In examining the concept of respect as a class both teacher and students were able to gain a better understanding of how they all understand respect and have experienced respect in different ways. These approaches empower students and promote students’ culture and identity without letting cultural differences between teachers and students get in the way.

### ***Obstacles***

Critical and culturally sustaining pedagogies are beneficial but they also come with obstacles. These approaches are not taught to Guest English-speaking Teachers (GETs) in training and are not easily able to fit into the established educational system found in English language classrooms in Korea. Since these approaches are not mainstream or familiar, GETs will have a difficult time not only trying these approaches but also getting the support they need from their school or colleagues.

Paris and Alim are aware of the obstacles teachers face as administrators and colleagues may not have the same views on implementing CSP. For those who might not have the support, Alim points out the teachers who have formed networks in and outside of their schools “to give strength to teachers to think outside of the box and to think together about things that they might do and how they might navigate those constraints that inevitably exist” (Caraballo et al., 2020, p. 700). Constraints not only the lack of support from administrators and colleagues but also the constraints of time or space for

meaningful lessons and pushback from students and parents who are not familiar with these approaches.

Another obstacle for teachers is failing to appropriately use critical and culturally sustaining pedagogies. In Puzio et al. (2017) narrative analysis, teachers shared their experiences trying to enact culturally sustaining lessons and the lessons they learned from the mistakes they made. The teachers learned that CSP is not just using culture in the classroom but how you use culture. Teachers at first felt confident using material from their students' home culture but found they made mistakes either by not fully understanding the material they used or not understanding how their students felt about the material. The teachers realized that they needed to have a better and deeper understanding of the cultural material they were using. They also realized that interacting with students and community members helped them realize if their lessons were effective or appropriate. It's not enough to just teach to a community, teachers need to engage with the community. While these experiences highlight mistakes teachers have made in enacting culturally sustaining lessons, they also show how teachers can learn and grow from these mistakes and continue to make efforts to promote students' culture and identity.

### ***Summary***

The complexities of English language learning in Korea call for critical and culturally sustaining pedagogies. These pedagogies allow students and teachers to examine the power dynamics in English language learning and critically reflect on their culture and identity within that power structure. Teaching practices should highlight

student experiences, culture, and identities and acknowledge that English is not owned by native speakers and is practiced in many different cultures.

### **Conclusion**

This chapter examined the research on the education system and English language learning in Korea, Guest English-speaking Teachers (GETs) in Korea, culture, identity, and critical and culturally sustaining pedagogies. These sections highlight the power dynamics within English language learning in Korea. English education in Korea has complex layers. The ideas of globalization, neoliberalism, native-speakerism, language ownership, culture, and identity all play a role in how Koreans view themselves as English language learners. Critical and culturally sustaining pedagogies should be used to focus on student culture and identity and critically examine the power dynamics in English language learning. The next chapter will describe the professional development project that will give GETs the knowledge needed to promote students' culture and identity.

In Chapter Three, there is a project description explaining the rationale and frameworks used to make a website that provides professional development resources and a space for GET community making. Chapter Three also includes descriptions of the intended audience for the project as well as a timeline and form of assessment of the project.

## CHAPTER THREE

### Project Description

#### Chapter Overview

The project I created is a website for new and current Guest English Teachers (GETs) teaching English in Korea. The website was created based on the findings of my research question: *How can Guest English-speaking Teachers (GETs) best promote students' culture and identity without suppressing it with the Western culture often attached to English language education in South Korean schools?* This website was created to provide GETs with resources and activities to learn and critically reflect on teaching practices that better promote student culture and identity. Along with providing resources and activities, this website was created to be a place of community for GETs to share their experiences and work together to create a community of teachers working together with the goal of promoting students' culture and identity. This chapter describes further the details of the project and how it relates to my research question. This chapter provides a description of the website project, an explanation of the framework and rationale used in its creation, the audience intended for the website, the timeline of how long it took to create, and the assessment used to evaluate the effectiveness of the project.

#### Project Description

This project was created to provide GETs with the resources needed to promote students' culture and identity while teaching English in Korea. This project took the form of a type of professional development (PD) and education forum via a website called *SSAEM*. GETs are not often provided with PD and are often the only GET at their school. Since GETs are often the lone native English speakers and are not provided with PD, a

website was the best choice for providing these resources. In *Effective Teacher Professional Development* by Darling-Hammond, Hyler, and Gardner (2017), they talked about effective teacher PD being content-focused, incorporating active learning, and supporting collaboration. Thus I made my PD content-focused, focusing on best practices that promote Korean students' culture and identity. It incorporates active learning by providing activities for teachers to do to critically reflect on their own practices and understand their students' perspectives. It also supports collaboration by providing a space for discussion and reflection with other teachers.

### **Project Design**

The website was designed using the Wix website builder. I chose this site to build my website because it offered many features that I was looking for that encouraged community building. It also made web design easier by offering templates and easy to use instructions.

After choosing a website builder, I looked into how to design an effective website. The book, *Don't Make Me Think, Revisited: A Common Sense Approach to Web Usability* by Krug (2014) was a guiding resource for my web design choices. Krug pointed out some basic principles of web design that make websites more user friendly. The overarching principle is "Don't make me think" (p. 29). I kept this principle in mind when designing the website. The other key elements I took from Krug's book was making pages scan friendly, easy to grasp, and free from clutter. I made the website easy to scan by breaking up large pieces of information so it is easier to read and I created visual hierarchies with headings, color blocking, and clear sections. I made it easy to grasp by using short clear headings and visuals and I used common website conventions

like using a menu bar located at the top of the webpage. I avoided unnecessary clutter by using simple templates and color themes.

### ***Website contents***

I created three main sections; *Learn More*, *Activities*, and *Forum*. The section, *Learn More*, provides information on culture and identity relating to English language learning in South Korea based on the research in Chapter Two. The main page briefly explains why culture and identity are important. The two pages under *Learn More* are *Culture* and *Identity*. The page *Culture* defines culture, looks at the connection between culture and language learning, and the connection between culture and power. The page *Identity* defines identity, looks at teacher identity and its effects on teaching and student learning, and student identity and how it affects students' learning as English language learners.

The next main section I created was *Activities*. This section has two pages under it: *Teacher Activities* and *Student Activities*. The page *Teacher Activities* was created to provide GETs with activities they could do to critically reflect on their culture and identities and how it affects their teaching and student learning, and also to begin to understand their students' culture and identities as English language learners in South Korea.

Three activities were created under *Teacher Activities*: Social Identity Mapping, Reflective Journaling, and Watch and Reflect: Koreans' Street Interview on English. The activity, Social Identity Mapping, was created based on Jacobson and Mustafa's (2019) research on positionality. The activity, Reflective Journaling, was made for GETs to critically reflect on interactions they have in and outside of the classroom and how

culture and identity positionality play a part in those interactions. The last activity, Watch and Reflect: Koreans' Street Interview on English, was created so GETs could critically reflect on how some Koreans feel about English education in Korea. These activities were made with the research done in Chapter Two in mind that looked at teacher identity, positionality, and cultural power dynamics.

Under *Student Activities* there were four activities created: About Me Icebreaker, Guided Journaling, Loanwords, and Poetry Writing. Each activity was created to be a starting point for GETs to reflect on culture and identity with their students. Each activity was given a level and made to be adapted. The activity, About Me Icebreaker, was made for all levels and a way for GETs to learn more about their students and a way for students to express themselves and what they like. Guided Journaling was made for students to express themselves in an authentic way using the target language they learned. The activity, Loanwords, was created so students could critically reflect on the use of English loanwords in Korean and Korean loanwords used in English. This activity was created for students to reflect on the ideas of language ownership. The last student activity, Poetry Writing, was created for students to explore their culture and identity and feel empowered to express their culture and identity using English. These activities were created with the research of Chapter Two in mind that looked at critical and culturally sustaining pedagogy (CSP); centering the students' culture and identities in the classroom.

The last main section created was *Forum*. This section provides GETs with a space to share their experiences with the activities on the website as well as their



experiences teaching and living in Korea. This section was created for GETs to collaborate, and provide feedback and support.

Along with the three main sections, I also created other pages to provide more information or assistance. These are *Home*, *About*, *Groups*, *Contact*, *Members*, and *File Share*. *Home* was created as a welcoming page so users knew right away what the website was about. *About* was created to explain the name of the website, *SSAEM*, which means teacher in Korean. This page also provides a mission statement and background information about me as the website creator and my experience and research on teaching English in Korea. I also created a subpage under *About*. This page provides a brief history of English education in South Korea. *Groups* was created as another form of creating community online. It works similar to popular social media sites. *Contacts* was created so users can contact me if they have any questions, comments, or concerns they want to share with me privately. The page, *Members*, was created for community building so users aren't posting to the website anonymously. Lastly, *File Share* was created for users to share resources that they found useful in their teaching.

### **Audience**

The intended audience for this website is GETs who intend to or are already teaching English in Korea. The content and activities are relevant to any GET teaching in Korea and are not specific to any type of educational setting. They can teach at public schools, private institutions known as hagwons, universities, businesses, or any other type of setting where English is taught to Korean speakers. While some of the content on this website can be beneficial to Korean English Teachers (KETs) and GETs teaching in other countries, the focused audience is new or current GETs in Korea. The content on the

website was created with examples and activities that are specific to teaching in Korea. The forum section on the website was also created with the intention of creating a community of GETs who are teaching in Korea. GETs are often the only GET in their school. The forum was created for GETs who are looking for a teacher community that will share their experiences and provide support and feedback to each other.

### **Timeline**

I started designing the website and its content in June 2023. It was reviewed in late August 2023. Following the review it was published and shared with GETs teaching in Korea to be shared with other GETs. The goal is for GETs to use the resources on the website and share their reflections and experiences in the forum. I set up a few topics for the forum section to help encourage community building.

### **Assessment**

*Forum, Groups, and Contact* are pages that were set up to be a form of assessment. The comments, feedback, and forum posts will be used to assess the effectiveness of the website. This information will also be used to make any needed adjustments and inform what resources will be added.

### **Summary**

In this chapter, I detailed the plans for a website to provide a type of professional development and education forum to new or current GETs teaching in Korea. Based on the research found in Chapter Two and the frameworks discussed in this chapter, I provided the rationale for this project as well as the audience, timeline, and means of assessment. The goal of this project is to provide resources to GETs to address my research question, *How can Guest English-speaking Teachers (GETs) best promote*

*students' culture and identity without suppressing it with the Western culture often attached to English language in South Korean schools?* In Chapter Four, I will reflect on my work on this capstone and what I have learned. It reflects on what I learned in my research of the literature review and the process of creating my project.

## CHAPTER FOUR

### Reflection

#### Chapter Overview

My past teaching experiences in South Korea led me to my research question, *How can Guest English-speaking Teachers (GETs) best promote students' culture and identity without suppressing it with the Western culture often attached to English language education in South Korean schools?* After teaching English in Korea for a combination of seven years, I have reflected on my journey as an educator and what I hope to contribute to the profession. I hope to help support other educators going on a similar journey teaching English in Korea, who want to become a better equitable educator to their students.

The purpose of this capstone is to provide Guest English-speaking Teachers (GETs) with resources to help them better promote student culture and identity. The website I created is to provide GETs with those resources. On the website, titled *SSAEM*, I have provided information on the importance of culture and identity in English language learning in Korea based on the research provided by my literature review in Chapter Two. I also provided activities to help teachers critically reflect on their culture and identity and activities for teachers to do with their students to promote student culture and identity. These activities are based on the research on critically and culturally sustaining pedagogy that I reviewed in Chapter Two.

In this final chapter, I will reflect on my work and what I've learned working on my capstone project. I will share my major learnings which will revisit the literature review and describe which sections and connections to the literature were most

important. Following the major learnings, I will discuss the possible implications and limitations of my project. Lastly, I will share what I see for future research and projects related to my project, how I plan to communicate and use my results, and how I see this project benefits the profession of GETs in South Korea.

## **Major Learnings**

### ***Important Literature Review Connections***

The literature review was important in my research and shaping the direction of my website. Each section, Education System and English Language Learning in Korea, Guest English-speaking Teachers (GETs) in Korea, Culture, Identity, and Critical and Culturally Sustaining Pedagogies, in the literature review was important to research to gain a deeper understanding of each topic, and to make the connections between each section and my guiding research question. Each topic helped inform the direction of the next section and shaped the direction of the website.

I started reviewing literature related to English education in Korea. I got a deeper understanding of the history of English learning in Korea and the influence of the United States on Korea's economics and politics which then influenced Korea's English education policies. Bacon and Kim (2018) and Grant and Lee (2009) were particularly influential in making connections to Korea's beliefs in native-speakerism to their understanding of power on a global and local level.

Aubrey (2009) and Kubota and Lin (2006) were important sources in defining and understanding culture and connecting culture with language learning. These sources discussed culture with a deeper understanding than holidays and food. They described culture as a way to form communities (Aubrey, 2009) and a way people can differentiate

certain groups of people and make certain groups more valuable or devalue others (Kubota & Lin, 2006). With the understanding of the United States' influence on Korea and Kubota and Lin's (2006) work that saw culture as a way to differentiate groups and lift up the group with all the power as the ideal and place negative attributes to those not in power, I made connections between Korea wanting to emulate the United States because they had the power that Korea wanted. This would explain their preference for hiring white American males and wanting to be like a native English speaker.

Norton and Toohey (2011) was very influential on identity and their definitions of imagined communities and imagined identities as well as their explanation on motivation and investment in student learning. Imagined communities and identities connected with the ideas of unequal power structures in English language learning. Koreans want to enter into these imagined communities of native English speakers because they hold power and so they are motivated to learn English. However, because of the unequal power structure and unrealistic imagined communities, students may not be invested in learning English. Teachers need to make the learning environment one that students feel comfortable and want to join.

Lastly, Paris and Alim (2014) were most influential when creating activities for the website. Their work on culturally sustaining pedagogy (CSP) centers students' culture and identity in the classroom. The research on CSP is mostly set in the United States or other multicultural countries but it is applicable to South Korea's English language classrooms because these classrooms tend to center white American middle-class culture and standards. CSP is not concerned by the idea that students should sound like white

Americans. It focuses on students' culture and identity which is what I hope for this project.

### ***Personal Learnings***

Personally, I was able to reflect on my journey as an educator and how I have grown and changed. When I first started teaching English in Korea, I followed along with the mainstream practices that focused on American Standard English and American pronunciation and cultural understandings. After many conversations with students, co-teachers, and other Koreans in the community I have changed and have tried to center students' culture and identity in my lessons. This capstone project has given me an even deeper understanding of what it means to promote student culture and identity and I have learned more strategies to become a more equitable educator.

I also learned more about my positionality in this research and my unique perspective as a Korean American adoptee that allowed me to have conversations with multiple groups and have empathy and understanding that my fellow colleagues did not share. Since I was born in Korea and looked Korean, I had a sense of familiarity that afforded me more trust and willingness to have deeper conversations. Since I was raised in the United States by a white family, I understood what privileges that afforded me and could understand the privileges of that community. Since I am a person of color, I was also able to have conversations with other people of color and learn and empathize with their experiences being a non-white minority in Korea. All of these conversations I was able to participate in have informed me on my understanding of teaching English in Korea and has led me to my research question and project.

### **Possible Implications**

Korea hires GETs to teach English but provides little training or professional development and the training and professional development they do provide center the GETs as native English speakers who should be emulated in accent, language use, and cultural understanding. This website provides information and activities for GETs to begin looking at their role as an English teacher differently. The purpose of the website is for teachers to have a better understanding of the role of culture and identity in the language learning classroom and how to better promote students' culture and identity. GETs who have a better understanding of their positionality and how their culture and identity affect their teaching and student learning will better create an equitable learning environment that students will want to invest in and feel empowered in to express their culture and identities through English.

### **Limitations**

The website I created is designed for GETs teaching in South Korea. While some of the information and activities can be applied to other settings it is limited to GETs teaching in South Korea because the information and activities were made with Korea in mind. Since the information and activities are presented in a website, there are limitations in knowing if that information is being easily received and understood. There is a contact page and discussion forums to discuss and ask questions, but the user must be self-motivated and invested in the work and willing to ask for help or clarification if needed. While I hope this website is a place to build community, websites do not provide the same sense of community that in-person communication provides.



My positionality and experiences also affect the information and the types of activities I provide on the website. My perspective and experience as an American GET might influence the initial activities, but with the forum and groups section, there will be space for all GETs from around the world to share their experiences and knowledge. I tried to offer activities that are easily adaptable to different levels, ages, and educational settings, but my experience is mainly at public middle schools in metropolitan cities of Korea.

### **Future Research**

I found in my research that topics of racism in Teaching English to Speakers of Other Languages (TESOL) and culturally sustaining pedagogies (CSP) in EFL are very new topics. I believe the field of EFL would benefit from more research on racism in TESOL. It would also be beneficial to research the benefits of CSP in TESOL settings like Korea. Currently CSP is mainly researched and discussed in the United States and a few other countries that have a more multicultural population. More research on CSP in more homogenous settings like Korea would be beneficial in relation to the global context of English language learning and these countries are also becoming more diverse in various aspects.

### **Communicating Results**

Since this is a website, it is easy to provide a link to the website to colleagues and share the link to other groups that may be interested and would benefit from the website and its resources. I shared this website with former colleagues that I worked with in Korea. I also plan to share my website to social media groups that are for GETs in Korea.

There are already many communities online for GETs teaching in Korea. I can use these already established communities to share the results of my research and website.

As the website's community grows, I will use the results from the discussion forums, feedback from users, and group posts to inform further posts. I plan to post new resources and activities quarterly and the community discussions will inform what kind of resources and activities I will provide.

### **Benefits to the Profession**

This website benefits the profession of GETs teaching in Korea because it gives new and current educators a space to create a community focused on promoting student culture and identity. This website provides information and activities that are not currently offered in training or professional development in Korea. This will help GETs create a more equitable learning environment for students that will empower students as confident English speakers. This website allows GETs to develop their professional identities as serious educators in Korea.

### **Summary**

In this chapter, I reflected on my major learnings from the literature review and project. I shared my thoughts on the implications, limitations, and benefits of the project. I also discussed possible future research related to this topic and how I will use and communicate the results of the website.

Through this capstone project, I learned key points which include the United States' influence on Korea's English education, the connections between culture and power in English language learning, the difference between motivation and investment in

learning and its connection to student identities and positionality, and the importance of critical and culturally sustaining pedagogy that centers student culture and identity.

GETs can create a more equitable learning environment by critically reflecting on their culture and identity and how it affects their teaching and students' learning and by centering student culture and identity in their teaching.

While this website has its limitations due to its narrow audience of GETs teaching in Korea, this website will benefit the profession by helping GETs create a more equitable learning environment that will empower students to be confident English speakers, and those skills can be applied in future settings outside of Korea.

I hope this website will be shared throughout the GET community in Korea and I intend to continue to monitor and provide more resources and activities based on the feedback and discussions the website receives.

## **Conclusion**

I started this project with a question, *How can Guest English-speaking Teachers (GETs) best promote students' culture and identity without suppressing it with the Western culture often attached to English language education in South Korean schools?* I now have a website that I hope helps answer this question and provides GETs with the resources and community they need to help them better promote student culture and identity.

## REFERENCES

- Aubrey, S. (2009). Creating a global cultural consciousness in a Japanese EFL classroom. *English Language Teaching*, 2(2), 119-131. <https://doi.org/10.5539/elt.v2n2p119>
- Bacon, C. K., & Kim, S. Y. (2018). “English is my only weapon”: Neoliberal language ideologies and youth metadiscourse in South Korea. *Linguistics and Education*, 48, 10–21. <https://doi.org/10.1016/j.linged.2018.09.002>
- Byean, H. (2015) English, tracking, and neoliberalization of education in South Korea. *TESOL Quarterly*, 49(4), 867-882. <http://www.jstor.org/stable/43893792>
- Caraballo, L., Martinez, D. C., Paris, D., Alim, H. S., Caraballo, L., & Martinez, D.C. (2020). Culturally sustaining pedagogies in the current moment: A conversation with Django Paris and Samy Alim. *Journal of Adolescent & Adult Literacy*, 63(6), 697-701. <https://doi.org/10.1002/jaal.1059>
- Carless, D. R. (2006). Good practices in team teaching in Japan, South Korea and Hong Kong. *System*, 34(3), 341-351. <https://doi.org/10.1016/j.system.2006.02.001>
- Chang, B. (2010). Cultural identity in Korean English. *Journal of Pan-Pacific Association of Applied Linguistics*, 14, 131-145. <https://files.eric.ed.gov/fulltext/EJ920507.pdf>
- Charles, Q. D. (2019). Black teachers of English in South Korea: Constructing identities as a native English speaker and English language teaching professional. *TESOL Journal*, 10(4), 1-16. <https://doi.org/10.1002/tesj.478>
- Chien, C-W. (2018). NESTs’ identities in activity designs for intensive English camps at English Wonderland. *Pedagogy, Culture & Society*, 26(2), 181-196. <https://doi.org/10.1080/14681366.2017.1365752>

- Chun, S. Y. (2014). EFL learners' beliefs about native and non-native English-speaking teachers: perceived strengths, weaknesses, and preferences. *Multilingual and Multicultural Development*, 35(6), 563-579.  
<https://doi.org/10.1080/01434632.2014.889141>
- Crocetti, G. (Ed.). (1999). The KOTESOL handbook: Teaching English in Korea. KOTESOL.  
[https://koreatesol.org/sites/default/files/pdf\\_publications/KOTESOL%20Handbook.pdf](https://koreatesol.org/sites/default/files/pdf_publications/KOTESOL%20Handbook.pdf)
- Darling-Hammond, L., Hyler, M. E., & Gardner, M. (2017). *Effective teacher professional development*. Learning Policy Institute.  
[https://learningpolicyinstitute.org/sites/default/files/product-files/Effective\\_Teacher\\_Professional\\_Development\\_REPORT.pdf](https://learningpolicyinstitute.org/sites/default/files/product-files/Effective_Teacher_Professional_Development_REPORT.pdf)
- Ferlazzo, L. (2016, May 14). *Response: 'It is long past time to meet the needs of students of color'*. Education Week.  
<https://www.edweek.org/teaching-learning/opinion-response-it-is-long-past-time-to-meet-the-needs-of-students-of-color/2016/05?cmp=SOC-SHR-FB>
- Garvin, R. T. (2013). Researching Chinese history and culture through poetry writing in an EFL composition class. *L2 Journal*, 5(1), 76-94.  
<https://doi.org/10.5070/L25116033>
- Grant, R. A., & Lee, I. (2009). The ideal English speaker: A juxtaposition of globalization and language policy in South Korea and racialized language attitudes in the United States. In Kubota, R., & Lin, A. (Eds.), *Race, culture, and identities in second language education: Exploring critically engaged practice*

(pp. 44-63). Taylor & Francis Group.

<https://ebookcentral.proquest.com/lib/hamline/detail.action?docID=432763>

Jacobson, D., & Mustafa, N. (2019). Social Identity Map: A Reflexivity Tool for Practicing Explicit Positionality in Critical Qualitative Research. *International Journal of Qualitative Methods*, 18. <https://doi.org/10.1177/1609406919870075>

Jee, Y. (2016). Critical perspectives of world Englishes on EFL teachers' identity and employment in Korea: an autoethnography. *Multicultural Education Review*, 8(4), 240-252. <https://dx.doi.org/10.1080/2005615X.2016.1237705>

Kim, D., Park, H., & Vorobel, O. (2020). An adolescent English learner's expression of self and identity through multiliteracy practices. *The Journal of Educational Research*, 113(5), 327-334. <https://doi.org/10.1080/00220671.2020.1825208>

Kubota, R. (2023). Racialised teaching of English in Asian contexts: Introduction. *Language, Culture and Curriculum*, 36(1), 1-6. <https://doi.org/10.1080/07908318.2022.2048000>

Kubota, R., & Lin, A. (2009). Race, culture and identities in second language education. In Kubota, R., & Lin, A. (Eds.), *Race, culture, and identities in second language education: Exploring critically engaged practice* (pp. 1-24). Taylor & Francis Group. <https://ebookcentral.proquest.com/lib/hamline/detail.action?docID=432763>

Krug, S. (2014). *Don't make me think, revisited: A common sense approach to web usability* (3rd ed.). New Riders.

- Mckinley, J. (2015). Critical argument and writer identity: Social constructivism as a theoretical framework for EFL academic writing. *Critical Inquiry in Language Studies*, 12(3), 184-207. <https://doi.org/10.1080/15427587.2015.1060558>
- Moodie, I., & Nam, H. (2016). English language teaching research in South Korea: A review of recent studies (2009-2014). *Language Teaching*, 49(1), 63-98. <https://doi.org/10.1017/S026144481500035X>
- Norton, B., & Toohey, K. (2011). Identity, language learning, and social change. *Lang. Teach*, 44(4), 412-446. <https://doi.org/10.1017/S0261444811000309>
- Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, 41(3), 93-97. <https://doi.org/10.3102/0013189X12441244>
- Paris, D., & Alim, H. S. (2014). What are we seeking to sustain through culturally sustaining pedagogy? A loving critique forward. *Harvard Educational Review*, 84(1), 85-100. <https://doi.org/10.17763/haer.84.1.9821873k2ht16m77>
- Park, J. (2009). 'English fever' in South Korea: Its history and symptoms. *English Today*, 25(1), 50-57. <https://doi.org/10.1017/S026607840900008X>
- Park, J. S. (2011). The promise of English: linguistic capital and the neoliberal worker in the South Korean job market. *International Journal of Bilingual Education and Bilingualism*, 14(4), 443-455. <https://doi.org/10.1080/13670050.2011.573067>
- Park, J. S. (2021). Konglish as Cultural Practice: Reconsidering the English language in South Korea. *International Journal of TESOL Studies*, 3(3), 138-152. <https://doi.org/10.46451/ijts.2021.10.05>

- Puzio, K., Newcomer, S., Pratt, K., McNeely, K., Jacobs, M., & Hooker, S. (2017). Creative failures in culturally sustaining pedagogy. *Language Arts, 94*(4), 223-233.  
<https://library-ncte-org.ezproxy.hamline.edu/journals/la/issues/v94-4/28949>
- Schenck, A. (2020). Examining the influence of native and nonnative English-speaking teachers on Korean EFL writing. *Asian-Pacific Journal of Second and Foreign Language Education, 5*(2), 1-17. <https://doi.org/10.1186/s40862-020-00081-3>
- Sim, M. (2014). A qualitative case study of native English-speaking teachers in Korea. *Multicultural Education Review, 6*(2), 117-144.  
<https://doi.org/10.1080/2005615X.2014.11102914>
- Villegas-Torres, P., & Stukan, D. (2019). Racial bias within the TESOL profession and its implications in the EFL context: Interview with Ryuko Kubota. *MEXTESOL Journal, 43*(1), 1-9.  
[https://www.mextesol.net/journal/index.php?page=journal&id\\_article=5693](https://www.mextesol.net/journal/index.php?page=journal&id_article=5693)
- West, G. B. (2019). Navigating morality in neoliberal spaces of English language education. *Linguistics and Education, 49*, 31-40.  
<https://doi.org/10.1016/j.linged.2018.12.004>