


Spring 5-2017

Black Teachers of English in South Korea

Quanisha D. Charles

Follow this and additional works at: <http://knowledge.library.iup.edu/etd>

 Part of the [International and Comparative Education Commons](#), and the [Teacher Education and Professional Development Commons](#)

Recommended Citation

Charles, Quanisha D., "Black Teachers of English in South Korea" (2017). *Theses and Dissertations (All)*. 1422.
<http://knowledge.library.iup.edu/etd/1422>

This Dissertation is brought to you for free and open access by Knowledge Repository @ IUP. It has been accepted for inclusion in Theses and Dissertations (All) by an authorized administrator of Knowledge Repository @ IUP. For more information, please contact cclouser@iup.edu, sara.parme@iup.edu.

BLACK TEACHERS OF ENGLISH
IN SOUTH KOREA

A Dissertation

Submitted to the School of Graduate Studies and Research

in Partial Fulfillment of the

Requirements for the Degree

Doctor of Philosophy

Quanisha D. Charles

Indiana University of Pennsylvania

May 2017

© 2017 Quanisha D. Charles

All Rights Reserved

Indiana University of Pennsylvania
School of Graduate Studies and Research
Department of English

We hereby approve the dissertation of

Quanisha D. Charles

Candidate for the degree of Doctor of Philosophy

Gloria Park, Ph.D.
Associate Professor of English, Advisor

Curtis Porter, Ph.D.
Assistant Professor of English

Veronica T. Watson, Ph.D.
Professor of English

ACCEPTED

Randy L. Martin, Ph.D.
Dean
School of Graduate Studies and Research

Title: Black Teachers of English in South Korea

Author: Quanisha D. Charles

Dissertation Chair: Dr. Gloria Park

Dissertation Committee Members: Dr. Curtis Porter
Dr. Veronica T. Watson

This study used narrative inquiry as a methodological tool and Critical Race Theory (CRT) as a lens to examine how the term native English speaker (NES) is socially constructed when subscribed by Black teachers of English (BTE) in South Korea. In addition to examining how Black teachers of English interpret the term native English speaker, this study also analyzed how being a native English speaker influences pedagogical approaches in the classroom and teachers' identity as an English Language Teaching (ELT) professional. As a critical qualitative inquiry, this study aimed to examine the teaching experiences of five BTE in South Korea and how such experiences have shaped their pedagogy. Data collection consisted of the use of audio-recording, questionnaire surveys, and Skype interviews.

Teaching strategies implemented by Black teachers of English may be witnessed by other teachers of English as an inspirational guidance for teaching the English language in the South Korean context and around the world; it also taps into aspects of race influencing how the English language is taught and learned. The implications and research outcome for this study were to: 1) provide academe visibility and awareness of Black teachers of English working around the globe, particularly in South Korea, as NES; 2) understand ways in which the term NES gets socially constructed when subscribed by BTE; and 3) contribute scholarship to the field of TESOL by elucidating the perceived teaching experiences of BTE.

Research showed that participants often verbalized promoting cultural awareness and bringing real-life experiences into the classroom, rather than the need to focus on prescriptive

grammar. Moreover, these five participants recognized that as NES they were cultural ambassadors of their race as Black teachers and of their culture as Americans. Additional implications pertaining to English language teaching hiring practices and future research centered on BTE in South Korea were addressed as well. Lastly, I concluded this research study by providing concluding reflections of my current thoughts as an educator and scholar, in hopes that this dissertation truly inspires those who feel that they have been underrepresented and/or misrepresented within the paradigm of TESOL.

ACKNOWLEDGMENTS

First, I would like to give thanks and praises to God, without whom this dissertation and the extent of my strength and existence would not be possible. For all the long nights that turned into mornings, I never lost faith that you would guide me in the right direction.

Additionally, I have been truly blessed during my journey to be surrounded by a dedicated and caring committee, and a loving and patient husband. I am especially grateful to my advisor, Dr. Gloria Park, for her mentorship, availability, step-by-step guidance, and enthusiasm for my research.

Moreover, I would like to express my deepest gratitude to my committee members: Dr. Curtis Porter and Dr. Veronica Watson for their hard work and helpful scholarship that helped to advance my dissertation. This dissertation would not have been possible without their provocative ideas and constructive feedback. I am looking forward to a fruitful, long-lasting relationship.

Special thanks go to my research participants for seeing the value in this research project by taking precious time out of their day to partake in this research study and share their experience with me. This dissertation is one that we can all share and I am forever grateful to them for sharing insights of their life with me.

From the bottom of my heart, I thank my mother, Carroll Charles, for her constant and unconditional love, support, and encouragement. My father, Joseph Dawson, for his consistent inspiration and daily reminder of how far I have come and how much more I can accomplish. Words will never explain my love for you both; I am forever indebted.

To my friends, family, and coworkers, who have supported me throughout this research journey, I thank you all. You are all spectacular. You have heard my complaints, witnessed my

frustrations, and have continued to provide invaluable support and encouragement to persevere; for that, I am forever thankful. To my future daughter, who came at an unexpected yet perfect time, I thank you for giving me that extra push to move forward in my weakest moments.

Lastly, but certainly not least, to my loving husband, Jonathan Montgomery, I extend my deepest gratitude and appreciation. Your love and support has inspired me to reach for the stars. When faced with impotence, discouragement, impatience, and plight, you continued to remind me that it was all temporary and that there would be brighter days. For that, I am truly thankful and grateful for your continued love and support.

TABLE OF CONTENTS

Chapter	Page
1	INTRODUCTION1
	Chapter Overview1
	Contextualizing the Study.....3
	Critical Race Theory as a Lens11
	How It All Began.....12
	Critical Pedagogy at a Glance18
	Feeling Obligated to Implement Lessons
	Focused on Critical Issues22
	Ethnicity and race influencing pedagogy.....23
	Self-rendition as a native English speaker27
	Statement of the Problem.....29
	Purpose of the Study35
	Research Questions35
	Methodological Design.....37
	Significance of the Study39
	Chapter Summary41
2	LITERATURE REVIEW42
	Chapter Overview42
	Critical Race Theory42
	English Language Education and English Language
	Teaching in South Korea47
	English as an International Language50
	Globalization in South Korea.....57
	English-Only Policy64
	Professional Identity as an English Language Teacher69
	Black Teachers of English in South Korea75
	Media Representations of Blacks (In South Korea)77
	Chapter Summary82
3	METHODOLOGY84
	Chapter Overview84
	Researcher’s Positionality.....85
	Rationale for Qualitative Research86
	Narrative Inquiry as a Methodological Tool.....87
	Participants91
	Criteria for Participant Selection92
	Data Sources and Data Collection Methods93
	Questionnaire Survey94

Chapter	Page
Semi-Structured Interviews via Skype.....	95
Audio-Recording	96
Data Analysis	97
Ethics and Trustworthiness	98
Limitations of the Study.....	100
Chapter Summary	101
4 DATA PRESENTATION AND ANALYSIS	102
Chapter Overview	102
Nia Mack.....	103
Self-Rendition as a NES	104
Self-Perception as an ELT Professional	105
Experience as a BTE Identifying as a NES in South Korea	106
(Past) Teaching experiences influencing identity	108
(Current) Teaching experiences influencing identity	109
(Future) Teaching experiences influencing identity	110
Race Influencing Pedagogical Approaches	110
Impacting Students' Views Toward Western Cultures or the English Language	112
Feeling Obligated to Implement Lessons Focused on Critical Issues	113
Sentiments Toward English-Only Implementation in the Classroom	113
Media Impacting Experiences as a BTE and NES in South Korea	114
Interpretative Analysis of Nia's Narrative	115
Racial identity	116
Teacher identity	116
Professional identity	117
Summary	118
Jamie Washington.....	118
Self-Rendition as a NES	118
Self-Perception as an ELT Professional	120
Experience as a BTE Identifying as a NES in South Korea	121
(Past) Teaching experiences influencing identity	122
(Current) Teaching experiences influencing identity	122
(Future) Teaching experiences influencing identity	123
Race Influencing Pedagogical Approaches	124
Impacting Students' Views Toward Western Cultures or the English Language	125

Chapter	Page
Feeling Obligated to Implement Lessons Focused on Critical Issues	126
Sentiments Toward English-Only Implementation in the Classroom	127
Media Impacting Experiences as a BTE and NES in South Korea	127
Interpretative Analysis of Jamie’s Narrative	129
Racial identity	129
Teacher identity	130
Professional identity	131
Summary	132
Debra Clark	133
Self-Rendition as a NES	133
Self-Perception as an ELT Professional	134
Experience as a BTE Identifying as a NES in South Korea	135
(Past) Teaching experiences influencing identity	136
(Current) Teaching experiences influencing identity	136
(Future) Teaching experiences influencing identity	137
Race Influencing Pedagogical Approaches	138
Impacting Students’ Views Toward Western Cultures or the English Language	139
Feeling Obligated to Implement Lessons Focused on Critical Issues	139
Sentiments Toward English-Only Implementation in the Classroom	140
Media Impacting Experiences as a BTE and NES in South Korea	141
Interpretative Analysis of Debra’s Narrative	142
Racial identity	142
Teacher identity	143
Professional identity	144
Summary	144
Aaron Johnson	145
Self-Rendition as a NES	145
Self-Perception as an ELT Professional	146
Experience as a BTE Identifying as a NES in South Korea	147
(Past) Teaching experiences influencing identity	149
(Current) Teaching experiences influencing identity	149
(Future) Teaching experiences influencing identity	150
Race Influencing Pedagogical Approaches	150
Impacting Students’ Views Toward Western Cultures or the English Language	151

Chapter	Page
Feeling Obligated to Implement Lessons Focused on Critical Issues	152
Sentiments Toward English-Only Implementation in the Classroom	153
Media Impacting Experiences as a BTE and NES in South Korea	154
Interpretative Analysis of Aaron’s Narrative	156
Racial identity	156
Teacher identity	158
Professional identity	159
Summary	159
Nancy Brown	160
Self-Rendition as a NES	160
Self-Perception as an ELT Professional	161
Experience as a BTE Identifying as a NES in South Korea	162
(Past) Teaching experiences influencing identity	162
(Current) Teaching experiences influencing identity	163
(Future) Teaching experiences influencing identity	163
Race Influencing Pedagogical Approaches	164
Impacting Students’ Views Toward Western Cultures Or the English Language	165
Feeling Obligated to Implement Lessons Focused on Critical Issues	165
Sentiments Toward English-Only Implementation in the Classroom	166
Media Impacting Experiences as a BTE and NES in South Korea	167
Interpretative Analysis of Nancy’s Narrative	168
Racial identity	168
Teacher identity	170
Professional identity	170
Summary	171
Chapter Summary	172
 5 DISCUSSION AND CONCLUSION.....	 173
Chapter Overview	173
Restating Research Purpose	173
Addressing Research Questions via Emergent Themes.....	174
Theme 1.1: BTE are Cultural Ambassadors	174
Theme 1.2: ELT Professionals are Cultural Ambassadors	176
Theme 1.3: BTE Encounters of Stigmatizing Media Representations	177

Chapter	Page
Theme 2.1: NES Grew Up Speaking the English Language	178
Theme 2.2: NES are More Suitable to Teach the English Language	179
Theme 2.3: BTE as NES Do Not Favor an English-Only Policy	181
Implications.....	181
Native English Speaker Identity	182
English Language Teaching Hiring Practices.....	183
BTE as Global Educators	184
Future Research	185
Concluding Reflections.....	187
Chapter Summary	189
 REFERENCES	 191
 APPENDICES	 208
Appendix A – IRB Letter of Approval	208
Appendix B – Letter of Invitation.....	210
Appendix C – Informed Consent Form	212
Appendix D – Questionnaire Survey	214
Appendix E – Sample Interview Questions	216

LIST OF TABLES

Table	Page
1 Research Questions, Information Needed, Data Collection Methods	93

LIST OF FIGURES

Figure	Page
1 South Korean comedian, Lee Bong-won, wears blackface on T.V.	20
2 Student posters	46
3 Impacts of English as a global language in South Korea.....	57
4 Gyeonggi English Village at main street	62
5 EPIK mandatory training requirement.....	70
6 Skin whitening cream advertisements in South Korea	81
7 3DS (Three Dimensional Space)	97

CHAPTER 1

INTRODUCTION

Chapter Overview

This critical qualitative study explores the teaching experiences of Black Teachers of English (BTE), who are working as Native English Speaker (NES) within South Korea. With the use of critical race theory as a lens, this research study “[...] demonstrates and simultaneously calls for the necessity of ongoing critique [...] confronted with the distinction between the world it examines and portrays, and the world as it actually exists” (Darder & Torres, 2009, p. 27). The ongoing scholarship within the field of Teaching English to Speakers of Other Languages (TESOL) tends to portray the stereotypical monolith of a NES being equated to characteristics of Whites, with which excludes and/or disregards individuals, namely Blacks¹, from the Occident who do not subscribe to such characteristics, yet bears the title of a NES. By using the racial term, Black, to refer to a race of people, as opposed to an ethnic term, such as African American, I aimed to record a wider variety of BTE working in South Korea, who are not only from North America, but are also from places, such as Australia, New Zealand, South Africa, Ireland and the United Kingdom. The significance of this study examined ways in which five BTE in South Korea render themselves as NES, interpret their teaching experiences, and how these self-interpretations have shaped their pedagogy as English Language Teaching (ELT) professionals.

Within this study, Clandinin and Connelly’s (2000) narrative inquiry experiences and stories are used as a methodological tool, and Critical Race Theory (CRT) is used as a lens. By

¹ Within this dissertation study, I use Black/Blacks (capitalized B) to refer to a commonly self-identified racialized group of people, mainly those originating from a Western context, such as the U.S.A. I, also, frequently use black/blacks (lowercase b) to refer to individuals who may not racially self-identify as Black but are perceived and/or treated as such due to their dark skin tone.

using the framework of Clandinin and Connelly (2000), I was not only able to better understand what narrative researchers do when analyzing stories and retelling experiences through qualitative research, but also, I was also able to co-construct knowledge through shared experiences as a BTE who has worked in South Korea for at least one year. In addition to Clandinin and Connelly, Creswell (2013) also noted that, “narrative stories tell of individual experiences, and they may shed light on the identities of individuals and how they see themselves” (p. 71). This is crucial for my research, as one aspect of my study focused on how BTE view themselves as NES within South Korean context. By using CRT as a lens, I aided in legitimizing stories of “people of color” or those who do not identify as White, particularly Black teachers, as they share what life is like teaching as a BTE of English in South Korea. As with narrative inquiry, CRT values experiential knowledge (lived experiences) as a substantial source of data.

By adopting narrative inquiry as a methodological tool and CRT as a lens, this study examined how five BTE interpret their teaching experiences as the NES within South Korea. As a method, “narrative inquiry is a way of understanding experience. It is collaboration between the researcher and participants, over time, in a place or series of places, and in social interaction of milieus” (Clandinin & Connelly, 2000, p. 20). The importance of individuals expressing their experiences within this research study provides its readers with a virtual inside perspective of what it feels like to be that individual and how might it impact the ways in which we view that person’s reality. Through the English Program in Korea (EPIK)² all contractual English Language Teachers (ELT) are hired for a minimum of one year within South Korea. After

²In 1996, EPIK was launched by the South Korean Ministry of Education to promote cultural exchange between South Koreans and native English speakers. More on EPIK will be discussed later in chapter two.

successful completion of a one-year contract, teachers may opt to renew their contract. A one-year mark of employment is a crucial component for being an eligible participant within this study. Completing one year of employment, as an English language teacher within South Korea, to me, indicated that teachers have gotten a chance to fully experience what life is like working in the South Korean context, immersing in the South Korean culture, and discerning whether teaching in South Korea is or is not to their liking.

Chapter one began with a contextualization of the study with which I provided historical aspects of South Korea and how these historical moments have led to my research study. I then provided a brief synopsis of critical race theory as a lens for this qualitative research study. Afterwards, I elaborated on how it all began, in which I briefly explicated my experiences as a BTE working within the South Korean secondary educational system, particularly at the high school level. Next, I presented the problem statement, critiquing the lack of scholarship focused on BTE within the field of TESOL and why there is a need for further research on BTE working around the globe as NES. Afterwards, I discussed the purpose and anticipated outcome of this research study. Next, I presented my research questions, highlighting how they were generated and constructed. Then, I outlined my methodological design for this study and how I planned to carry out this research study in order to address my research questions. Lastly, I explicated the significance of this study, why it is important, and how this research study contributes scholarship to the field of TESOL. And finally, I provided an overall summary of chapter one.

Contextualizing the Study

This research study was intended not to necessarily make presumptuous claims about South Korea nor paint the country in a certain way. Rather, this study was meant to narrate the teaching experiences of five BTE who are teaching or have taught the English language in the

South Korean context and how such experiences influenced their pedagogical approaches and self-interpretation as a native English speaker. Nonetheless, due to the context of this study being situated in South Korea, it was crucial to provide some, and might I add brief, historical aspects of South Korea with regards to its language, national identity, and race. Doing so may provide readers with a better understanding of why the actions and/or behavior of some South Koreans may be perceived or particularly interpreted by BTE of this research study and why these five BTE may have encountered or come to understand their particular experiences in South Korea.

The language of South Korea, *Hangeul*, was invented in 1446 and is credited to the late King Sejong who developed consonants and sounds based on mouth patterns and pronunciation (Kim, 1983). According to Kim-Cho (2002), “Sejong’s goals for inventing the new alphabet were, first, to ensure literacy for the South Korean people, and second to develop an efficient tool for the pronunciation and instruction of Sino-Korean [words loaned from Chinese]” (p. 30). During the period of Japanese imperialism, from 1915 to 1945, the Korean language was jeopardized and temporarily replaced. The Japanese language became declared the official language and medium of instruction in South Korea’s educational system, forcing South Koreans to view Hangeul as merely a local language and Japanese as the dominant language (Pieper, 2015). Furthermore, the influx of Japanese teachers in South Korea surpassed the percentage of South Korean teachers as a means of expediting South Korea as a monolingual Japanese society.

After the liberation of South Korea from Japan’s rule, the standardization and reestablishing of Hangeul in South Korea not only became a symbol of independence but also a symbol of national victory. “Thus, the development and usage of the Korean language becomes a tool for colonial resistance and a means to preserve Korean identity” (Hall & Yuh, 2015, p. 322). In current times, the English language, just as once the Japanese language, has greatly infiltrated

the South Korean educational system but not necessarily by force³. The idea of the English language being implemented into South Korea's educational curriculum is, without a doubt, faced with some resistance, as some South Koreans may view it as a threat to their country's national identity and a form of imperialism. In addition, English language teachers arriving in South Korea with the intentions of teaching the English language may, to some extent, be equated to Japanese teachers entering South Korea with the intent to create an English monolingual society.

South Korea has an extensive history of building a civilization and culture that represents its people and what it means to be Korean, which is often why many South Koreans view their nationality synonymous with their race (Demel & Kowner, 2012). One representation is the depiction of South Koreans as a racially homogenous group of people that takes pride in their cultural distinctiveness (Demel & Kowner, 2012; Ahn, 2014). From fighting Chinese militia in the Korean peninsula to regaining liberation from Japan, South Korea has been heavily faced with adversary in which there was a need to reclaim its country, culture, and identity (Hwang, 2010). By the end of the nineteenth century, more and more Westerners, particularly Europeans, became exposed to South Korea. French missionaries, businessman, travelers, and explorers began developing depictions of South Korea with accounts of the people being uncivilized and the country being poor, yet exotic with beautiful natural scenery (Demel & Kowner, 2012). Allegedly, "European sojourners established a hegemony in the modern 'scientific' discourse of Korea and were responsible for the first anthropological accounts of the Korean race" (Demel & Kowner, 2012, p. 264). The rationale was to supposedly distinguish between ethnicities of

³ See Chapter 2: English Language education and English Language Teaching in South Korea for further details.

mongoloids and most importantly, how Koreans differed from or compared to the “white” European norm. Building upon this racialized discourse led to a continuum of Eurocentric literature with unfair depictions of the Korean culture, without any direct dialogue with South Koreans (Demel & Kowner, 2012).

Over the years, South Korea has grown into a country that thrives from various resources, such as electronics, steel, and automobile production. Reportedly, South Korea’s economy thrived from foreign commercial trade with American companies as early as the nineteenth century (Hwang, 2010). “The first and most advanced electrical generation system in East Asia had been installed in the royal palace in Seoul in the mid-1880s and built by the Edison Electrical Company” (Hwang, 2010, p. 142). Globalization and the concept of being a global economy has driven the South Korean government to allow non-Korean workers to immigrate to the country as a means of strengthening the economy and making South Korea internationally competitive, which can be witnessed through the influx of English language education⁴, and immigrants from not only Western countries, but also many East Asian countries as well. “Playing on the nationalistic desire to become a global and multicultural Korea, the subjects of migrant workers, female marriage migrants and mixed-raced individuals have been aired in various television genres such as dramas, entertainment shows, documentaries and educational programs” (Ahn, 2014, p. 392). Supposedly, the inclusion of a diverse audience on mediascapes, such as television, provide South Koreans with an idea of what it is like to live in an ethnically-diverse society. This was a big deal within South Korea’s history, given that at a time the Korean government had laws restricting immigration into South Korea (Demel & Kowner, 2012).

⁴ Refer to Chapter 2: English Language education and English Language Teaching in South Korea; Globalization in South Korea

While South Korea continues to grow as a multicultural society, tolerance for and reluctance of a multiethnic society has been documented and has led to prejudices and discrimination against non-Koreans and even mixed-raced Koreans (Demel & Kowner, 2012). These discriminatory acts have been rationalized as South Koreans way of attempting to preserve their nation, ethnic pride, and purity of Korean blood.

In the twentieth and twenty first centuries, Korea has shown that there remains a strong, if not indispensable, link between nationalism and racism. Originally an anti-imperialist and anti-colonial ideology, Korean nationalism has long fostered ethnic unity among Koreans based on shared ancestry and blood: Korea was “racialized” by a belief in a common prehistoric origin, a belief which produced intense feelings of national unity. However, Korea’s brand of ethnic nationalism has also served to legitimize prejudice and hostility toward foreigners. A substantial conceptual overlap exists in the country at the race, ethnicity, and nation levels.... But Koreans have not distinguished between these notions. Instead, race has served as a marker that strengthens ethnic identity, and ethnic identity, in turn, has been instrumental in defining the Korean nation. (Demel & Kowner, 2012, p. 371)

Because many South Koreans aimed to preserve their nation, race, and ethnicity, the idea of non-Koreans being in South Korea may be viewed as a threat to their nation and ethnic identity. Nonetheless, this form of preservation, while patriotic, can be viewed as a form of oppression, thus requiring further examination. Because many South Koreans look to the U.S. as a symbol of modernization and align themselves with the U.S. majority (white) group, many South Koreans have also developed negative views toward those who are not White, particularly Blacks and (darker-skinned) Asians from perceivably poor Southeast Asian countries (Demel & Kowner, 2012; Kang, 2010). These prejudice acts have been theorized as the “white complex” or

colorism, which is an act of discriminatory ‘modern’ racism that privileges fairer skin over darker-skin. Purportedly, "This form of racism is evidently a product of Korea’s rapid economic growth and a process of globalization that has supplied Koreans with false ideas of ‘superiority’ and ‘inferiority’” (Demel & Kowner, 2012, p. 386). However, it is argued that the “white-complex” originated during Japanese imperialism and extended to a pro-American concept that privileges White people as the idealized group (Kang, 2012). In either case, some form of critical and liberating pedagogy and action is imperative to dismantle these modern forms of discriminatory acts.

Despite acts of discrimination by South Koreans being reported, more literature is being produced regarding its country strive to display South Korea as a tolerant and accepting society, particularly towards mixed-ethnic groups and darker-skinned individuals. For example, Hines Ward, a Black-Korean professional athlete, was heavily promoted within South Korea’s media, on television and newspaper outlets, as a successful star in the U.S. (Ahn, 2014). “Visual images of Ward vividly emphasize his blackness as a marker of racial otherness (as well as a new Koreanness)” (Ahn, 2014, p. 397). The reason for this promotion of Hines Ward was understood as a political awareness of rising mixed-race and immigrants within South Korea and the need to discuss government policies on multiculturalism as a global society (Ahn, 2014). “Because it was the first time ever in Korean television that the black body was represented with honour and respect, the Hines Ward moment is essential to understand racial reconfiguration in the Korean televisual landscape” (Ahn, 2014, p. 397). Unfortunately, Blacks are heavily portrayed negatively as thugs or criminals in South Korea’s media (Tan, Dalisay, Zhang, Han, & Merchant, 2010), so the portrayal of Hines Ward as a hero was crucial to sparking dialogue regarding race, popular culture, modernization, and a multicultural and global South Korea.

Interestingly, the Government Youth Commission (GYC) of Korea reported that 37.5% of multiethnic Koreans, also referred to as *damunhwa*, in South Korea identified as half-black half-Korean and were more in favor of migrating to a country other than South Korea in comparison to their half-White half-Korean and half-Asian half-Korean counterparts (Kim, 2016). The reasoning behind their decisions was not clear, but it is speculated that the decision was made from unjust treatment as reports suggested that many of the multiethnic Koreans felt treated differently and non-Korean (Kim, 2016). In addition, Ahn (2014) reported that it was not Hines Ward alone who sparked the discussion regarding race and a multicultural South Korea, rather it was the continuous effort of South Korea's media consistently and persistently replaying and idolizing him as a popular hero and successful mixed-race South Korean within the U.S.

Similarly, a 16-year-old, Nigerian Korean, Hyun Min, has gained the media's attention and is being promoted in the fashion world for not only his "exotic" look, but also his battle with racism and discrimination due to his dark skin color (General, 2017). "The Korean-Nigerian model shared that there were times when he was told by designers that his skin color wasn't appropriate for them. He also keeps on being spoken to in English by industry people despite already having known that he's Korean" (General, 2017, para. 8). On the one hand, while Hyun Min has what it takes to advance as a model, discriminatory practices based on skin color is disadvantaging him career-wise (e.g. not being hired) in South Korea's society. On the other hand, while Hyun Min's lack of English proficiency (or linguistic capital) may be what hinders him from progressing and competing internationally, his uniqueness or differing appearance from a "typical" Korean is what's getting the media's attention and international coverage. Hence, it is safe to say that the South Korea's media has a huge influence on its people's

perception of what is and isn't Korean, and what is important and in need of discussion and media coverage in its society.

In addition to media covering mixed-race South Koreans, a non-Korean has made a breakthrough on South Korea's media radar as well. The promotion of Sam Okyere, a black Ghanaian television personality, who has become famous in South Korea can be seen on many South Korean modeling advertisements, has starred in a South Korean movie and reality television show, and is currently a cast in a South Korea's talk show entitled *Non-Summit*. Although the promotion of Sam Okyere, Hyun Min, and Hines Ward, appeared positive, the negative overtones were ascribed to their race or dark skin tone. In a recent article, Sam Okyere shared his views about racism in South Korea. He gave an example of his first racist encounter when attempting to sit next to an older South Korean woman on a bus, and she started yelling racial slurs towards him and telling him to return to his country (Kim, 2017). Sam Okyere explained that his popularity has also led to many South Korean males nicknaming him "Black Hyung", which means black older brother (Kim, 2017). However, acknowledging his skin color first adds a new meaning to the word Hyung and acknowledges the significance of race. Nonetheless, Sam Okyere showed his admiration for South Korea and its culture while explaining that he longs for the day when his skin color and race does not precede his name in South Korea.

So, while I applaud South Korea for its attempts to promote a culturally and ethnically diverse nation through *mediascapes* and exposure to varying cultures and racial groups in popular culture, these attempts have been lagging in promoting the awareness of BTE as NES in South Korea. Unfortunately, South Korea's portrayals of Black individuals from an English language teaching standpoint appears obsolete, which is where the significance of my research

becomes crucial. Through critical race theory as a lens, this research study aimed to narrate ways in which BTE interpret their teaching experiences as NES and how being a NES has shaped their pedagogical approaches in the South Korean context.

Critical Race Theory as a Lens

Critical Race Theory (CRT) was chosen as lens to focus on the experiences of BTE who believe that their lives were not only influenced by their race, but also other ideologies, such as being the NES, the foreigner, the English language teacher, belonging to a certain nationality (or discourse), culture, and other social constructs that have impacted the ways in which they view themselves and their teaching experience. Within CRT, “culture [...] plays a central role in the production of hegemony and common sense interpretations of everyday life” (Popkewitz & Fendler, 1999, p. 91). Within this dissertation, the culture - “particular ways in which a social group lives out and makes sense of its ‘given’ circumstances and conditions of life” (McLaren, 2009, p. 65) - of BTE became a key component impacting how they interpreted their teaching experiences within South Korea. In essence, CRT has three main goals: 1) present stories by people who do not identify as white; 2) analyze race as a social construct and attempt to eliminate racial oppression; and 3) address other hindering and attributing factors influencing the individual experience (Creswell, 2006).

Using CRT as a lens enabled me to share the experiences of BTE by detailing ways in which forms of race and hegemony has impacted not only their self-interpretation as a NES within South Korea but also their pedagogical approaches as an English language teacher. “Hegemony refers to the maintenance of domination [...] primarily through consensual social practices, social forms, and social structures produced in specific sites such as [...] the school” (McLaren, 2009, p. 67). For example, NES being hired to teach English in South Korea and the

incorporation an English-only curriculum within the learning environment are aspect of preserving hegemony of the English language being a dominant force within South Korea's educational system. By using CRT as a lens and engaging in direct dialogue with BTE about their experiences, I narrated ways in which BTE render their teaching experiences and how it might relate to race, racism, and social inequities. Furthermore, engaging in dialogue provides opportunity for both the participant and researcher to co-construct knowledge and deeply analyze one's own teaching experiences in the South Korean context.

How It All Began

Prior to becoming an educator, my all-time passion was to travel and see the world. In January of 2013, I researched online how can I get paid to travel? To my surprise an advertisement appeared, "Get paid to travel...teach English". Full of excitement, I exclaimed, "That is it! I will teach English." In hindsight, I was unaware of how problematic the English language teaching advertisements were, especially to English Language Teachers (ELT) who cannot obtain a job because they are considered nonnative English speakers, whereas to native English speakers, the English language teaching jobs were advertised as a well-paid working holiday (Sharifian, 2009; Ruecker & Ives, 2015,). "Potential teachers are invited to an adventure of living in an exotic country that provides a unique mix of ancient and modern" (Ruecker & Ives, 2015, p. 734). Essentially, English language teaching advertisements were often marketed as a dream vacation that does not require any skills, yet offers optimal benefits. In addition, these advertisements undermined the discipline of English language teaching by presenting the notion that English language teaching is a dream getaway job that anyone can do (Sharifian, 2009; Ruecker & Ives, 2015). The criticality of these notions perpetuated the inequalities of inexperienced NES hired as ELT, instead of experienced non-native ELT. Essentially, marketing

English language teaching as a travel getaway perpetuated the dichotomous dialogue between native and nonnative English speakers.

Within my case, I had no prior teaching experience and the job advertisement did not require English language teaching experience. My advantage was that I possessed a bachelor's degree and was a NES, holding citizenship from the U.S., a predominantly English-speaking nation. Being locality-restricted to a low-wage job that offered minimal benefits and no accommodation, prompted me to be more excited about the benefits offered as an English language teacher working in South Korea: Settlement allowance, eighteen days of paid leave, public holidays and weekends off, flight reimbursement, fully-furnished accommodation free of charge, and last but not least, a chance to travel the world. Enchanted by the offer, I thought to myself, "This is my dream job". Collins (2014) conducted a study on "Western" participants teaching English in South Korea and found that the number one reason was to travel abroad followed by earning a higher salary. "In short, when these participants found themselves in difficult situations or were unable to identify an economic future, teaching in South Korea presented itself a solution" (Collins, 2014, p. 48). My inexperience as a teacher, scholar, and researcher, led to me being oblivious to what it means to be a NES and English language teacher. Through the English Program in Korea (EPIK), I accepted the position with an open-mind, uncertain of how I view myself as a NES and how I might impact students' views toward perceivably English-speaking Western cultures and learning the English language.

For me, teaching the English language did not only mean helping students gain English language proficiency, but also raising cultural awareness, particularly awareness of cultures within the United States. My goals were to emphasize the diversity of the United States and its citizens. What I fancied most during my three years (2010-2013) of teaching in South Korea was

educating students about my heritage and culture. Educating students, by dispelling myths that all Blacks in the U.S. are a homogenous group associated predominantly with sports or crime (Tatum, 1997). Given that the students had little, if any, experience interacting with non-Koreans, specifically “African Americans”⁵ (Tan et al. 2010), students would assume that I liked basketball, knew gangsters, and even personally knew some famous Black people, such as Michael Jordan. Encountering such experiences in the classroom, led to a realization that I needed to focus on implementing lessons that dismantled stereotypes and raises cultural awareness.

The National Center for Cultural Competence (NCCC), a U.S. government-funded organization focusing on linguistic and cultural competency, defined cultural awareness as “being cognizant, observant and conscious of similarities and differences among cultural groups” (Goode, 2001, para. 2). Raising cultural awareness within my classroom was a strategy that was successfully executed through a variety of teaching methods, such as having students research regions and states in the U.S. with an emphasis on demographics, languages spoken, people, historical landmarks, etc. and in groups, students present researched information to the class. As an evaluative measure, students in the audience were to take notes and prepare questions for the presenters to answer. Afterwards, students were to reflect on what they had learned, what they had found interesting, and what they would like to learn more about. This teaching technique was a fun and educable way for students to self-engage and self-teach, instead of the traditional teacher-centered classroom.

⁵Tan, et al. (2010) uses the term African American and Black interchangeably without clarification of the two terms, and I do so throughout chapter one. Later on in chapter two, I differentiate between both terms, recognizing that they are not one of the same, and I adopt the term Black for the remainder of the paper.

Using both the Korean and English language were successful pedagogical strategies to teach about cultures because it allowed for both the students and myself to exchange cultures, as opposed to me continuously teaching about cultures within the United States. Per National Standards in Foreign Language Education (NSFLE), a U.S. Department of English project targeting ways to ensure that students are culturally and verbally successful at communicating within a diverse society, being able to demonstrate comprehension in one's own cultural language as well as the targeted language is a part of successful communication and cultural understanding. Adversely, Kubota (2003) criticized the NSFLE for limitations and concepts that:

- “[...] tend to view a particular culture as a homogeneous group, overlooking the diversity that exists within the culture” (p. 70);
- “[...] viewed [learners’ knowledge] in terms of a binary opposition, ‘correct versus incorrect,’ preventing a broader understanding of cultural knowledge” (p. 70);
- “[...] lead to a prescriptive approach to teaching and learning about culture” (p. 71);
- “[...] may further reinforce static and fixed images of the culture” (p. 72);
- “[...] overlooks the political and ideological construction of knowledge about culture and reflects a limited understanding of cultural essentialism” (p. 72).

In retrospect, I realized that I could have been doing the very thing I now criticize, which is holistically essentializing a group, a culture, and a people. While my goal in the classroom was to increase and quiz students’ cultural competence “a process of developing cultural awareness, knowledge, and skills” (Kratzke & Bertolo, 2013, p. 107), and diminish irreverent stereotypes, I might have reinforced a stereotype or placed a fixed image of what particular cultures within the

U.S. entail. Although my intent for raising cultural awareness was in good faith, quizzing students' knowledge about Black history may have led to prescriptive approaches to learning about "Black" cultures and a homogenized aspect and representation of Black culture(s); one that particularly limits students' learning of Black history to African American history. While raising cultural awareness is crucial in the language classroom, teaching about cultures is highly subjective and can be extremely problematic, because we can only teach culture as we understand it, which is, in many cases, confined to our own sociocultural upbringings. Teachers must be mindful and reiterate that cultures are dynamic and flexible social constructs, and that cultural knowledge to be learned is that belonging to and historicized by the individual (Kumashiro, 2000). Teachers anticipating teaching the English language in South Korea, especially those overzealous to educate students about minority cultures within the U.S., must be aware of these prescriptive teaching techniques that can both hinder and benefit cultures.

Much knowledge of the United States was usually acquired through English language teaching and media propaganda (Tan et al., 2010). In addition, the United States history was least likely to be pursued by South Korean students (Lee, 2011). I found myself educating students more about the history of the United States with a greater focus on diversity, cultures, and languages, with hopes that students realize the term "American" or U.S. citizen is a nationality rather than a race. My approach to teaching about the history of the U.S. may have been complex and a bit uneasy for many students to grasp, considering many South Koreans conflated nationality with race and were not openly accepting of an ethnically and culturally diverse society (Demel & Kowner, 2012). Purportedly, "race has no scientific basis, yet racial categorization certainly foregrounds social structure and action" (Darder & Torres, 2009, p. 152). Many students voiced that to be an American is to be White, which indicated to me that they did

not consider me to be an American because I am not White. Although this sentiment was not openly expressed, it was something I saw as implied. “South Korea has been dominated by US imperialist militarism and capitalism since the 1940s, forces that have imported ideologies and institutions of white superiority” (Kim, 2006, p. 382). Incho Lee added that “[South] Koreans often not only admire whites as an ideal globalized group because of their skin color, but also because of their symbolic power and their economic and cultural capital” (Demel & Kowner, 2012 p. 385). Therefore, my presence as a BTE from the U.S. working in South Korea may have been, to some, perplexing and un-preferred.

Unfortunately, there is a rampant, stereotypical, homogenized image of the U.S. worldwide; an image that is associated with “White” culture, English monolingualism (speaking and understanding a single culture), global hegemony, and world dominance (Curtis & Romney 2006; Pennycook, 2007; Demel & Kowner, 2012). “To them [South Koreans], whites have achieved great economic power and are therefore “role models” for the Korean people. Because of their economic status, people from affluent countries are often equated with whites” (Demel & Kowner, 2012, p. 385). While Whites may be comprised of the vast majority in affluent countries, such as the U.S. & U.K., literature continues to overlook the expansive numbers of Whites who are poor and in poverty (Curtis & Romney, 2006; Kim, 2006). Nevertheless, the ideology of white, both as a race and class, is consistently regurgitated as a status of excellence, devoid of flaws in the eyes of many South Koreans (Demel & Kowner, 2012). Interestingly, this concept displayed by many South Koreans continue to be attributed to Western imperialism, Western hegemony, and White superiority, imposed onto the Korean culture from centuries ago (Demel & Kowner, 2012; Kim, 2006).

Ironically, many South Koreans sustained a conviction of White superiority and a positional overtone of self-inferiority through notions such as, “To be American is to be White.”, “To be White is to be wealthy.”, and “To be White is to be beautiful.”, all of which have unfortunately led to discriminatory, prejudice, and racist, acts against dark-skinned South Koreans, and non-Whites, Blacks in particular (Kim, 2006; Demel & Kowner, 2012). Watson (2013) contested this concept of White being tantamount to American and beauty, highlighting that it fails to recognize its juxtaposition to other racial groups. BTE, particularly those from the U.S., dispels the stereotype of America being a homogenized society comprised of an alleged “White” culture. Moreover, BTE hired by South Korean organizations, such as EPIK, instantiates that not all of South Koreans support nor sustain such discriminatory attitudes toward Blacks. By engaging in direct dialogue with BTE and using CRT as a lens to narrate their teaching experiences, I better understood ways in which they viewed their identity as NES, interpreted their teaching experiences, and how one might view their pedagogy as critical.

Critical Pedagogy at a Glance

“Critical pedagogy is fundamentally concerned with understanding the relationship between power and knowledge” (McLaren, 2009, p. 72). “For both critical thinking and critical pedagogy, ‘criticality’ requires that one be moved to do something, whether that something be seeking reasons or seeking social justice” (Popkewitz & Fendler, 1999, p. 51). Within my classroom, I aimed to debunk the stereotype of a racially and ethnically homogenized U.S. through critical pedagogy. “Critical pedagogy requires thought and deed together, reflection and action” (Monchinski, 2008, p. 1). The action taken is fundamentally up to the individual. “As a praxis, critical pedagogy cannot be stagnant. It demands reflection and reconceptualization between what goes on in our classrooms, why it goes on, and what and whose ends are served

[...]” (Monchinski, 2008, p. 1). After each cultural lecture, students were usually divided into groups and asked to create an illustration verbalizing what they had learned, how it is similar or different to South Korean culture, and what they were interested in learning more about. The objectives of self-reflection and self-assessment were to heighten students’ cultural competence regarding the U.S. Having students express their feelings through writing, demonstrations, and quizzes, were formative approaches that helped me to monitor student English language proficiency levels, cultural competence, and evaluate my pedagogy as well. I aimed to determine what engaged students the most, so that I could create lessons based on student feedback and my observations of students’ performance.

Students would often ask questions about my short, curly, hair, but only after they had snickered at its uniqueness. Prior to students becoming accustomed to seeing my hair in its natural afro-textured state, they would burst into laughter and sometimes shout “ajumma”. Usually, short, curly, hair is worn by an ajumma, middle-aged Korean “women without a career, as well as stay-at-home mothers or those who have menial jobs that lack suitable titles, such as the after-hours cleaners or kitchen staff at a restaurant” (Park, 2014, p. 55) and long hair is typically worn by young women as a representation of beauty and youth. With South Korea’s media highly emphasizing beauty standards, “women tend to treat themselves as objects to be evaluated on the basis of appearance, and this tendency, in turn, leads to increased body dissatisfaction [...]” (Yen, Seok, & Young, 2014, p. 25). Within South Korean culture, calling a young woman ajumma was commonly viewed as an insult because it indicated that she essentially lacked beauty.

On another note, many students, even colleagues, complimented and favored me wearing my hair black, long, and straightened, because it was probably a preferred look of a young South

Korean woman or perhaps perceived to be an official beauty standard within South Korea. Tate (2007) argued that there is global beauty standard that “[...] is a reflection of the dominant beauty paradigm which privileges white/light skin, straight hair and what are seen to be European facial features” (p. 301). My intuition told me that because I was non-Korean and working in a non-menial position, students’ judgment of me were primarily based on superficial appearances and ideologies within their own cultural society rather than mine. Within my cultural upbringing, wearing one’s hair natural, or in an afro-textured state, is a sign of self-love, consciousness, and a representation of combating European beauty standards of straightened hair that has flourished within Black cultures (Tate, 2007). Seemingly, students were not accustomed to seeing an afro being worn, especially on a darker-skinned person, unless it was for comedic purposes. Wearing blackface and an afro is considered entertaining and can still be watched on South Korea’s SBS and MBC television (Matt, 2012) (See Figure 1).



Figure 1. South Korean comedian, Lee Bong-won, wears blackface on T.V.

My students were perceivably unaware of the U.S. history behind wearing blackface and its racial implication. However, the U.S. media was largely accused of influencing South Koreans perception of Westerners, with White being the norm and Blacks enduring ridicule and subjugation (Tan et al., 2010; Han, 2015), which means students may have been very aware of the history and purpose of blackface. Han (2015) argued that some South Koreans may have a

racist attitude, despite their awareness, but many are culturally unaware of how blackface is racially-charged. Within the U.S., blackface minstrelsy was a common phenomenon advocated by Whites to demonstrate racial parody and condescending attitudes toward Blacks (Hornback, 2010). The giggling reaction from my students and continued showcase of blackface for comedic entertainment perpetuates the prevalence of racism within South Korea and may account for how Blacks are highly stereotyped as humorous by South Korean high school students (Tan et al., 2010). The way students reacted to my hair was in a way to make me feel embarrassed and ashamed, but I did not. Rather, I was annoyed. I had not experienced this type of behavior before and I was still in a phase of cultural shock. I did not know whether to label students as rude, ignorant, or racist. As a result, I would often leave work pondering on how to get students to accept me as I am.

In retrospect, I must admit that it was also my mistake for presumptuously assuming students would be fully aware of the U.S. history, its embodied cultures, and what was considered appropriate and inappropriate. With the U.S. media having a huge influence in South Korea, students may have predominantly learned how to perpetuate a negative stereotype or racist encounter when they engage with someone who is Black. If this is the case, it is quite troubling and must be further researched. Optimistically, I figured students made their remarks toward my appearance because they were unaware of my culture and rarely interacted with Western cultures, particularly Blacks. Tan et al. (2010) determined that “South Korean high school students have limited direct contact with African-Americans [Blacks] and can likely form impressions of African-Americans vicariously from the media” (p. 570). Due to the abundance of student inquiries regarding my hair and attire, lessons were also structured around ethnic groups within the United States.

Feeling Obligated to Implement Lessons Focused on Critical Issues

I found myself consistently shifting between the English language teacher and the teacher of what black culture entails and represents, at least as I understood myself. Not only was it my job to teach the English language, but I also felt obliged to continuously raise cultural awareness about minority groups within the Occident, lest students form and adhere to disparaging stereotypes. “Despite the researched position that race and racial identity are social constructs, perceptions of one’s ethnic group have been shown to influence one’s self-concept, behavior [...]” (Conrad, Conrad, Misra, Pinar & Youngblood, 2010, p. 144). Due to students’ sentiments toward being black, I primarily focused on history of Black Americans and inadvertently marginalized other ethnic minorities, such as Latinos, Asian Americans and native Americans, who also embody the cultures of the U.S. Tatum (1997) defined ethnic groups as social constructs “based on *cultural* criteria, such as language, customs, and shared identity” (p. 16). Teaching about cultures is important, but dangerous, nonetheless. The dangers are that we pigeonhole, silence, or misrepresent a culture based on our own subjective, historicized, and ideological beliefs that can be received as a prescriptive understanding of a culture to our students who we seek to enlighten.

Being mindful of how I presented myself to students and the image I wanted to represent in the classroom, I continued to express diversity in subtle ways, such as wearing my hair in different styles and dressing in stylish attire. Students frequently asked what brand of clothing or shoes was I wearing, and I did not mind, because it was a teaching opportunity for students to learn more about my culture and speak the English language. Per Kubota (2003), cultural practices are left up to the individual and this can differ according to background, gender, social status, class, and language. Although seemingly superficial, using fashion and attire as a vehicle

to discuss cultures within my classroom intrigued students the most and sparked students' interest to learn and speak the English language. Moreover, the English linguistic landscaping in South Korea was a popular marketing strategy, as it was associated with modernity, clothing, luxury, and youth (Lawrence, 2012).

On my last day of teaching, in June of 2013, a few female high school students designed purses imprinted with fashion brands of Chanel, Louis Vuitton, and Prada, out of construction paper with a letter that read, "*We won't forget you, Quanisha Teacher! You are a fashionista at Hyosung high school. You have good body. We love you!*" I started to wonder that maybe I was too flamboyant in the classroom, which could have conversely contributed to a beauty ideology within South Korea; one that objectifies women based on their outer appearance (Si Yen, Young Seok, & Keun Young, 2014). Lee (2002) pointed out that young South Korean females are increasingly placing an emphasis on physical appearance and sexual attractiveness. Students mentioning my physique and looks could also be an ascribing factor to students' behavior or classification of me as beautiful. While I like to believe that I raised cultural awareness regarding diversity within the U.S., many students may have remembered me as an English language teacher interested in fashion and hairstyles. One female student mentioned my curly hair as my trademark. The student's rendition of my hair reflected one of the many hybrids of my cultural background. Though, I am unsure whether this student intended to express my curly hair as a trademark of fashion, hairstyles, or something belonging to my ethnicity or race.

Ethnicity and race influencing pedagogy. "Ethnicity is generally regarded as a cultural phenomenon that grounds itself in a common language and history; race, as a collectivity defined by innate and immutable phenotypic and genotypic characteristics" (Demel & Kowner, 2012, p. 371). The theories of race from a biological and genetic aspect is argued as nonexistent, yet race

is continuously used as a social and political marker of a people, in which one's ethnicity become less of a noticeable (significant) factor (Ibrahim, 2008). During my second year of teaching, in 2012, a student I had met for the first time asked me if I had known any gangsters. At first I was a bit startled, but I figured he was just inquisitive. Yet, I still wondered if any of my White counterparts were asked similar questions. I am assuming the student believed that because of my race or ethnicity, I must have known a gangster. Tan et al. (2010) argued that African Americans are continuously portrayed negatively by the U.S. media, being overrepresented as criminals and underrepresented as professionals. Because of these negative portrayals, Blacks may continue to face obstacles; obstacles that hinder them from being recognized and respected as professionals.

During our last day of class, in 2012, the same student who had asked if I had known any gangsters wrote me a note stating that seeing me was the first time he had seen an African American and that he thought African Americans were strange, but he realized that I was not strange and that he had liked me and would remember me. Apparently, I changed this student's train of thought by dispelling a preconceived notion of all African Americans that he had previously held. He originally assumed that all African Americans were strange, despite never meeting or seeing an African American in person. It would have been rather interesting if this student clarified his definition of "strange", but unfortunately, he did not and I did not get an opportunity to ask for clarity.

Within my classroom, students tended to associate Blackness with being poor, ugly, and un-American. South Koreans racialize America with a hegemonic ideology of White superiority and wealth (Kim, 2006; Demel & Kowner, 2012). Myung (2004) concluded that "The word 'America' in the minds of South Koreans is associated with 'white' race and culture..." (p. 107).

Stephan (2006) labeled this stereotypical American as the “cartoon American syndrome”, noting “[...] that many people, particularly foreigners, have a characteristic image of North Americans in general and U.S. residents in particular as people who have blond hair and blue eyes—thus, as Caucasians” (p. 111). I began to discern that perhaps South Koreans were used to Blacks being portrayed a certain way by the media, as either caricatures or something else unfortunate (e.g. criminal suspects). The more students learned about diverse cultures within the U.S., with highlights on the positive contributions of Blacks, the more students associated Blacks as a respected group within the United States.

Having a Black English language teacher brought forth not only curiosity, but also ignorant comments. Aside from me being called *ajumma*, I would hear students affront their dark-skinned classmates as African and equating the entire African continent with poorness and ugliness. “Scholars generally agree that Korean racism is heavily based on skin color—that is, that those of a darker complexion suffer the most from overt racial discrimination” (Demel & Kowner, 2012, p. 386). These sorts of acts are considered “color-coded racism”, in which black became a symbol of vice to internalize, despise, and subjugate (Mirmasoumi & Roshnavand, 2014). Students’ remarks often left me saddened about what they had thought of Africa and dark-skin, but it also further confused me because they considered me beautiful, which is contradictory to their belief considering my skin is relatively dark. Having white skin and the conviction of white supremacy is an upheld obsession within South Korea (Demel & Kowner, 2012). Students would blatantly share their love for white skin and that to be considered beautiful, one must have milky, blemish-free, skin like Walt Disney’s character, Snow White. Within South Korea, there is a caste system of colorism, which privileges light skin over dark skin within a non-White society, an ideological belief that in order to attain an upward socio-

economic status, South Koreans must have white skin *and* speak the English language language (Song, 2011).

During my teaching experience, I noticed that many students thought in binary structures of Korean vs non-Korean. This, too, was problematic. According to Demel and Kowner (2012), a racialized discourse centered on ‘us’ vs ‘them’ becomes a discourse of distinction between the superior and inferior. “Likewise, it [us vs. them] also became a source of differentiation between power and rights, and a justification for an unequal distribution of resources and for the social domination of one group over another” (Demel & Kowner, 2012, p. 94). Some students described me as beautiful with big eyes and reckoned that it was okay for me to have dark skin because I was non-Korean. When I would question students’ rationale on skin color favoritism, they often stated that it was only bad for South Koreans to have dark-skin because it was a stigmatic representation of poor, low-class, workers and white-skin indicated wealth. Although the students’ intentions, with the disclaimer of color prejudices being limited to Koreans, were to make me feel better, they had actually made matters worse. I was speechless, though with a more determined mindset to educate students about prosperous dark-skinned individuals.

I saw student responses as a teaching opportunity to educate them more about Blacks and great things that were accomplished by dark-skinned individuals. Many lessons focused on prestigious Black U.S. citizens. Students were introduced to Black inventors, like Norbert Rillieux, who created the sugar refinery evaporator, Madame C.J. Walker, the first self-made female millionaire in the U.S., and Charles Drew, the first person to develop large-scale blood banks early in World War II. After presentations, students were tested on what they had learned. Designing lessons depicting Blacks in a positive light led to many students being appreciative and thanking me for the information. In retrospect, I wish I could have learned more about

prosperous dark-skinned South Koreans; a South Korean of a darker complexion who students could have admired and been inspired by, but I lacked resources. In hindsight, my teaching technique may have been viewed by some as imposing Black history onto students. While my intentions were never to impose myself or my culture onto students, I now realize that my encounters of racialized discourses in the classroom may have led to this unintentional imposition of learning and acknowledging the history of prestigious and reputable Blacks.

Being mindful of students' thoughts about dark-skin and Africa had also influenced the way I carried myself, what I represented, and lessons I implemented in the classroom. I made sure that I looked my best. I tried not to dress casually in jeans, t-shirts, and flats, although this was the attire for many of my South Korean colleagues. I typically wore business casual with a hint of fashion modernity, as a means of showing a "good" depiction of Blacks. Despite the beauty ideologies deeply rooted in South Korea's culture, with regards to the obsession for white skin, my attempts were to show students that dark-skin is just as beautiful and admirable as any other skin complexion. Essentially, I sought equality within my pedagogical approaches. As time passed, so did student inquiries. As opposed to students laughing at my hairstyles, they began asking how to prepare and wear their hair like mine. Students were no longer snickering at my afro-textured hair; it became "normal" to them and so did my presence as an English language teacher. Teacher-student rapport was established and respect became obvious. I was no longer considered nor called a *waygookin* (foreigner). I was called *Quanisha seonsangmin* (teacher) or *woneomin* (native-speaker).

Self-rendition as a native English speaker. Holliday (2005) criticized the notion of being labeled native-speaker and being referred to as the norm, claiming that it is an attribute of native-speakerism which exerts dominance over non-native speakers. Per Holliday (2005),

“within native-speakerism, the ‘native-speaker’ teacher, as the ‘norm’, is seen as a dominant force with an almost moral mission to improve the world” (p. 13). While this may be true in some cases, in my case, as a BTE, some students did not necessarily view me as “normal”, a U.S. citizen, nor treated me respectfully, until they learned and became educated about my cultural background. Engaging in dialogue that raised cultural awareness and brought forth deference, even if it led to normalcy, was one aspect of critical pedagogy which is crucial for a tolerant society (Monchinski, 2008). Being called a NES by students was seemingly an affinity I acquired overtime through teacher-student rapport, not dominance over my students.

Admittedly, I did encompass some form of authoritative power as the English language teacher and the orchestrator of what would be the topic of the day, but this is the same authoritative power that all teachers possess. To me, being a NES entailed engaging in dialogue that raised cultural awareness through the English language, rather than a position in which I viewed myself as the English language expert or a dominant figure attempting to improve the world. More importantly, I aimed for equality and mutual respect in the classroom. This is consequentially important. Showing diverse aspects of the United States in a more “colorful” context became obligatory, because it led to more open-mindedness of cultures that embodies the U.S. As a BTE, curiosity, primarily from my students, was centered on my culture, namely ethnicity. The need for more exposure of racially and ethnically diversified cultures, depicting individuals of all colors, who are also associated with the English language and the Occident is crucial within South Korea. If no racially and ethnically diversification is included in South Korean classrooms, students may continue believing to be American, or a NES, is to be white and adhering to negative stereotypes of non-White minorities, namely Blacks, from the Occident.

Moreover, the scarcity of Black educators sends a number of dangerous messages to all students, such as (a) Blacks may not be capable of being teachers or professors, (b) students should not expect to see or have Black teachers or professors, and (c) Blacks themselves should not expect to be teachers because most teachers are White. (Nero, 2006, p. 24)

By engaging in direct dialogue with BTE and using CRT as a lens to narrate their experiences, I further examined how BTE view themselves as NES, and how that interpretation of self, shapes not only their pedagogy but also their teaching experiences.

Statement of the Problem

A vast population of Black Teachers of English (BTE), working across the globe as a Native English Speaker (NES), necessitates scholarship describing their teaching experiences. While there are many research studies regarding definitions for a NES (Holliday, 2005, 2008; Shim, Myung, & Jaehoon, 2009; Pan, & Block, 2011; Sharifian, 2009; Han, 2005; Seargeant, 2012; Shin, 2007), within my research study, I aligned the term NES with South Korea's English language teaching visa law that mandated, up until September 2015⁶, all foreign ELT (commonly referred to as NES) be citizens of one of the following countries: Australia, Canada, Ireland, New Zealand, United Kingdom, United States, or South Africa. While problematic and racialized in nature, with regards to these countries being recognized as predominantly White societies, my argument is that the aforementioned countries are all racially and ethnically diverse; anyone (from any background) who holds citizenship from one of these seven countries can be hired in South Korea as a NES. Although there is research analyzing the term NES in a holistic sense and

⁶ Due to trade agreements, in September 2015, the English language teaching (E-2) visa law requirements for prospective English language teachers in South Korea have expanded to include ELT "experts" from Singapore, Malaysia, Philippines, and India. The criteria for citizens from these four countries will be discussed later in Chapter two.

based on nationality (Ruecker & Ives, 2015; Sharifian, 2009), there is minimum academic scholarship and interpretations from BTE who self-identify as NES.

Holliday (2005) labeled a NES, working outside of their home country, as Anglo-troopers of linguistic imperialism promoting *native-speakerism* by portraying English monolingualism (understanding a single homogenous culture and language) as the norm, the native speaker as the norm, and the English language and its Western teaching methodology as ideal. However, Holliday seems to have overlooked that diversity and heterogeneity is what comprises the Occident and that there are hundreds of non-White ELT, particularly BTE (Curtis & Romney, 2006; Flynn, 2015), who may not be promoting such ideals. My attempt in this research study was not to discount the work of Holliday nor perpetuate the dichotomy of native versus non-native English speakers. Building on the work of Holliday, I examined the question of whether BTE are advocating English monolingualism as the norm or their English language teaching methods as ideal, as mentioned by Holliday (2005). By engaging in dialogue with BTE about their teaching experiences in the South Korean context, I better understood ways in which they were bringing about cultural awareness and carrying out their pedagogical practices.

Within the twenty-first century and as the term NES continually gets used in job advertisements as a qualifier to teach the English language, BTE from the Occident are continuously hired as language teachers, yet their pedagogy as NES and ELT professionals in the South Korean context continues to go unnoticed or under-researched. “The dominant discourses surrounding race in ESOL (English to Speakers of Other Languages) teachers’ contexts supported silences about racial identity, which created a challenge for teachers seeking to craft antiracist pedagogy” (Motha, 2014, p. 11). While there are several personal blogs (Wilkie, 2013; Sophia, 2014; Timah, 2013; Miamor, 2014) discussing the experiences of BTE in South

Korea, there must be more academic scholarship within the field of TESOL substantiating their teaching experiences as NES. Whether advertently or inadvertently, continuing to overlook scholarship from BTE not only marginalizes their experiences as educators teaching around the globe, but it also perpetuates the stereotypical, monolithic, notion of a NES being Anglo-Saxons or Whites. This dissertation aims to examine the teaching experiences of BTE and how they view themselves as NES within South Korea.

The increased influx of BTE working in South Korea inspired my interest to study their experiences. The misrepresentation and absence of Black narratives and scholarly views within academia (Hendrix, 2002, 2005; Anderson, 1993; Griffin, 2012; Orbe, Smith, Groscurth, & Crawley, 2010) and composition studies led to a historical reaction by Royster and Williams (1999) who called for “a systemic commitment to resist primacy of officialized narratives” (p. 439). Officialized narratives, which are official standpoints acknowledged and received as primary, reliable, and credible experiences, within TESOL have not shed light on ways in which BTE have impacted students’ worldview of the Occident, how BTE view themselves as NES, and how BTE experiences as a NES has shaped their pedagogical approaches in the classroom. Continuing to depend on officialized narratives and neglect narratives of BTE will lead to a continuum of silenced, faulty, if not failed, (mis)representations of what BTE have contributed to the field of TESOL. By examining the lives of BTE working in South Korea, and using CRT as a lens and narrative inquiry as a methodological tool, I better understood how they interpret their experiences and view themselves as NES, and how being the NES impacted their pedagogical approaches. Hopefully, through my research and more research to come, TESOL professionals will examine the significantly nuanced factors that are challenging, advancing, and guiding, students along the path of English language proficiency.

Scholarship presented on English language teaching in South Korea is often expressed from a binary aspect of native speaker versus non-native speaker or “Western” culture” versus “non-Western” culture (Ahn, 2011; Cook, 2009; Holliday, 2008), in which the characteristics of the individual teacher, except their nationality, becomes unknown and invisible. Using the term NES to replace the individuality of the English language teacher overlooks the originality and character of the person. The dictions White and Western are typically used interchangeably (Cook, 2009; Holliday, 2005; 2008), which is also problematic and must be further investigated. Within research (Holliday, 2005; 2008; Cook, 2009), NES are seemingly termed and studied as a holistic group of Westerners tantamount to the characteristics of Whites in the English language classroom. Therefore, it was rather intriguing to hear the teaching experiences of self-identified NES who are not White. By documenting the teaching experiences of BTE through a critical lens, I aimed get a deeper understanding of the ways in which BTE interpret their teaching experiences and view themselves as NES in South Korea.

NES are placed in a few perceivably privileged positions. One of those positions entailed automatically meeting one of the South Korean English language teaching (E-2) visa requirements by holding citizenship from one of the seven countries within the Occident. Qualifying for the E-2 visa signals that one speaks English as their dominant language and bears citizenship from either the U.S., U.K., Australia, New Zealand, South Africa, Canada, or Ireland. So, it was not only the citizenship that privileged BTE to teach the English language in South Korea but also the language in which they speak. Secondly, individuals who plan to teach the English language in South Korea must be educated with at least a bachelor’s degree in any field of study. Thirdly, prospective English language teachers in South Korea must have no criminal record. And lastly, though not required for an E-2 visa, but frequently requested by employers,

prospective English language teachers must initially pay their own airfare to South Korea and anticipate reimbursement only after six months of successful teaching (EPIK, 2009).

Despite the perceived privileges afforded to NES who teach or have taught the English language in South Korea, some BTE still face prejudices and disadvantages due to their racial background and/or skin color (Curtis & Romney, 2006; Bonner II et al., 2014). Some of those prejudices entailed BTE not being viewed as who they identify themselves to be, such as a U.S. citizen or NES, simply because they are not White (Kubota, 2002; Kubota, Bashir-Ali, Canagarajah, Kamhi-Stein, Lee & Shin, 2005; Holliday, 2008; Curtis & Romney, 2006). Scholars, such as Holliday (2005; 2008) and Kumashiro (2000), have consistently associated those who are not White, but whose first language is English and come from the Occident, as the *NES Other*. Per Schuster (1990), the term *Other* is a prescriptive and imposed term by a dominant society onto marginalized groups, namely Blacks, Hispanics, and social and economic outcasts, who are to be excluded from understanding themselves and their place in the world. In essence, individuals, especially within academe, who accept and adopt the term *Other* to refer to non-Whites have aided in a discourse that oppresses and excludes a people. “Discourse, which is manifested through language, consists of a system of beliefs, attitudes, and values that exist within particular social and cultural practices. Engaging in these language practices (such as conversing, analyzing, and writing reports) shapes an individual’s identity” (Danielwicz, 2001, p. 11). Therefore, I will not engage and perpetuate such an oppressive discourse with the use of the term *Other* to refer to participants within my research study, as doing so has potential to lead to biases or prejudgments based on beliefs from my own social and cultural practices.

The term *NES Other* automatically denotes that whomever does not fit within the category of White is abnormal and is not associated with the English language. The term NES

Other presents the idea and has constructed a form of inauthentic identity that non-Whites, although citizens of the Occident, are illegitimate NES. Using the term NES *Other* perpetuates the myth that if you are not White, then you are not truly from perceivably White societies, such as the U.S. and the U.K., therefore, you are not an authentic American or British person. Thus, the term implies that someone who is not White does not speak English as their first language and therefore, cannot be considered a NES. The term NES *Other* affirms the idea that the Occident is a monolithic, homogenized society comprised of values that of which holistically mimics White culture, which is not completely the case, especially because reductive terms such as “White culture” are ambiguous.

Other disadvantages included BTE being essentialized and (mis)represented within academe as the *NES Other*, non-normative, and/or untraditional (Ladson-Billings, 1999; Tatum, 1997; Ibrahim, 2008; Royster & Williams, 1999; Watson-Gegeo, 2004; Griffin, 2012; Orbe, Smith, Groscurth, & Crawley, 2010), and not being recognized as professionals and “considerers” due to media influences (Freire, 1970; Myung, 2004; Tan et al. 2010). According to Freire (1970), mythicizing the world through propagandized media outlets is a method used to subjugate the oppressed as non-considerers or insignificant; it is the oppressors’ way of destroying a people and displaying anti-dialogical action. Freire (1970) urged the need to engage in dialogue focused on critical pedagogy tailored to raising awareness. By engaging in dialogue with BTE and using critical race theory as a lens to analyze their teaching experiences, I interpreted ways in which their pedagogical approaches may have been critical. Thus, my research objectives examined ways in which five BTE interpreted their teaching experiences, understood themselves as NES, and how these experiences shaped their pedagogical approaches while teaching the English language in South Korea.

Purpose of the Study

The purpose of this research study aimed to raise awareness of the presence and influence of BTE working in South Korea as NES and English language teaching professionals. The goal of my research was to narrate BTE teaching experiences in South Korea, to understand how they themselves as English language Teaching (ELT) professionals and NES, and how these experiences have shaped ways in which the English language is taught and learned within South Korea. By engaging in direct dialogue with BTE and using narrative inquiry as a methodological tool to examine BTE interpretations of their teaching experiences, I notated ways in which BTE view themselves as NES and ELT professionals. As a critical qualitative inquiry, this study also aimed to further examine the teaching experiences of BTE in South Korea and how such experiences as the NES shaped pedagogical practices within the classroom. The research outcome of this dissertation provided academe visibility of BTE working around the globe, particularly in South Korea, as NES by elucidating the teaching experiences of five BTE and what my research implies for future scholarship surrounding race, native English speaker, and TESOL.

Research Questions

As a means of working towards my research purpose and examining the teaching experiences of BTE, I raised the following research questions:

- 1.) What are the reported teaching experiences of five BTE working in South Korea?
 - a. How has working in South Korea impacted BTE self-perception as English Language Teaching (ELT) professionals?
- 2.) How do these five BTE view themselves as NES?
 - a. How does being a NES impact their pedagogy?

The first research question was asked because I wanted to know what BTE anticipate as ELT in the working environment and how BTE interpret their English language teaching experience. I sought to understand in what ways has working in South Korea influenced BTE teaching experiences, and how has working in South Korea affected BTE self-perceptions as ELT professionals. Granted that teaching is a profession, it was refreshing to hear how these teachers understand themselves as ELT professionals. Unfortunately, there is minimum, if any, research showcasing the experiences of BTE within the South Korean context. Moreover, I aimed to examine if BTE view the South Korean media as an influential factor impacting their teaching experiences and how they present themselves as professionals within the working environment. I also anticipated examining how BTE view their race as a component influencing their teaching experiences in South Korea.

The second research question was asked to determine how BTE were defining themselves as NES within South Korea and how it impacts their pedagogy as English Language Teaching (ELT) professionals. Due to the job qualifier of being a native English speaker or having citizenship from one of the seven predominantly English-speaking countries within the Occident, I wished to determine whether BTE view being a NES places them in a more suitable position to teach the English language, especially when highlighting topics surrounding race or culture. I also sought to examine if BTE are enforcing an English-only policy in the classroom and if so, what is their rationale? Because of the literature expressing that an English-only curriculum is dangerous and imposes an imperialistic hegemony, I was interested in learning if BTE believe that an English-only policy in the classroom imposes a linguistic hegemony and/or Western values, e.g. cultural or personal beliefs, onto their students. I reckoned that some BTE may feel the need of an English-only policy was important for students to quickly develop English

proficiency and teaching exclusively through the English language was the most effective way to convey their pedagogy.

These research questions were developed to get a greater insight within the life of BTE who are working or has worked in South Korea as NES, and how these constructed identities have influenced their pedagogy. The question of asking how BTE view themselves as NES came about because it was, at least up until September 2015, the number one criteria for obtaining an English language teaching visa in South Korean public educational system, and it is still a major qualifier requested by employers. Therefore, being the NES and someone whose sole purpose in South Korea is to teach the English language, and identifying as Black may come with a lot of baggage, burden, and power, such as being the assumed expert of the English language and the ambassador of one's nation and cultural background. Needless to say, analyzing how BTE view themselves as NES was a very crucial component for understanding how they interpret their teaching experiences within South Korea.

Methodological Design

In order to address my research questions, I adopted the narrative inquiry framed by Clandinin and Connelly (2000), in which seeks to understand, determine, and examine, ways in which historical periods, location, and contexts, shapes individual experiences. "Narrative inquiry is a way of understanding [teaching] experience. It is a collaboration between researcher and participants, over time, in a place or series of places, and in social interaction with milieus" (Clandinin & Connelly, 2000, p. 20). In addition, Rubin and Rubin (2012) have also articulated that narratives "examine how people make meaning out of their experiences, how they interpret them, and how they share experiences with others" (p. 29). Furthermore, I added Critical Race Theory (CRT) as a lens to aid in understanding the legitimacy of experiential knowledge and

lived experiences as a reliable source of data deriving from individuals who have been historically marginalized, especially in academe.

I began the methodological approach by recruiting approximately six participants, through a Facebook group titled, *Brothas & Sistas of South Korea* (BSSK): a community highly populated with people of color, particularly Blacks, who are working, has worked, or intend to work in South Korea. “It is geared toward disseminating information and networking with ‘our people’ while abroad in SoKo” (BSSK Info., n.d. para. 1). Once prospective participants assented to participate in the study via invitation (See Appendix B), they were asked to sign an informed consent form (See Appendix C), acknowledging that they agree to being a part of this research study and voluntarily consent to participating in this study, with the freedom to withdraw from the study at any given time.

Once I received consent forms from participants, they were asked to complete a Qualtrics questionnaire survey about their English language teaching experiences as NES in South Korea. Participants were asked to complete the questionnaire survey within a seven to ten-day timeframe. A week’s timespan allowed participants to elaborate thoroughly and reflectively on their written responses. After receiving all surveys, I scheduled semi-structured interviews, via Skype, with participants to obtain clarity of their questionnaire survey written responses, if needed, and gather follow-up questions (See Appendix E), given their questionnaire responses. All semi-structured interviews took approximately thirty minutes to an hour to complete and an audio-recording was used to ensure that I captured the entire dialogue.

Because I sought to understand how BTE make sense of their teaching experiences, I used narrative analyses in which Clandinin and Connelly (2000) framed as a three-dimensional space (3DS) inquiry. The 3DS approach entailed analyzing the “*personal* and *social*

(interaction); *past, present, and future* (continuity); combined with the notion of *place* (situation)” (Clandinin & Connelly, 2000, p. 50). In essence, the 3DS allowed me to analyze and narrate (a) the teaching experiences of BTE who self-identify as a NES, (b) “the different theories that relate to these [...] experiences” (Creswell, 2007, p. 158), and (c) the notion of being a BTE who self-identifies as a NES within South Korea. The use of 3DS helped me to determine patterns between participants and construct larger meaning of what this research study implies with regards to the teaching experiences of BTE in South Korea and how such experiences contribute scholarship to the field of TESOL. Also, revisiting the literature and replaying the audio-recording aided in analyzing data to compose commonly iterated themes and sentiments interpreted by participants based on the questionnaire surveys and semi-structured interviews.

Significance of the Study

The significance of this study was to highlight ways in which BTE have impacted how South Korean English language learners are being taught the English language and how such teachings have influenced, per participants’ interpretations, students’ intellectual development and language proficiency skills.

It is through language that we come to consciousness and negotiate a sense of identity, since language does not merely reflect reality but plays an active role in constructing it. As language constructs meaning, it shapes our world, informs our identities, and provides the cultural codes for perceiving and classifying the world. (Giroux, 2009, p. 449)

While my research did not aim to show how the world is classified, it did shed light on ways in which pedagogical practices, implemented and interpreted by BTE, are influencing the ways in which students are learning the English language and making sense of some English-speaking

cultures. Teaching strategies implemented by BTE may be witnessed by other teachers of English as an inspirational guidance for teaching the English language in the South Korean context and around the world. In addition, learning how BTE interpret themselves as NES and how race influences pedagogy also has the potential to spark pedagogical implications for future English language teaching policies by, perhaps, prioritizing cultural awareness, world English(es), and even a translingual orientation - “a synergy between languages which generates new grammar and meaning” (Canagarajah, 2015, p. 419) into the curricula. By engaging in direct dialogue with BTE, while using narrative inquiry as a methodological tool and CRT as a lens to interpret their teaching experiences, I examined ways in which BTE render their pedagogical approaches in the language classroom.

By examining the lives of five BTE, who work or has worked in South Korea, I better understood how they view themselves as ELT professionals, their pedagogical approaches as ELT, and their self-perceptions of what it means to be a NES. The findings of my study will shed light on how the term NES is constructed and negotiated when it is subscribed by non-Whites, particularly BTE, and ways in which the ideas of *native-speakerism* and English monolingualism are all debunked when taught by BTE. While this research study can certainly bring forth scholarship within the framework of other scopes, such as critical race theory, language policy, educational policy, intercultural studies, and so forth, the significance of this study aims to acknowledge and provide academe visibility of BTE working around the world, particularly in South Korea, and contribute scholarship to the field of TESOL by elucidating their teaching experiences, while highlighting influential impacts of these teaching experiences.

Chapter Summary

Within chapter one, I have discussed my background, in terms of how the study is contextualized. Next, I discussed my rationale for using CRT as a lens. Afterwards, I gave background information of my experience teaching in South Korea and how the concept of this dissertation began. I then discussed the problem statement and the need for more research focusing on teaching experiences of BTE who are working as NES around the globe. Next, I detailed the purpose of the study and the importance of my research. Afterwards, I listed my research questions and how the research questions were constructed and regarded as significant. Then, I outlined my methodological approaches and I how I planned to implement my research, recruit participants, and collect and analyze data. Lastly, I discussed the significance of my research and how it adds consequential scholarship to the field of TESOL.

CHAPTER 2

LITERATURE REVIEW

Chapter Overview

This critical qualitative study explores the teaching experiences of Black Teachers of English (BTE), who worked as Native English Speaker (NES) within South Korea. The goals of my research were to narrate BTE teaching experiences in South Korea, examine how they define themselves as NES, and interpret how these experiences have shaped their pedagogy within South Korea. Within chapter two, I begin by discussing critical race theory, why the use of CRT as a lens is suitable for this research study, and ways in which my research contributes scholarship to the field of TESOL. I then go on to discuss English language education and English language teaching in South Korea and how it has transformed over the years. Next, I discuss globalization in South Korea and how the demands of globalization have impacted English language teaching, hiring practices, and English language educational policies in South Korea. Then, I articulate the notions of professional identity, such as the qualifications to become an ELT and the requirements of a ELT working in South Korea. Afterwards, I discuss literature on Black educators and how the media has impacted ways in which Blacks are stereotypically viewed within South Korea. Lastly, I conclude this chapter by providing a summary of the chapter.

Critical Race Theory

Critical Race Theory (CRT) was a suitable lens to use in capturing the teaching experiences of my BTE in a predominately Korean society, because it honors experiential knowledge of people of color as truths and recognizes individuals who have been historically marginalized due to their race. Although my research study focused on participants who racially

self-identify as Black, this study was not meant to limit participants' experiences nor judge the outcome of their experiences solely based on their race; it combined their teaching experiences in relation to language and discourse ideologies of which they were associated. The five rudimentary tenets of CRT are: "(a) the centrality of race and racism in their intersectionality with other forms of subordination, (b) the challenge to dominant ideology, (c) the commitment to social justice, (d) the centrality of experiential knowledge, and (e) the transdisciplinary perspective" (Solorzano, Ceja, & Yosso, 2000, p. 63). CRT encouraged a dialogue that welcomed change and transformation on the basis of social justice and self-awareness of a repressed people or society. As a critical qualitative study, this dissertation examined the teaching experiences of BTE in South Korea and how such experiences as the NES shaped their pedagogical approaches within the classroom.

Being mindful that some of my participants were currently working in South Korea, a context outside of where they were born, it was likely that some participants were consistently faced with different and changing realities. Thus, it was important to document how these participants have come to negotiate and render these interactions (through a critical lens), especially in a context where the term NES has been viewed synonymous with a White individual and being Black as a misfortune. Some other factors that sparked reasoning for different realities shown by BTE include, but are not limited to: different upbringing, different schools, different expectations, different teaching levels, different cultures, gender differences, and age differences, all of which impacts the how individuals interpret their teaching experiences and the world around them. "Inheriting acquired experience, creating and re-creating, integrating themselves into their context, responding to its challenges, objectifying themselves, discerning, transcending, men [and women] enter into a domain which is theirs exclusively-that of History

and Culture” (Freire, 2005, p. 4). While there were a myriad of factors determining how individuals viewed their own realities, the commonalities that these participants shared were that they all self-identified as Black, NES, and English language teachers who have worked in South Korea’s secondary educational system with at least one year of teaching experience. The common bonding of these participants positioned them within a particular social construct where they could all relate to each other’s experiences in one form or another, and they all have experienced what English language education is like as English language teachers working in South Korea.

CRT constructs a broader reality through the use of multi-facets, such as nonfiction, narratives, and dialogue, as a means of analyzing hegemonic dominations within a society (Simba, 2015). Moreover, one of the key CRT tenets, “experiential knowledge” honors and recognizes the stories told by those who have been marginalized and excluded because they are not White (Critical Race Theory in Higher Education, 2015). Part of my study was to engage in dialogue with participants regarding their teaching experiences as BTE within South Korea as a means of determining critical pedagogical incidents. That was, incidents in which BTE felt the need to discuss or develop lessons focused on topics, such as power, racism, oppression, etc., as such topics relate to who they are as NES and English language teaching professionals. By engaging in direct dialogue with BTE about their teaching experiences, I examined ways in which BTE interpret their pedagogical approaches. “Dialogue constitutes an educational strategy that centers upon the development of critical social consciousness or what Freire termed ‘conscientizacao’” (Darder, Baltodano, & Torres, 2009, p. 13). The practice of dialogue is perpetuated as an essential, liberatory, element to remedying acts of hegemony, oppression and marginalization (Freire, 1970).

The movement of CRT “is a collection of activists and scholars interested in studying and transforming the relationship among race, racism, and power” (Delgado & Stefancic, 2012, p. 3). “Critical race theorists have built on everyday experiences with perspective, viewpoint, and the power of stories and persuasion to come to a deeper understanding of how Americans [like myself] see race and power” (Delgado & Stefancic, 2012, p. 44). Again, CRT was the most fitting lens for my research, because I intended to analyze, through narrative inquiry, stories and viewpoints regarding how BTE understood themselves as NES and their teaching experiences. “Because racism is such an integral part of our society [within the U.S.A.], it looks ordinary and natural to persons in the culture” (Delgado & Stefancic, 2012, xvi). However, the context of my study was not within the U.S., and some of my participants certainly did not perceive racism as normal, but rather institutional and inescapable. To reiterate, CRT was relevant to my research because it honors the experiences of individuals who do not identify as White, recognizes that race plays a significant role into how individuals understand and construct their identity, and highlights hindering factors that affect the experiences of the underrepresented.

In my own experience, as a BTE, I carried out lessons on Black history and the influences of Black cultures within the U.S. and around the world. One of the tenets of CRT seeks to raise cultural awareness through alternative aspects of history influenced by European colonialism (Liggett, 2014). While classroom lessons implemented were certainly a form of cultural awareness of how we come to understand Black history in light of European colonialism, it was also proven effective to combating stereotypes and repressive acts, e.g. equating Blackness to ugliness and poorness, that were prescribed to Blacks by many of my South Korea students. My interpretation of proven effective means that students scored well or exceptional on classroom

quizzes focused on prestigious Blacks, such as Oprah Winfrey, Charles R. Drew, and Madame CJ Walker.

Contrary to many of my South Korean students' negative sentiments toward being Black, they saw me as beautiful, competent, and fashionable (refer to Figure 2).

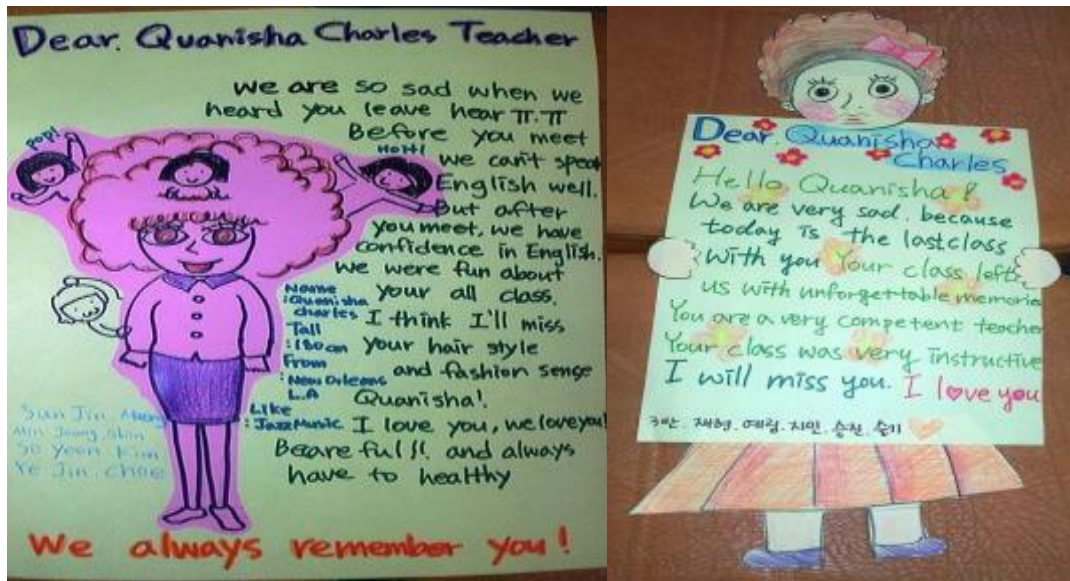


Figure 2. Student posters.

My exception seemingly became attributed to my non-Korean ethnicity. Nonetheless, I was still bothered by the ways in which students viewed their dark-skinned classmates and their perceptions of dark skin. Hence, I became inspired and motivated to purposely construct lessons shining a positive light on dark-skin individuals. According to Popkewitz and Fendler (1999), inspirations derived from means of equality or social justice are reasons to engage in critical pedagogy. Furthermore, another main tenet of CRT entails being committed to social justice (MacDonald, 2014). Motivated by students' micro-aggressions, such as derogatory comments and verbal insults, witnessed in the classroom also inspired critical pedagogy – pedagogy that seeks social justice. While the objective of my study was not to look for discriminatory practices or acts of oppression, literature has consistently showed that Blacks have been historically

marginalized, despite being placed in authoritative and privileged positions (Griffin, 2012; Royster & Williams, 1999; Bonner II, marbley, Tuitt, Robinson, Banda, & Hughes, 2014; Orbe et al., 2010). Through direct dialogue with participants regarding their experiences as BTE, I co-constructed knowledge and meaning with BTE by inviting them to share their stories and perceptions on constraints and/or privileges they have experienced due to their person in the South Korean context.

CRT was complementary to my research because it helped me analyze how factors in hierarchies of power, oppression, and language, not only coincides within a society, but also what causes people to construct self-identities when it is predominantly influenced by one's race. Listening to how BTE interpret their experiences as teaching professionals and how they view themselves as NES, enabled me to determine how those identities were constructed in relation to hierarchies of power, oppression, and language, as it coexists within South Korea. There are also hierarchies of power within the NES paradigm, in which Black U.S. citizens are recognized as legitimate NES but may not be prioritized or first-picked to be an English language teaching representative due to factors, such as appearance and dialect (Nero, 2006). This, too, is troubling because it essentializes all Black U.S. citizens as similar in appearance and dialect, which is by far not the case. Through CRT, engaging in dialogue with BTE afforded me better understanding of how they view themselves as NES and enabled me to examine components which have impacted their English language teaching pedagogical approaches within South Korea.

English Language Education and English Language Teaching in South Korea

South Korea is well-known as a nation whose primary focus is on education (Song, 2011; Chang, 2009; Shin, 2007). The huge emphasis on education can be witnessed by students who attend public schools studying from 8am to approximately 10pm, Monday through Friday, and

sometimes on Saturday. The South Korean government views English as a necessary component for advancement and international competitiveness (Han, 2005, Song, 2011). Billions of dollars are invested by the South Korean government for the primary purpose of English language education within South Korea. South Korea's Ministry of Education (MoE) earmarks 11.3 billion annually just for educational expenses and is responsible for overseeing the national curriculum in primary and secondary education. Primary (Pre-K - 6th grade) and secondary public education (7th - 12th grade) is completely free and compulsory. *Hagwons*, on the other hand, are private institutes that focus on target areas of study or study emphases on areas where students struggle in their regular classes and need improvement. Parents, who can afford to send their children to Hagwons, spend thousands of dollars ensuring that their kids receive the best education, despite the cost (Song, 2005). According to the National Curriculum of Korea, South Korea's national curriculum for secondary education ranks mathematics, science, social studies, South Korean language arts, and the English language, with the highest numbers of units to be taught, meaning that these subject areas are the primary focus in the classroom and on examinations. The prominence of English language education within South Korea has remained a consequential topic for discussion, especially when there is a high demand for English language teachers and English language teaching (Han, 2005; Shin, 2007).

The officialization of English language teaching in South Korea allegedly backdates to the era of the Chosun Dynasty (Chang, 2009). However, during the Chosun Dynasty, the English language was taught and learned mainly for translation purposes, and South Korean diplomats who were expected to converse with individuals from predominantly English speaking countries, such as the United States. Since the late 1800s, the enforcement of NES has been the common way for South Koreans to learn the English language (Chang, 2009). Davies argued that the first

recording of a NES was defined as someone, no particular nationality or culture, who learned the English language as their first language and acquired it within their youth (Cook, 1999).

Unfortunately, there is not much research on the characteristics, such as race or ethnicity, of NES during the Chosun Dynasty so I cannot vouch that there were BTE in South Korea during the 1800s time-period. Nonetheless, South Koreans were taught the English language by NES through the Direct Method, such as grammar-translation, to enhance their literacy skills and English language proficiency (Chang, 2009; Shin, 2007).

Over the years, the concept of the Direct Method has become quite problematic; primarily because it is based on teaching ideologies from the English-speaking West, namely the U.S. and U.K. The Direct Method has been widely criticized by many scholars (Holliday, 2008; Warschauer, 2000; Sharifian, 2009; Norton & Ramanathan, 2005) as a Western ideological imposition onto non-Western countries, such as South Korea. One ramification for using the Direct Method is that only English teaching techniques from the West are appropriate, and NES are most suitable to teach the English language because it is their native language. This ramification and ideology is faulty and very subjective, because the West and NES vary in culture and teaching technique. To some scholars (Canagarajah, 2013; Sharifian, 2009; Holliday, 2005, 2008), the term NES is a diction of disenfranchisement to nonnative-speakers because it automatically disqualifies them as an ideal English teacher, simply due to their mother tongue and/or origin of birth. The term NES has become highly contested to the point where it is, in many cases, being avoided and terms, such as teachers of English as an International Language (EIL) is used as its substitute.

English as an International Language

To view English as an International Language (EIL) is to view it as a discursive discourse, belonging to no one country or group of individuals, yet being omnipresent in every country and entitled to all individuals. “EIL recognizes that English is widely used for intercultural communication at the global level today” (Sharifian, 2009, p. 20). Interestingly, EIL presents the notion that English is the preferred language or requisite to use if one intends to communicate with individuals from other nations, thus privileging the English language above other languages. The English language is *de facto* the lingua franca used by many individuals for educational purposes, governmental purposes, and international and domestic business, even when English is not the official language (Sharifian, 2009; Crystal, 2003). Per Crystal (2003), approximately four hundred million people speak English as a first language and second language, while approximately seven hundred million use it as a foreign language. According to Statista Inc. (2015), a global leading statistics company, there are three hundred and seventy-five million people who speak English as a native language and one billion, five hundred million people who speak English worldwide. The number of English language speakers worldwide are likely increasing, given the English language being viewed as a huge commodity to individuals who plan to travel abroad or do business internationally.

Cho (2015) highlights that the English language is such a high commodity in South Korea to the point where stress is placed on many South Koreans to attain the English language for a better job, better education, and an overall better lifestyle. Seemingly, many South Koreans, who are not using the English language on a daily or consistent basis, are pressured to learn the English language if they want to advance in society or communicate internationally (Song, 2011). This pressure is heightened by the South Korean government and is visible with the influx

and high demand for NES to teach the English language to South Koreans. It would be interesting to determine that NES, particularly BTE, are implementing an EIL pedagogy within their classroom as a means of combating hegemonic and repressive acts. While the paradigm of EIL attempts to “reduce the status of ‘native speakers’ as models” (Holliday, 2008, p. 8), NES are still, nonetheless, being hired as ideal candidates within South Korea, because they are viewed as foreigners associated with the foreign language - English.

While the intentions of EIL means well, with regard to giving everyone the right to own the English language, a slight overtone hints that those who speak it as a first or second language will still be privileged and first-picked when it comes to employment opportunities. This slight overtone arises because it indicates that those who speak English as a first or second language acquired it in their youth and English is an official language within their home country, thus giving them full rights to be considered NES and teach the English language. When it comes to hiring practices within South Korean public schools, prospective teachers must be NES, meaning possess citizenship in either the U.S., U.K., Australia, New Zealand, Ireland, South Africa, or Canada. However, as of September 2015, the E-2 visa laws of South Korea are now accepting citizens from India, Malaysia, Philippines, and Singapore, due to trade agreements. Though this is a step in the right direction, with regards to ridding discriminatory hiring reservations for only NES, it is still biased and problematic. Applicants from these four countries must specialize in English language teaching, meaning strictly possessing an English teaching degree or license from their home country and holding a bachelor’s degree in English studies, unlike NES who only need a bachelor’s degree, regardless of major (Korea4Expats, 2015). Because this change in hiring practices is quite recent, with only one month of implementation as of October 2015, there was a lack of scholarship regarding ELT in South Korea from citizens from either India,

Malaysia, Philippines, or Singapore. Needless to say, NES maintain an easier, though biased, advantage of being hired to teach the English language in South Korea; an advantage that insinuates the NES is an expert of the English language and English-speaking cultures. Not to mention, in South Korea, the term NES takes precedence over the term Teachers of English as an International Language (TEIL) (Chang, 2009; Song, 2011; Chong, Ling, & Chuan, 2011).

Holliday (2008) prefers the term TEIL as opposed to NES, because the former includes all individuals, regardless of race, but the latter excludes all other non-Western cultures. Holliday (2003; 2008) argues that the term NES is a racist term reserved and disguised for White cultures from the Anglosphere. However, I cannot completely agree that such an argument is absolutely the case, considering the many individuals from different backgrounds and cultures (Wilkin, 2013; Sophia, 2014; Miamor, 2014; Timah, 2013) are hired as NES to teach the English language. Personal narratives (Holliday, 2008; Sharifian, 2009; Kubota, 2002; Kubota, 2005) have been documented to highlight English language learners' definitions of who is and who is not a NES, but these are all subjective definitions based on individual opinions.

I believe that the term NES being documented as reserved only for NES Whites is a bit exaggerated and ignores the hundreds of NES who are not White. Nonetheless, continuing to document NES being reserved exclusively for Whites promotes and perpetuates a continuum of two CRT beliefs: 1) "Whiteness as property" – English language teaching jobs being reserved for White NES; and 2) "permanence of racism" -hierarchical structures within the English language teaching paradigm that privileges Whites as the ideal and authentic NES suitable to teach the English language. Ruecker (2011) further explored the concept of "whiteness as property" in the profession of TESOL to reiterate how the idea of native-speakerism has been incorporated and legalized in many contexts to privilege and grant special access to those who hold citizenship

from predominantly English speaking countries, such as the U.S. Legally, the requirements to teach the English language in South Korea is primarily based on one's nationality, not their race, which is also problematic and discriminatory. Nevertheless, continuing to debate the argument that the term NES is, in actuality, reserved for Whites, embraces and perpetuates the idea that the only English language teachers coming from the Occident are Whites. And this is by far not the case. I am living proof and so are my participants who self-identify as BTE.

Scholars (Holliday, 2008; Rivers & Ross, 2013) assert that the term NES is dangerous and prejudice, because it has a preference for White teachers and discriminates against non-native speakers by labeling them as “without”, causing English language customers and employers to view non-native speakers as technically unqualified or less qualified to teach the English language and compete with companies who are seeking TESOL professionals.

Unfortunately, I find the common conception within many Asian countries of equating Whites to most preferred as not only English language teachers, but also other social representations, such as beauty and economic standards (Tan et al. 2010; Rivers & Ross, 2013) even more dreadful.

This is not to say that Asian contexts are the only places where these sort of incidents occur, but it is where I have most frequently experienced them. The idea of a TESOL professional or English language teaching expert is quite subjective and flexible, per context. Having traveled to more than thirty countries, my nationality as a U.S. citizen is consistently questioned, mainly in Asian countries, presumably because I am not White. I can clearly recall an experience in Cambodia; the conversation went as followed:

Cambodian Stranger: *Where are you from?*

Me: *I'm from America.*

Cambodian Stranger: *But, you're Black.*

Being lost for words, I chose to no longer engage in conversation. The look on the stranger's face indicated that I was lying and he wanted a truthful answer. This kind of micro-aggression happens far too often, unfortunately, presenting the notion that Blacks cannot be from the Occident and are, therefore, not native speakers of the English language, despite the former president of the U.S., Barack Obama, being Black. This is a commonly experienced phenomenon that I do not share alone (Curtis & Romney, 2006; Javier, 2014; Stephan, 2006), which is why my scholarship is crucial to the field of TESOL and individuals planning to teach English abroad, especially within Asian contexts.

Teachers must be prepared to discuss and address all forms of micro-aggressions, including racial prejudices, within the language classroom. As a means of awakening social justice in the classroom, "It is essential that the teaching force bring to the classroom insightful knowledge about human issues and methods to address them critically" (Pang & Gibson, 2001, p. 260). By engaging in direct dialogue with BTE about their teaching experiences, I can narrate ways in which BTE may interpret their pedagogy as critical and how being a NES shapes their pedagogical approach. According to Pang and Gibson (2001), Black educators discuss socio-cultural issues, such as race and power, due to the reality of oppression and marginalization of teachers of color (non-White teachers) within society. Within this dissertation, I anticipate engaging in dialogue with BTE about their teaching experiences and narrating ways in which critical socio-cultural issues, such as race, are being discussed and implemented in the classroom.

I have noticed that when my White counterparts mention they are from America, the individual asking the question accepts it as fact and moves on. It is common for individuals of European descent to be acknowledged as American or U.S. citizens, due to historical periods of colonialism, world domination, war, and media outlets (Tatum, 1997). Nevertheless, I believe

that these perceptions are also outdated and should be addressed, especially in the classroom, just as the concept of the English language belonging exclusively to one culture or group of people. Failing to view EIL and discuss ways in which people from various cultures around the world have come to have ownership of the English language is critical within English language teaching. In essence, to equate the Western world to the “White” world is to exclude and marginalize groups of people and cultures. Further investigation must look into how Asian societies are being made aware of this misconception and how cultural awareness is being raised to prevent such micro-aggressions, which too often occur due to one’s phenotypical appearance (Bonner II et al., 2014). The rationale is to lessen the possibilities of individuals perpetuating the notion of equating NES and Western cultures to Whiteness, thus marginalizing and overlooking non-Whites who are also from the English-speaking West.

Many (Holliday, 2008; Kilickaya, 2009; Han, 2005; Canagarajah, 2013; Seargeant, 2012; Kachru, 1985; Pennycook, 2007) have argued that the term NES is associated with individuals deriving from the *Inner Circle*, such as the U.K. U.S. and Australia, thus automatically disenfranchising English language teachers who are not from the Occident and are from the *Outer Circle*, such as Singapore, India, and Nigeria, and the *Expanding Circle*, such as South Korea, China, and Japan. These circles are heavily problematic, because they present the idea that people from such ascribed circles are static, homogeneous, and culturally and linguistically the same, which is certainly not the case.

The model does not adequately capture the heterogeneity and dynamics of English-using communities: it cannot accommodate hard-to-classify cases such as Egypt and South Africa; it does not allow for the possibility of countries moving from one classificatory circle to another; it is too oriented towards the nation-state; and (ironically) it perpetuates

the very inequalities and dichotomies that it otherwise aims to combat, such as the distinction between native and nonnative speakers. (Park & Wee, 2009, p. 390)

The benefit of the term EIL is that it places all nationalities on an equal-footing. To reiterate, English is no longer a language exclusively belonging to Anglo-Saxons or those deriving from England, and many individuals must be aware of this reality. No single culture owns the English language (Kilickaya, 2009; Canagarajah, 2013). English cultures and NES, just as non-NES, vary in colors, race, ethnicity, and culture.

Nonetheless, the English language remains a prominent, yet historically prestigious language within the South Korean society, although it is not an official language (Cho, 2015). Within the past two decades, an acquirement of the English language has heavily reigned within South Korea to the point where it is a key subject being taught within the educational school system. Mathematics, South Korean language arts, science, social studies, and the English language, are areas of foci equally receiving the same amount of attention within the classroom. Nunan (2003) determined that the impact of the English language on instructional practices within South Korea has led to many South Koreans being introduced to the English language at a lowered grade-level (See Figure 3) and has created a greater financial and psychological burden on South Koreans to where the English language is being viewed as a threat to their nation's society and in response to globalization, which is still a prevalent debate in 2017.

Country	Grade level & Age English is Introduced as a Mandatory Subject	Frequency of Instruction	Impact of English as a Global Language
South Korea	Grade 3, Age 9	Grades 3-6: 1-2 hours/week; Grades 7-9: 2-4 hours/week; Grades 10-12: 4 hours/week	Compulsory English lowered from age 13 to 9; Huge financial investment in teaching English; Concern with negative effects on national identity due to early introduction of English

Figure 3. Impacts of English as a global language in South Korea.

Globalization in South Korea

Suarez-Orozco and Qin-Hilliard (2004) defined globalization as "[...] a set of processes that tend to deterritorialize important economic, social, and cultural practices from their traditional boundaries in nation-states" (p. 14). The highly contested term, globalization, rampantly reigns in many societies, as it has become a code word for modern (Coupland, 2011). The influence of globalization, with English as the global language, has greatly left its mark around the world, whether it be through music, sports, education, or entertainment. Crystal (2003) defined a global language as one that is recognized in every country, with which the English language possesses. The English language gets maintained and marketed around the world under the guise of globalization, the global language, international language, and even the modern language (Park, J. S-Y., 2009). In this sense, it would be fascinating to learn that BTE view themselves as modern English language teachers or modern NES in response to globalization.

The idea of globalization has received its share of criticism; one that is mainly centered on sustainability of a hegemonic legacy and linguistic imperialism imposed by the United States and United Kingdom. Pennycook (2007) asserted that spreading the English language around the

world is a political move imposed by English-speaking countries for their own economic interests. Another definition of globalization is described as a discourse amalgam entailing rhetoric, ideology, objects, and social constructivism (Fairclough, 2006). Similarly, Block (2004) described globalization entailing five overlapping scapes: *technoscapes* (e.g. flow of technology, computer software, and other electronics around the world), *financescapes* (.g. flow of money, international banking, and national stock exchanges), *mediascapes* (e.g. flow of media outlets, television, websites, movies, newspapers), *ethnoscapes* (e.g. flow of people, migrants, study abroad students, tourists, refugees), and *ideoscapes* (e.g. the flow of ideas, international education, global markets, environmentalism, human rights). Despite the many definitions for globalization, it maintains its synergic momentum with the English language as a prominent supplement, commonly referred to as the linguistic capital.

Acquiring the English language or attaining the linguistic capital is seen by many as the key to a better lifestyle, meaning that the linguistic capital:

[...] is easily convertible into other forms of capital, such as cultural capital (in the form of educational qualifications) and economic capital (in terms of the income accrued from having a well remunerated job which results, to a great extent, from having the right cultural capital. (Pan & Block, 2011, p. 393)

The English language is well established and/or dominated in six continents, either through education, sports, magazines, music, and any other form of entertainment (Crystal, 2003).

Nonetheless, “issues regarding globalization and post-colonial conditions in language education are closely related to the global hegemony of English given the status of English as a representative colonial and global language” (Shin & Kubota, 2008, p. 209).

Coupland (2011) pointed out that having the English language spread in other countries is merely the United States and the United Kingdom's way of responding to the demands for the English language in other countries. If this is the case, on the one hand, BTE choosing to work abroad may well be troopers of linguistic imperialism as described by Holliday, but on the other hand, BTE may not be troopers of linguistic imperialism as described by themselves. Thus, BTE self-interpretation of how they view themselves as NES and how being a NES shapes their pedagogical approaches is crucial, and this is exactly what my research sought to examine. Nevertheless, Coupland makes a good point, considering proficiency in the English language is viewed by many as the language of opportunity, power, and success (Song, 2011; Han, 2005; Park, J. S-Y., 2009; Park, J-K., 2009; Lee, 2010; Lee, 2011). Failing to learn or recognize English as an influential, international and socioeconomic factor can certainly be of a disservice within this current global age.

There is no doubt that the English language is rampantly promoted around the world and commercialized as the lingua franca, or language for international communication (Crystal, 2003; Pennycook, 2007). In addition to the English language being compulsory in educational instruction, many South Koreans associate "the idea of English being linked to modernity, luxury and youth" (Lawrence, 2012, p. 88). Lawrence (2012) found that the English language was commonly found in affluent areas and college towns within South Korea. Furthermore, Cho (2015) reported that Korean English interpreters are promoted on media outlets as highly intelligent, beautiful, professional, and speakers of "perfect" English. Because of the commercialization of the English language through various *scapes*, such as media outlets, and governmental pressure of becoming a global citizen, many South Koreans are going above and beyond to acquire the English language. "[South] Korean learners, particularly at a high level of

English proficiency, want to learn about English-speaking cultures, and English ways of thinking and negotiating [...]” (Han, 2005, p. 200). Some South Korean parents are putting their houses up for sale to afford their kids’ education and place them in private schools for English attainment (Lee, 2011; Park, J-K, 2009; Park, J. S-Y., 2009; Song, 2011).

In South Korea, globalization and the English language are regarded as one of the same and are equally viewed as measures to attain in order to gain upward economic mobility (Park, J. S-Y., 2009; Park, J-K., 2009; Han, 2005; Song, 2011). Many South Koreans face hardship and financial burden because of their lack of English proficiency. Some South Koreans are even having tongue-surgery or sending their kids abroad to predominantly English-speaking countries, such as the U.S. and U.K., with hopes that their children attain English proficiency and have a better life (Park, J-K, 2009). Granted that the English language is frequently equated to advancement, and proficiency of the English language is a common indication of having a privileged status within the South Korean society (Park, J-K, 2009), further investigation is recommended to statistically determine the outcome of South Koreans’ economic status once they have acquired English language proficiency or have returned from studying abroad.

Park, J. S-Y. (2009) argued that the English language dichotomizes the South Korean society by creating a privileged-class that has access to better opportunities if they are English language proficient. Given the English language hegemony within South Korea, South Koreans who do and those who do not speak the English language are criticized. If South Koreans are ambitious to learn the English language, they may be viewed as a traitor to their culture and Korean identity (Park & Wee, 2009), but if they do not learn the English language, they may be given fewer opportunities to succeed within society and even within higher education (Park, J. S-Y, 2009). Park, J-K. (2009) warned that a strong antipathy is shown towards South Koreans

around the world due to their obsession with attempting to acquire the English language. He discusses the obsession for the English language by many South Korean parents, who send their children to study in English-speaking countries where there are no other South Korean students. Park, J-K (2009) reckoned that many South Koreans are feeling stigmatized due to their Korean-pronunciative orthography, in addition to paying tons of money for their kids to be taught the English language by NES.

The influx of NES was greatly encouraged by the South Korean government for the promotion of increasing South Koreans' proficiency levels of the English language and encouraging globalization within South Korea (Byeol, 2013). Not to mention, this influx of NES also led to a large recruitment of BTE. According to Lee (2011), the South Korean government proposed that South Koreans must learn the English language to be recognized as a global citizen or global South Koreans. One way we can see the promotion of globalization and a global South Korea is through *English Villages*. English Villages were set up in South Korea to provide South Koreans with a natural feel of immersion within a Eurocentric, English-speaking context (Gyeonggi, n.d.). The architecture surrounding English Villages are based on those that can be found in Europe.

English Villages are government-sponsored programs organized for South Koreans to experience the English language by communicating with individuals of another culture and ethnicity, namely NES. English Villages are constructed into towns (See Figure 4), not public schools, which are comprised of English names and European architecture aimed to allegedly fully immerse South Koreans into the English, though I suspect European, culture and quickly gain English language proficiency.



Figure 4. Gyeonggi English Village at main street.

The irony is that the English language is not the native language within the vast majority of European countries, and BTE, hired as English language teachers in English Villages, debunk the myth of South Koreans being fully immersed in a Eurocentric environment. This is not to say that there are not any BTE from Europe, but to say that Eurocentric has been historically used to reference cultures centered on those who identify as European and White. However, the high demand for NES and push for English language proficiency within a global era has led to BTE, even those who are not from Europe, working as English language teachers in these English Villages (BSSK, n.d.).

English Villages are heavily promoted in South Korea through mediascapes, such as newspaper articles, television broadcastings, along with photos of foreign places and non-South Korean faces (Lee, 2011). “The objective of English Villages is to provide the public [...] with opportunities to put everyday English into practice and improve their language skills” (Gyeonggi English Village, n.d., para. 2). BTE have been working in English Villages and contributing to the ways in which South Koreans practice their English-speaking skills, but minimum academic research has focused on this phenomenon. Some BTE have reported (BSSK, n.d.) public schools having field trips to the English Village to be taught by them. My research sought to highlight

specific ways in which BTE interpret their teaching experiences as professionals and how being the NES has contributed to the ways in which some South Koreans are learning the English language.

The South Korean government insisted that gaining proficiency in the English language is culturally and economically advantageous for international competitiveness (Song, 2011; Han, 2005; Park, J. S-Y., 2009; Park, J-K., 2009; Lee, 2010; Lee, 2011). As a means of fostering international competitiveness and adhering to globalization within public education, former President of South Korea, Kim Young-Sam, initiated a policy entitled, *segzehwa*, which translates to globalization (Demel & Kowner, 2012). The purpose of *segzehwa* was to turn South Korea's economy into a global standard of eminence with education as its number one priority (Lee, 2011). Many South Koreans viewed this implementation of *segzehwa* as a threat to South Korea's national identity and a strategic move by the South Korean government with a forthcoming agenda, aimed to continuously impose the English language and Western values onto the South Korean people (Park, J. S-Y., 2009; Shin, 2007). Soon after the implementation of *segzehwa*, the South Korean Ministry of Education launched EPIK in 1996. According EPIK (2009), its mission and rationale is:

- “To foster primary and secondary students' English communication ability in the age of information and globalization
- To provide English conversation training to public English teachers
- To develop English textbooks and teaching materials
- To improve and expand English teaching methodologies
- To encourage cultural awareness between South Koreans and EPIK teachers
- To enhance Korea's image abroad” (para. 1).

Interestingly, EPIK does not provide a curriculum or structured outline on how to achieve its mission, thus leaving a fertile space for representatives, administrators, and English language teachers, to develop ways in which they see best to educate South Korean students and bring about proficiency of the English language. Some BTE took advantage of this liberty and lack of structure by affording students the opportunity to not only learn more about English speaking “Western” cultures but also their personal cultures, preferably cultures that have been marginalized or gone unheard. By engaging in dialogue with BTE regarding their experiences as English language teaching professionals, I better understood ways in which they interpreted bringing about cultural awareness in the classroom. Moreover, I was also curious about the intended image that South Korea seeks to enhance. Because of the ambiguous image and lack of clarity within EPIK’s mission statement of what English language teachers are to represent or present, BTE have been granted the opportunity of teaching what they deem necessary for student English language proficiency, cultural enlightenment, and educational advancement, which was a positive strategy; it can also be a negative strategy, especially if BTE were preserving the hegemony of the English language within South Korea’s educational system by strictly applying an English-only policy in their pedagogy.

English-Only Policy

Within the English language classroom, the NES is expected to speak only in English as a way to encourage students to use the English language. For many public school students, an English-only policy is important because it is allegedly the only time students will have to practice their English language skills. In my case, this is the truth, as I had over 300 students to teach and met up with them one hour per day, one time per week. However, this type of English language teaching mechanism can be viewed as an imposition and coercion of the English

language onto the students; an imposition that I was not completely consciousness of at the time of my teaching experiences in South Korea from 2010 - 2013. By engaging in dialogue with BTE regarding their teaching experiences, I examined ways in which they render their pedagogical approaches, granted that some BTE (BSSK, n.d.) have verbalized their use of an English-only policy in the classroom.

As an English language teacher, I recall conducting an English camp with an English-only policy because I deemed it a necessity to quickly acquiring and applying the English language. Students who used the Korean language in camp received penalty points and those who did not use the Korean language were rewarded. In retrospect, I realized that this form of pedagogical approach perpetuates a dichotomy of privileging those who do speak the English language while punishing those who do not. This teaching method can also be rendered as a form of negative power through positive reinforcement. Per Monchinski (2008), “One way power works is to reward those who serve it while castigating those that do not” (p. 18). It is consequential that teachers of English consider the impacts of incorporating a rewards system in the classroom, lest they sustain and support a system of power that excludes or represses the confidence and participation of other students. On another note, a notion of positive power seeks to foster knowledge and generate dialogue (Monchinski, 2008). “Power forms identities, conditioning subjectivities” (Monchinski, 2008, p. 20). By engaging in dialogue with BTE, especially those who were actively incorporating an English-only policy in the classroom, I narrated ways in which doing so constructs their self-rendition as NES and better understand how they interpreted their teaching experiences in South Korea.

On a larger scope, the idea of an English-only policy has been proposed by the South Korean president, Lee Myung Bak. In 2008, President Lee Myung Bak announced that by 2012,

the objective is to have all English classes, along with science and mathematics, at the primary and secondary level taught primarily, if not exclusively, in the English language (Lee, 2011; Song, 2011). The rationale for President Lee's implementation was to allegedly lessen the financial burden that many parents were encountering sending their children abroad or placing them into private schools to learn the English language (Palmer, Roberts, Cho, & Ching, 2011). The demand for an English-only policy presented a major problem within the South Korean society, especially among local South Korean English teachers who lacked proficiency in the English language and were required to carry out English-medium instructions. In addition, many students performed poorly because they, too, lacked English proficiency.

The Korea Advanced Institute of Science and Technology (KAIST), a South Korean government-sponsored institution focused on education excellence, international collaboration, and interdisciplinary research, criticized the South Korean government's academic competition as a coercion of the United States culture imposed onto South Korean culture and also blamed the South Korean government's demand on the increased number of student suicides. KAIST argued that the government's motive was not globalization, but Americanization (Olsen, 2013), which may mean the imposition of American culture(s) and values onto South Korean culture under the guise of the English language. By engaging in dialogue with BTE about their teaching experiences, I better understood how BTE interpret being a NES in relations to the beliefs of imposing Western culture(s) and values onto South Korean students, especially those BTE who were in favor of implementing an English-only policy.

In 1998, the concept of an English-only policy in South Korea and English as an official language was heavily debated (Park & Wee, 2009). The debate led to a negotiating response from the South Korean government with which allotted English to be used as an official

language only in Special Economic Zones (SEZ) for economic trade and foreign investment (Song, 2011). While some people saw the South Korean government's educational initiative of an English-only policy as a sign of taking charge and ensuring that South Koreans become global citizens, others viewed it as a sign of imposition in a post-colonialism, capitalist society.

Pennycook (2007) pointed out that the spread of the English language in other countries, outside of the Occident, is a four-point construction of colonial language policies:

First, the position of colonies within a capitalist empire and the need to produce docile and compliant workers and consumers to fuel capitalist expansion; second, the discourses of Anglicism and liberalism with their insistence on the European need to bring civilization to the world through English; third, local contingencies in class, ethnicity, race, and economic conditions that dictated the distinctive development of each colony; and fourth, the discourses of Orientalism with their insistence on exotic histories, traditions, and nations in decline. (p. 13)

Essentially, countries demanding English-only language policies to be adopted and spread throughout their educational system must be aware of the history behind the English language and the implications for insisting on capitalist expansion and the exotic NES. Furthermore, compliant workers, such as BTE, must be aware of these implications as well. While many South Koreans are aware that the English language can be a hegemonic threat to their national society or native language, some South Koreans embrace the English language as a necessary tool to survive and excel within a competitive society (Cho, 2015).

Park (2012) reported that many non-native English speakers are migrating to perceivably prestigious and powerful English-speaking countries, such as the U.S., with the intentions of not only bettering their English language proficiency but also bettering their proficiency as ELT.

Many local South Korean English teachers blamed themselves for being inadequate in providing students with effective pedagogy that ensures language acquisition and international competitiveness (Nunan, 2003). According to Nunan (2003), South Korean English teachers assented that they were not fully suitable to teach students the English language. South Korean English teachers indicated a lack of confidence in teaching students the English language because of their oral proficiency limitations and preferred to teach the English language through their first language – Hangeul (also known as Korean language).

Maeng and Lee (2014) reported that South Korean teachers correlated their teaching style to student success, and that teachers were not prepared to effectively motivate students. "Further, there is no teaching model available to help EFL teachers improve their use of motivational strategies in the classroom" (Maeng & Lee, 2014, p. 25). More investigation is recommended to focus on asking whether the local South Korean English teachers must be trained with oral practice as a means of increasing student motivation and self-confidence, and if so, who is considered most suitable to train them. It would have been rather interesting to learn that BTE, particularly participants of this research study, based their identity as NES and teaching experiences according to how successful they were at assisting local South Korean English teachers or helping students gain confidence in speaking the English language.

The push for an English-only instructional policy remains unsuccessful in South Korean public schools and this should be no surprise, as there are no guidelines outlining ways in which to fully prepare South Korean English teachers for an English-only instructional course, especially within EPIK, other than the need to hire NES. From my experience, many of South Korean students are not using or engaged in the English language on a daily basis and only one NES is assigned per public school, causing each student to have approximately one hour of

learning per week with the NES. In addition to determining if BTE construct their teaching and professional experiences regarding how effective they are in ensuring their students are gaining confidence in speaking the English language, it was also fascinating to learn about the ways in which BTE, as NES, are contributing to student understanding of the English language and globalization inside of the language classroom.

The desire to have a NES teaching the English language has been idealistic, per governmental guidelines, visa laws, and hiring regulations, within South Korea. President Lee Myung Bak proposed that by 2016, there would be approximately twenty-three thousand more NES hired and more than four million dollars earmarked for the sole purpose of English language education (Lee, 2011). This has become a highly problematic issue, because NES are being chosen as experts of English language teaching and South Korean English language teachers are being inadvertently labeled as lacking oral confidence or inadequately equipped to teach the English language. Thus, BTE hired as NES are in high demand as experts of the English language, which certainly influences how one constructs their identity as not only NES but also their professional identity as English language teachers.

Professional Identity as an English Language Teacher

Within this dissertation, I also aimed to discuss ways in which BTE view their professional identity as English language teachers. “Identity formation often engages struggles and tensions from which teachers integrate various competing and sometimes conflicting perspectives, expectations, and roles as a teacher” (Lim, 2011, p. 970). There are many ways one can define professional identity, especially considering that it varies per discipline, per culture, and per context. “Teachers’ professional identity formation is considered an ongoing process of identification and negotiation of personal self-images, prior experiences in learning and teaching,

and the roles and credentials of a teacher promoted by institutional and social practices” (Lim, 2011, p. 970). According to EPIK (2009), all prospective English language teachers are asked to complete approximately a hundred hours of training as a means of improving and strengthening one’s teaching skills within South Korea’s educational school system (See Figure 5).

No.	Program	Hours	When to Take
1	Online Pre-Orientation	15 hours	Before arriving in Korea or directly after your school placement
2	Main Orientation	30~45 hours	Right after the arrival in Korea and before your school placement
3	Additional Orientation		
4	Online In-service Training	15 hours	After the school placement

Figure 5. EPIK Mandatory training requirement. Retrieved from <https://www.epik.go.kr/contents.do?contentsNo=62&menuNo=296>.

While a mandatory training is required for all English language teachers, this training is a one-time, one-week only requisite, thus implying that an approximation of five days of training automatically makes one a professional ELT within South Korea’s educational system.

According to Shim, Myung, and Jaehoon (2009), in South Korea, one’s professional identity is attributed to the ways in which they carry themselves within the workplace, particularly how they dress, how they behave, pedagogical competence, and the effectiveness of their teaching material. Shim, Myung, and Jaehoon (2009) equated professional identity to social identity, with regards to the two identities entailing acknowledgement that one belongs to a particular group or profession. “The professional identity relates to a group of individuals who hold a common professional identification or view themselves as a member of the same vocational category” (Shim, Myung, & Jaehoon, 2009, p. 84). While English language teachers working in South Korea shared the same vocational category, their professional identity were

likely to differ due to the dichotomous label of NES and non-NES (NNES). However, Tanghe's (2013) research regarding English language teacher professional identity in South Korea showed that one's professional identity differed according to the individual's interpretation as opposed to a prescribed definition of "professional identity". Nonetheless, South Korean English language teachers are viewed as non-NES, while non-Korean ELT, such as BTE, are regarded as NES. In this regard, the professional identity criteria for South Korean English language teachers as NNES differs from that of NES. Therefore, it was highly likely, though not projected, BTE constructed their professional identity based on their definition of an NES.

In South Korea, as of October 2015, the minimum requirement for NES to be hired in a public school entailed possessing a bachelor's degree, despite the major (EPIK, 2009). The need to be a certified ELT, professional, or have actual teaching experience is seemingly irrelevant. Chong, Ling, and Chuan (2011) argued that "professional identity develops over time, and involves gaining insights of the professional practices and the values, skills, knowledge required and practiced within the profession" (p. 30). There are no specifications or expectations for professionalism, nor is there criteria indicating professionalism, other than mandatory training, as an important factor for NES to teach the English language in South Korea. "In [South] Korea, teacher professionalism is explicitly linked to the 'autonomy' of teachers in their professional knowledge and attitude" (Wang & Lin, 2013, p. 7). It has been consistently argued (Kirkpatrick, 2006; Wang & Lin, 2013; Holliday, 2005, 2008) that NES are being advantaged in the hiring process due to faulty perceptions: 1) NES as better equipped, regardless of qualifications and professionalism, to teach the English language because of "native-speaker norms" and the English language being his or her first language; and 2) Nonnative English Speakers (NNES), regardless of qualifications and professionalism, as less equipped to fully teach the English

language because the English language not being his or her first language. The idea of native-speaker norms or English monolingualism is, in my opinion, nonexistent, because it presents the subjective idea that there is only one holistic and commonly understood culture, language, and teaching ideology, originating from the Occident. One aspect of this dissertation sought to examine ways in which BTE perceive their professional experiences, e.g. pedagogical approaches, and self-perception as a NES, e.g. better equipped (more efficient), as English language teachers.

Wang and Lin (2013) argued that professional teachers must be knowledgeable and pedagogical experts on the subjects in which they intend to teach, and warned that “without placing an emphasis on NESs’ qualifications and experience, these governments have sacrificed teacher professionalism by yielding to the myth that untrained and inexperienced NESs can still be competent teachers” (p. 13). Granted that the idea of teacher professionalism is subjective and “teaching” is an ongoing and enhancing experience, the definition of a competent teacher widely varies according to what is being taught and who is being taught; student age level, readiness level, academic level, subject level, curricular objectives, school culture, and teaching contexts, are all influential factors. Doyle (as quoted in Beijaard, Verloop, & Vermunt, 2000) articulated:

A teacher's teaching context has a strong influence on his or her knowledge base. This context consists of the ecology of the classroom and the culture of the school. As regard to the ecology of the classroom: teaching is, to a large extent, event-structured or situational, and can be qualified as particularistic. (p. 752)

Despite a teaching context being heavily and consistently influenced based on its cultural context, I do believe that teacher professionalism and expectations must be, indeed, articulated and assessed prior to commencement of a teacher’s teaching duties.

To address the concern regarding ELT professionalism, EPIK (2013) released an announcement that a Teaching English as a Foreign Language (TEFL) certificate of 20 hours may be required *in the future* for prospective employees, who only possesses a bachelor's degree. No time specifications were outlined and a few ways for prospective employees to circumvent this requirement is by either having a bachelor's degree in education, a master's degree in education, or a teaching license. Moreover, there were no provided objectives aimed toward bridging the hiring criteria gap between South Korean English language teachers and NES, and teaching experience is still accepted as an insignificant factor to becoming an ELT in South Korea for NES, unlike that of South Korean English language teachers (Wang & Lin, 2013). Aspiring South Korean English language teachers must attain a bachelor's degree in English language education, a master's degree in English language education, and successfully pass the National Teacher Employment Examination (NTEE), in order to obtain a position at a government-funded public school (Lim, 2011). For South Korean ELT, professional identity is correlated with knowledge of the English language and several years of experience teaching the English language, rather than English-speaking skills (Lim, 2011). Interestingly, Lim (2011) research showed that many South Korean English language teachers continued to report their English-speaking proficiency skills inept even after they had acquired all required credentials to teach the English language.

Purportedly, many South Koreans, whether English language teachers or not, consistently voice their perceivably lack of confidence and oral proficiency in the English language (Nunan, 2003; Lim, 2011). Cho (2015) pointed out that the English language has been internalized by many South Koreans as an unattainable language to acquire, considering that the bar for securing a job within South Korea is consistently rising, highly competitive, and heavily regards one's

English language proficiency skills in relations to their efficacy. Because of many South Koreans reporting hesitancy, lack of confidence, and a lack of oral proficiency in the English language, the notion of a NES being more equipped to teach the English language may continue to prevail. Self-deprecation may become the number one hindrance depriving many South Koreans from self-identifying as fully-equipped to teach the English language and the leading cause for the South Korean government to perpetuate the idea that more NES must be hired. Per Freire (1970), “Self-deprecation is another characteristic of the oppressed, which derives from the internalization of the opinion the oppressors hold of them” (p. 45). While the idea of oppression is subjective and defined according to the individual, the oppressors, whether in realization or not, come in many different forms, such as:

- The South Korean government imposing that South Koreans who do not have proficiency in the English language, fail to become global citizens and compete internationally.
- Business and educational institutions denying South Koreans of opportunities due to their perceived lack of English language proficiency.
- NES and NNES implementing punitive actions toward South Korean students who lack English proficiency and choose to speak the Korean language in the English language classroom.

Part of my research sought to inquire about BTE self-interpretation as NES in South Korea and how their identity as a NES impacts their teaching experiences and pedagogical approaches in the classroom.

Black Teachers of English in South Korea

Within the United States and throughout much research originating from the U.S. (Milner, 2012; Tegmark, 2012; Tan et al., 2010; Myung, 2004), the term Black and African American are used interchangeably but they are not one of the same. Black is a phenotype racial term (Ibrahim, 2008) and African American is an ethnicity (Tatum, 2003). For example, a Black individual can be from any part of the world, including Asia, Europe, and Africa, and not be African American. “In North America, bodies are ‘marked’ by history where Blackness is read not so much in terms of ethnicity, but through an essentialized gaze where skin colour, hair, nose shape, and so on determine who one ‘is’” (Ibrahim, A. 2008, p. 59). Tatum (2003) defined racial identity as an individual who “recognizes the personal significance of racial group membership (identifying as Black, for instance) but may consider ethnic identity (such as West Indian) as particularly meaningful” (p. 16). Therefore, I chose not to adopt an exclusive ethnic identity to refer to BTE, but I do adopt the racial identity term Black.

By using the term Black, I aimed to record a larger variety of BTE working in South Korea, who self-identify as Black and hold citizenship from one of the seven countries within the Occident. In addition, one of the uniquenesses of my research was to examine how BTE from various ethnicities and cultural backgrounds render their experiences due to the shared commonality of their race. My research narrated the teaching experiences of BTE and how they viewed themselves as NES within South Korea. Throughout this dissertation, I used the term Black to refer to people working or who has worked in South Korea who racially, not necessarily ethnically, identify themselves as Black. By examining ways in which BTE are deeming their pedagogical approaches, professional identity, and constructing the term NES, I better understood their teaching experiences.

Up until September 2015, in order to attain an English language teaching visa in South Korea, being a NES was a mandatory requirement. As aforementioned, a NES within South Korea indicates that one possesses citizenship from one of the following countries: Australia, Canada, Ireland, New Zealand, United Kingdom, United States, or South Africa. Because of these countries being comprised of racially, ethnically, culturally, and linguistically, diverse individuals, the second requirement is that all citizens from these countries must meet the educational requirement of possessing a bachelor's degree from one of those seven countries. In essence, the English language teaching visa laws set forth by the South Korean government implied that anyone, from any ethnicity, background, color or creed, are permitted to teach the English language in South Korea, just as long as they adhere to those guidelines. As a result, thousands of individuals, particularly BTE, have gone to South Korea to teach the English language (Flynn, 2015; BSSK, n.d.).

Due to the lack of research emphasizing the slight nuanced characteristics of NES, such as those who identify as Black, this research study sought to highlight the experiences of BTE who have taught or are teaching English in South Korea and how their experiences contribute scholarship, through the lens of CRT, to the field of TESOL. BTE have been eager to share and exchange their history, cultures, linguistic stylistics (e.g. African American Vernacular English), along with other factors that have shaped the ways in which they view their person (Curtis & Romney, 2006; Pang & Gibson, 2001, BSSK, n.d.). As English language teachers, working in a predominately Korean-spoken society, "language becomes that backdrop and the important symbol and defining tool for the transmission of culture" (Benjamin, 2005, p. 49). Essentially, the English language became the backdrop that renders cultures of BTE, which dispels the myth of English monolingualism and awakens the notion of cultural diversity. "Black teachers are

diverse and bring a range of views and instructional practices into the classroom” (Milner, 2012, p. 27). This dissertation aimed to understand the teaching experiences of BTE and how being a NES shaped their pedagogical approaches as English language teaching professionals.

As articulated by Pang and Gibson (2001), “Black educators are far more than physical roles, and they bring diverse histories, value orientations, and experiences to students in the classroom, attributes often not found in textbooks or viewpoints often omitted” (p. 60). Black educators initiate dialogues about socio-cultural issues, such as race, class, and power structures; they become role models (Pang & Gibson, 2001). Agee (2004) asserted that a Black educator “brings a desire to construct a unique identity as a teacher...she [or he] negotiates and renegotiates that identity” (p. 749). Moreover, Black teachers are inclined to incorporate socio-cultural issues, in their teaching assignments, that have been historically marginalized or silenced in the classroom (Pang & Gibson, 2001; Milner, 2010). By engaging in dialogue with BTE regarding their teaching experiences of in South Korea, I better understood how they interpreted their reality and constructed their identity as NES and ELT professionals in the language classroom. Through the lens of CRT, my research is a consequential addition not only in the field of TESOL, but also to the context of South Korea, considering the media representations of Blacks in the South Korean context.

Media Representations of Blacks (In South Korea)

As discussed in chapter one, historically, media representations of Blacks in South Korea have been less than favorable, with the continuity of blackface in comedy skits and the mimicking of blackness as something to be ridiculed or frowned upon (Han, 2015). However, in recent online articles, a couple (two) Blacks (one of which may not identify as Black) have gotten the media’s attention in the fashion industry, but the narratives from these individuals

continue to speak to racism and discriminatory practices being upheld in South Korea against those with dark-skin (Kim, 2017; General, 2017). Moreover, due to the dearth of Blacks in South Korea being represented in a seemingly upward position, little academic research has been conducted on how the representations of Blacks within South Korea's fashion industry has come to impact the younger generation of South Korea, or even more so, influencing South Korea's culture.

According to Kim (2006), "[...] culturally, South Korea has become one of the US media industry's largest and most profitable markets out-side North America" (p. 386). While Blacks are continued to be overrepresented in the media as athletes (e.g. basketball) and entertainers (e.g. singers), over the years, many depictions of Black people have been negative within South Korea's media, yet this presentment has been blamed on the United States for disseminating such depictions to the global audience (Myung, 2004; Tan et al., 2010). For example, Myung (2004) determined that due to the Los Angeles riots of 1992, South Koreans, both in the U.S. and abroad, developed a negative perception of Blacks and associated them with being villains, uncouth, and uncivilized. Myung (2004) mentioned that the media played a significant role in perpetuating a conflict between South Koreans and Blacks, which led to a continuum of antipathy shown by South Koreans, both abroad and in the U.S., toward Blacks.

Through a survey, Myung (2004) found that Blacks were the least preferred racial groups to befriend or marry, although none of the students had ever encountered personal contact with them. The author highlighted that because of the ongoing diminishing exposure of Blacks within the media, many South Koreans have internalized negative connotations of Blacks that will be hard to change. Therefore, causing Blacks to be shunned and continuously non-favored as professionals or English language teachers in South Korea. In South Korea, the U.S. media is

largely accused of influencing South Koreans perception of Westerners, with White being the norm and Blacks enduring ridicule and subjugation (Tan et al., 2010 ; Han, 2015). Some of those negative connotations and stereotypes include, equating Blackness to unintelligent, buffoons, and criminals (Myung, 2004; Matt, 2012; Tan et al. 2010; Hazzan, 2014). “Under the influence of this hegemonic discourse, the *black* subject is entrapped in a chain of signifiers which relentlessly depicts him as lascivious and dirty, and denigrates his traditions as inferior [...] (Mirmasoumi & Roshnavand, 2014, p. 55). Because of my research highlighting the teaching experiences of Blacks within South Korea, I sought to examine ways in which BTE counter these slanderous depictions by the media through pedagogy and how media depictions impact their teaching experiences and pedagogical approaches in the classroom.

Tan et al. (2010) also analyzed the ways in which Blacks are stereotyped in South Korea’s media. Similar to Myung, Tan et al. (2010) argued that Blacks are continuously portrayed negatively by the U.S. media, by being overrepresented as criminals and underrepresented as professionals, which essentially carries over to South Korea’s media due to heavy influences of the U.S. culture. Through an empirical study, Tan et al. (2010) determined that the U.S. media had an influential role on South Korean high school students and their views about Black Americans. The study consisted of a questionnaire being administered to both males and females from urban and rural schools. Tan et al. (2010) found that respondents perceived that global news originating from the U.S. media as fact, and therefore negative images of Blacks must be the truth. “As individuals are exposed to stereotypical portrayals of racial groups through the media, specifically TV, individuals acquire stereotypes that are congruent to the ways the groups are portrayed” (Dalisay & Tan, 2009, p. 8). Therefore, with Blacks being presented as violent criminals on South Korean television, when seen in person, some South

Koreans may assume they are as such. Further research must address the rationale for students viewing media propaganda, particularly propaganda from the U.S., as fact and ways in which students are being critically educated on world news.

Interestingly, Tan et al. (2010) research study showed that the majority of participants found Blacks to be humorous and hedonic, followed by hardworking and not prejudice. Aggressive and violent were the least stereotypes formed by the South Korean high school students. Moreover, the average participant agreed to being interested in learning more about Black Americans. Seemingly, there were no positive media representations of Blacks as professionals or English language teachers. As a means of examining the teaching experiences of BTE, participant self-perceptions of media influences in South Korea are just as important. The negative portrayals and underrepresentation of Blacks as professionals within South Korea's media has a high potential to influence how South Koreans view BTE, and more importantly how BTE view their teaching experiences. Unfortunately, negative media representation of Blacks within South Korea may be a leading factor crippling Blacks from being recognized and respected as professionals (Tan et al., 2010). Needless to say, there must be more ethnically and culturally diverse individuals, particularly those who identify as Black, being promoted within South Korea as professionals, especially through *mediascapes*.

Mediascapes, such as TV, language, film, advertisements, music, etc., "are conduits through which values and beliefs that work to shape how people see, interpret, and act as socialized and political beings are promoted" (Leistyna & Alper, 2009, p. 517). Due to the aforementioned perceptions of Blacks in South Korea's media, I strongly believe that mediascapes shape and/or coincides with how BTE interpret their teaching experiences and how they view themselves as NES within South Korea's context. One instance, in my experience,

working as a BTE in South Korea, was that because of my awareness of how blackness was interpreted by my students and the rampant skin whitening product promotions through South Korea mediascapes (See Figure 6), I felt obliged to carry out lessons focused on the beauty of blackness and contributions of Blacks in society.



Figure 6. Skin whitening cream advertisements in South Korea.

This is why narrative inquiry and CRT as a lens are suitable for my research study. Viewing media representations through a critical lens acknowledges “theories and practices that encourage people to develop an understanding of the interconnecting relationships among ideology, power, meaning, and identity that constitute *culture*” (Leistyna & Alper, 2009, p. 517). The skin cream advertisement entitled, “Do you wanna be white?” is a bold move, simply because the question is posed with many ambiguous and subliminal interpretations that blatantly equates white to beauty. Other renditions of the skin cream advertisement may include, but are not limited to: changing one’s racial/cultural identity, making one’s skin color white, and enhancing one’s socio-economic status. Common sentiments toward the ideologies of whiteness believed by many South Koreans have been discussed in chapter one, so I digress, as the goal of my research was meant to focus on the teaching experiences of BTE. Thus, through CRT as a lens and narrative inquiry as a methodological tool, I got a deeper understanding of how BTE are

constructing their identity as NES and interpreting their teaching experiences in response to media (mis)representations.

Chapter Summary

In this chapter, I have discussed critical theory and its significance to my research study. In addition, I discussed ways in which the English language has infiltrated the South Korean context, causing a high demand and insistence on the increase of English language education and NES. I have articulated ideas surrounding theories on the advantages and disadvantages of English as an international language, along with ways in which globalization has impacted many South Koreans ambition and avenues for learning the English language. I have discussed the ways in which the English language teaching visa laws in South Korea remained rigid, up until September 2015, on permitting only citizens from one of the following countries: Australia, Canada, Ireland, New Zealand, United Kingdom, United States, or South Africa, to teach the English language as non-Korean citizens, and stricter guidelines for citizens who are from Singapore, Malaysia, India, and the Philippines. Because of the aforementioned countries being ethnically, culturally, and linguistically diversified, I also argued that anyone, despite racial or ethnic background, can be a NES.

I discussed the influx of BTE working in South Korea as ELT and that there is little research focusing on their teaching experiences and how their presence as the NES and ELT may shine light how students are learning the English language. Furthermore, I called for the need of more research explicating the slight nuanced characteristics, such as race factors, of a NES from the Occident working in South Korea. In addition, I vocalized the need for further research to investigate the teaching experiences of BTE as a means of getting greater insight of their self-identity as NES and professionals. I also talked about ways in which research has shown BTE to

be role-models, diverse in pedagogy that sometimes go unrecognized, and initiators of dialogue surrounding critical issues, such as oppression and race. Lastly, I highlighted ways in which BTE have been historically (mis)represented and slandered by South Korean mediascapes, though blamed on U.S. media outlets, as criminals, unprofessional, and possessing a culture and skin color to be ridiculed and/or frowned upon.

CHAPTER 3

METHODOLOGY

Chapter Overview

By using narrative inquiry, this critical qualitative study explored the teaching experiences of Black Teachers of English (BTE), who are working or has worked as Native English Speaker (NES) within South Korea. “Narrative inquiry is a way of understanding [teaching] experience. It is a collaboration between researcher and participants, over time, in a place or series of places, and in social interaction with milieus” (Clandinin & Connelly, 2000, p. 20). The goal of my research was to narrate BTE teaching experiences in South Korea, how BTE understand themselves as NES, and how these experiences have shaped their pedagogical approaches within the South Korean context. As a means of working towards my research goal, the following research questions were raised:

- 1.) What are the reported teaching experiences of five BTE working in South Korea?
 - a. How has working in South Korea impacted BTE self-perception as English Language Teaching (ELT) professionals?
- 2.) How do these five BTE view themselves as NES?
 - a) How does being a NES impact their pedagogy?

Within chapter three, my positionality as the researcher and how I position myself in relation to my participants are discussed. I list my rationale for qualitative research and why I use narrative inquiry as a methodological tool, elaborating further on my teaching experiences as a BTE working within South Korea. I then discuss the participants, including the criteria of participant selection and strategies for recruiting participants. Afterwards, I discuss data sources and data collection methods, which entail a questionnaire survey, semi-structured interviews via

Skype, and an audio-recording. I go on to discuss how I plan to analyze data within this research study and I highlight the ethics and trustworthiness of my research with regards to my participants. Finally, I provide the limitations of this research study, and highlight the summary of chapter three.

Researcher's Positionality

My positionality, within this qualitative research study, is an individual who also self-identifies as a BTE, a NES, and an individual who has worked in a South Korean secondary school for at least one year. Within a qualitative research study, “The relationship between the researcher and the participants is a primary influence on the study design.” (Clandinin, 2007, p. 156). My relationship, as the researcher of this dissertation, places me as both an insider and outsider in comparison to my participants. As an insider to my participants, a self-identified BTE who has worked in South Korean secondary school for at least one year, I, too, share a relatable commonality, which may impact how I interpret participants’ teaching experiences in comparison to my own experiences while teaching in South Korea. As an outsider – someone who exists outside of the participants’ experiences - I can render and co-construct meaning with my participants, along with retelling the teaching experiences of my participants at the academic level. While there is some research discussing the teaching experiences of non-White TESOL professionals in general (Curtis & Romney, 2006), there is still a lack of academic research furthering the scholarship in the field of TESOL of BTE, who are working as NES, especially within South Korea.

My positionality, as the researcher, was to shed light on the experiences of BTE who self-identify as a NES, as a means of providing more exposure of varied English-speaking cultures from the Occident, instantiating that the term NES is far from monolithic and socially

constructed through nuanced cultures and individuals. By no means was my intended research set out to generalize all self-identified BTE who adopt the term NES and work in South Korea, instead my research was intended to bring forth awareness by providing a glimpse into the experiences of this particular group of participants within this study. I acknowledged that individual perspectives are based upon one's own reality of self, morality values, and particular contexts. As such, I acknowledged that the reality that is constructed as part of this study is intertwined with the social context, language, culture, and values as they belong to the individual.

Rationale for Qualitative Research

My rationale for conducting qualitative research was to interact with participants and tap directly into what participants are experiencing or have experienced as a BTE working in the South Korean context. "We conduct qualitative research when we want to *empower individuals* to share their stories, hear their voices, and minimize the power relations that often exist between the researcher and the participants in a study" (Creswell, 2013, p. 48). As a qualitative researcher, my aim was to create an academic platform that empowers BTE to voice their experiences as English language teachers and how their presence within South Korea has impacted their pedagogy and ways in which they construct the term NES. According to Hesse-Biber and Leavy (2007), one reason to use qualitative research is to develop theories because of the inadequate existing theories that do not address the problem or study groups of individuals being examined. As mentioned in the problem statement, there was a lack of academic scholarship shedding light on BTE working as NES around the world, but particularly in South Korea. Therefore, my rationale for qualitative research was to capture and narrate the teaching experiences of BTE who are working or have worked in South Korea and self-identify as a NES.

Narrative Inquiry as a Methodological Tool

In order to understand how BTE interpret their teaching experiences and view themselves as NES with regard to their pedagogical approaches in South Korea, a narrative inquiry was one of the best methods to go about doing so. “Narrative inquiry is an approach to the study of human lives conceived as a way of honoring lived experiences as a source of important knowledge and understanding” (Clandinin, 2013, p. 17). In addition to Clandinin’s idea on narrative inquiry, Savin-Baden and Van Niekerk (2000) also pointed out that “narrative inquiry [...] tends to transcend a number of different approaches and traditions such as biography, autobiography, and life story and, more recently, life course research” (p. 460). Narrative inquiry provided us with a meaningful understanding of how individuals from perceivably different realities construct their identities and analyze their social world. Particularly, with my study investigating how BTE interpret their teaching experiences and how they view themselves as NES, a narrative inquiry provided a more in-depth analysis of what life is like for each participant and how such teaching experiences were impacting the ways in which some BTE are teaching the English language.

Narrative inquiry allowed me to share individual stories of BTE who have or currently are teaching English in South Korea, not the homogenization of all BTE within South Korea nor around the world. The purpose of using a narrative inquiry as a methodological tool was to understand how BTE render their teaching experiences and how might self-identifying as a NES impacts their pedagogy. By using narrative inquiry, both the researcher and participants were actively involved in creating knowledge and sharing the meanings of one’s experiences (Clandinin & Connelly, 2000). In addition to Clandinin and Connelly, Creswell (2013) reckoned, “narrative stories tell of individual *experiences*, and they may shed light on the *identities* of

individuals and how they see themselves (p. 71). Hence, using narrative inquiry was an ideal methodological tool to use when analyzing how BTE interpreted their teaching experiences and how they viewed themselves as NES within South Korea.

As a researcher, whose participants may be predominantly located in South Korea, narrative inquiry served best for my dissertation objectives; it captured what life is like for BTE not only as NES, but also as educators working outside of one's home country. Although my intentions were to better understand the teaching experiences of BTE, living outside of one's home country certainly influenced pedagogical strategies and how they viewed themselves as NES. For example, within my case, as a BTE working in South Korea, I initially attributed many of my interactions with students as a sign of culture shock and as being a foreigner, granted many students referred to me as *waygookin* (foreigner) and commonly made micro-aggressive outbursts in the classroom, such as ridiculing a peer for having darker skin, while informing me that it was okay because I was not Korean. This type of behavior led to my pedagogical reaction of incorporating more cultural awareness lessons in the classroom.

My pedagogy in South Korea became more focused on using the English language as a vehicle to raise cultural awareness, focusing primarily on prestigious Black individuals. Ladson-Billings (1994) explained this form of approach as Culturally Relevant Pedagogy (CRP). CRP comprises "a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes" (Ladson-Billings, 1994, p. 17). To my understanding, students appeared very open to learning about the successes of Black individuals. My encounter of this open reception consisted of times where I communicated with students respectfully in the Korean language and students reciprocated using the English language respectfully. I no longer felt so "foreign"; I felt accepted and respected.

However, I am not sure if this change should be ascribed to a mutuality of student-teacher affinity, increased cultural competence, accustomedness, or all three.

Nonetheless, I am sure that there was a sense of mutual understanding of cultures or at least cultural respect. Bhawuk and Brislin (1992) stated that “to be effective in another culture, people must be interested in their cultures, be sensitive and curious enough to notice cultural differences, and then also be willing to modify their behavior as an indication of respect for the people of other cultures” (p. 434). It is important to note that when teaching about cultures, teachers must take heed not to prescribe particular behaviors to certain cultures. Rather, it is crucial to incorporate activities that permits dialogue, fosters self-reflection, and encourages open interpretation and negotiation of the subject at hand. These are key components for bringing forth cultural awareness without stifling or misrepresenting a culture, especially when it is a culture differing from one’s own.

As a novice teacher, I had to learn through experience that not everyone around the world is fully aware of the U.S. history or cultures, just as I was not and still am not fully aware of South Korean history and cultures. Culture is fluid, consistently changing, and subjective, according to the individual understanding. As the English language teacher, I realized that there was an essential need for raising cultural awareness and actively incorporating lessons depicting all ethnicities, particularly Blacks, in a positive light. I believe my pedagogical practices fascinated students the most because my lessons were unpredictable; I taught the English language in a fun (interactive games) and unconventional (student-centered rather than teacher-centered) manner. I figured English language proficiency would be naturally acquired through teacher-student daily interactions, so I focused more on establishing cultural awareness through teacher-student rapport. The way I dressed and my differing hairstyles increased students’

curiosity to learn more about me, interest to learn more about my culture and the English language, and confidence levels to speak the English language. Students saw me as competent and showed appreciation (Refer to Figure 2 in chapter 2).

Students voiced that they were impressed with my hair and fashion because of its uniqueness and referred to it as American style (not Black style or African American style). This indicated to me that students acknowledged diversity in America as opposed to a monolithic notion of what represents America. While I was appreciative of students recognizing my culture as a component of the U.S., this can also be questionable. Given the beliefs of many South Koreans, in which the term “American” is synonymous with “White”, it is possible that students viewed me or my status as “White”. Even more so, although I highly doubt, it would be unfortunate if students completed my course believing that my personal culture is a representation of all American cultures and styles. Optimistically, I believe that my representation in the classroom, as a BTE, was acknowledged by students as one of the many lifestyles and cultures within the U.S. My outer appearance, namely hairstyle and attire, raised students’ curiosity to learn more about my culture, cultures within the U.S., and the English language.

Another memorable instance, as elaborated in chapter one, of my teaching experience was that, according to students, it was acceptable for me to have dark-skin because of my non-Korean ethnicity. Although students often associated black skin with poorness and ugliness, because I was non-Korean (or maybe a U.S. citizen), I was seemingly privileged to have dark-skin and still be considered beautiful. Unfortunately, many South Koreans who do not have milky white skin are subjected to poor and discriminatory treatment (Demel & Kowner, 2012), which must also be addressed and investigated in future research. While I was eager to present

Blacks in a positive light in the classroom, I was limited in resources and only exposed students to Blacks from predominantly English-speaking Western cultures, in which may have been perceived as insignificant to my students, irrelevant to South Korean culture, an attribute of *native-speakerism*, and unfair to the contributions of dark-skinned Asians, namely South Koreans. Tegmark (2012) highlighted that “the practice of teaching and learning a second or foreign language has an important role to play in introducing alternative aspects of history and culture into the language curriculum” (p. 34). Thus, it is imperative that individuals from predominantly English-speaking Western societies, who plan to teach in the South Korean context, understand the importance of their status as the educator and engage in dialogue with students regarding cultural differences, cultural biases, and stereotypes. Doing so works toward enhancing cultural competence, raising cultural awareness, and creating a classroom comprised of respect. Although the aforementioned instance is only my self-interpreted experience, other BTE in South Korea may have had similar experiences. “As narrative inquiries, our lived and told stories are always in relation to, or with, those of participants and with their, and our landscapes” (Clandinin, 2013, p. 24). Engaging in direct dialogue with BTE about their experiences, while using narrative inquiry as a methodological tool, aided in ways in I narrated their renditions of their identities and teaching experiences.

Participants

For this research study, I used purposeful sampling to select and study participants who self-identify as BTE working (or have worked) in South Korea as a NES for at least one year. This time-period of completing one year of employment was intentionally chosen because not only is it the minimum amount of time specified in teaching contracts, but also, to me, one year of employment teaching indicated that participants have gotten a chance to fully experience what

life is like working in the South Korean context, immersing into the South Korean culture, and discerning ways in which teaching in South Korea has impacted their pedagogy and identity as NES.

Criteria for Participant Selection

In order to be a part of this study, individuals must have met the following criteria: a) self-identify as Black; b) have worked in a South Korean secondary school for a minimum of one year (twelve months); c) self-identify as a NES; and d) hold citizenship from one of the seven countries (U.S., U.K., Canada, South Africa, New Zealand, Australia, Ireland) within the Occident. The current educational level and locality of the participants at the time of selection was insignificant. The reason being is that individuals who are English language teachers must have at least a bachelor's degree in order to obtain an English language teaching (E-2) visa in South Korea. Additional educational or professional credentials cited by participants may have been influential factors in their teaching experiences, but they were not required factors to be a part of this research study. The reason for the locality insignificance is that some of the participants who were recruited are no longer teaching in South Korea but still met the requirements to be a participant in this study.

I recruited five participants for this study. I posted an invitation letter (See Appendix B) in a Facebook group entitled, *Brothas & Sistas in South Korea* (BSSK), which is a group tailored towards BTE who intend to work, currently are working, or have worked in South Korea. Specifically, BSSK is “geared toward disseminating information and networking with ‘our’ people while abroad in SoKo [South Korea]” (BSSK, n.d.). Once I received assenting responses from prospective participants who were willing to participate in the study, I emailed them a consent form (See Appendix C) asking for their signed consent after they have read and

understood the nature of this research study. Participants signed and submitted a letter of informed consent, which detailed the risks (minimum, if any) associated with the study, prior to officially becoming a part of the study. After I received each participant’s signed consent form, participants were asked to complete a survey questionnaire (see Appendix D) pertaining to their teaching experiences as a BTE.

Data Sources and Data Collection Methods

The data sources and collection methods that I used included, a questionnaire survey, semi-structured interview, and an audio-recording, all of which aided in making my study qualitatively robust and transparent. Furthermore, these data sources assisted in better addressing my research questions (See Table 1).

Table 1

Research Questions, Information Needed, Data Collection Methods

Research Questions	Information Needed	Data Collection Methods
<p>1.) What are the reported teaching experiences of five BTE working in South Korea?</p> <p>a. How has working in South Korea impacted BTE self-perception as English Language</p>	<ul style="list-style-type: none"> • Race influencing pedagogical approaches. • Experience (past, present, future) as a BTE, who identifies as a NES, within South Korea. • BTE perspectives of factors, such as media outlets, influencing teaching experiences. 	<ul style="list-style-type: none"> • Questionnaire survey • Individual semi-structured Skype interview • Audio-recording

Teaching (ELT) professionals?	<ul style="list-style-type: none"> • Self-perception as an ELT professional. 	
<p>2.) How do these five BTE view themselves as NES?</p> <p>a. How does being a NES impact their pedagogy?</p>	<ul style="list-style-type: none"> • Self-identification as a NES. • BTE impacting way in which students view Western cultures or the English language. • Sentiments toward English-only implementation in the classroom. 	<ul style="list-style-type: none"> • Questionnaire survey • Individual semi-structured Skype interview • Audio-recording

Questionnaire Survey

By using a *questionnaire survey*, I directly obtained the information needed to address my research questions (See Table 1) and allowed participants an ample amount of time to consider and contemplate on the message they would like to convey in writing. I used Indiana University of Pennsylvania’s Qualtrics system to electronically administer the questionnaire survey to participants. Using Qualtrics, a software designed for conducting electronic surveys, enabled me to structurally organize surveys by tracking who has submitted their survey, who has not, which questions were answered or skipped, and which questions received the longest or shortest responses. Participants were asked to complete and return their questionnaire surveys to me within an approximate one-week timespan. After receiving all surveys, I began analyzing the

data and set up appointments with participants to begin the individual semi-structured interviews via Skype.

Semi-Structured Interviews via Skype

Given that most of the participants were in South Korea, *semi-structured interviews* via Skype was the most convenient medium to engage in face-to-face dialogue with participants regarding their teaching experiences and for clarification of what was noted on their questionnaire survey. “Skype is free software and shows text chat, voice chat, and video chat synchronously. It is easy to use and has good sound quality” (Ryobe, 2008, p. 2). Skype enables individuals to engage in interviews and videoconferences, despite their geographical location (Sullivan, 2013). Again, Skype was definitely the best portal through which to collect dialogic data from participants, especially because most participants were currently in South Korea.

According to other qualitative researchers (Janghorban, Roudsaari, & Taghipour, 2014), Skype is a great tool for conducting interviews in an unconventional manner. Per Janghorban, Roudsaari, and Taghipour (2014), “Skype encourages interviewees who have time and place limitations for face-to-face interviews to participate in research. Consequently, the interviews occur in more convenient conditions for participants” (para. 5). While the use and convenience of Skype brings forth a great deal to qualitative research, there has also been some ethical concerns with the use of Skype’s *terms and conditions*. Reportedly, the use of Skype reserves the right to record a conversation and track someone’s location (Sullivan, 2013). Nonetheless, recording a conversation and tracking someone’s location does not necessarily equate to jeopardizing one’s anonymity. Furthermore, Skype is still argued as one of the most effective technologies to conduct qualitative research, particularly interviews (Ryobe, 2008; Sullivan, 2013).

During the semi-structured interviews, participants were expected to further elaborate on their teaching experiences and made fully aware that their participation is completely voluntary and that they can opt out of this research study, which included the removal of all of their responses, at any time. As reported by Hesse-Bieber and Leavy (2007), semi-structured interviews are needed to aid the researcher in recording data and ensuring all questions are being addressed, and to allow room for further elaboration if necessary. Though the researcher is open to more questions or responses, the researcher still maintains some control over the way the interview is conducted and the questions are addressed (Hesse-Bieber & Leavy, 2007). All semi-structured interviews lasted between thirty minutes to an hour in length. Each participant was made fully aware of the time duration and that our conversation was audio-recorded to ensure that our entire conversation was captured.

Audio-Recording

Because of the interviews being approximately thirty minutes, using *audio-recording* helped ensure capturing and maintaining a record of the conversation between the researcher and participant; this way I did not have to ask the participant to slow down as I write or to repeat themselves. An audio-recording “becomes the data that you analyze, first to figure out what follow-up questions to ask and later to develop the themes and theories that will be the product of the study” (Rubin & Rubin, 2005, p. 110). Hence, having an audio-recording as a data source assisted in how I developed and generated themes and theories based on the teaching experiences of BTE. “Themes are summary statements, causal explanations, or conclusions. They offer explanations of why something happened, what something means, or how the interviewee feels about it” (Rubin & Rubin, 2012, p. 194). Moreover, an audio-recording was used as a backdrop to ensure that I captured the entire dialogue.

Data Analysis

By using Clandinin and Connelly's (2000) Three Dimensional Space (3DS) inquiry, I determined patterns between participants and construct larger meaning of what my research implies with regards to BTE teaching experiences in South Korea and how such experiences contribute scholarship primarily to the field of TESOL. The 3DS approach entailed analyzing the “*personal and social (interaction); past, present, and future (continuity); combined with the notion of place (situation)*” (Clandinin & Connelly, 2000, p. 50). Essentially, the 3DS (See Figure 7) allowed me to highlight (a) the teaching experiences of BTE who self-identify as a NES, (b) “the different theories as they relate to these [...] experiences” (Creswell, 2007, p. 158), and (c) the notion of being a BTE who self-identifies as a NES within South Korea.

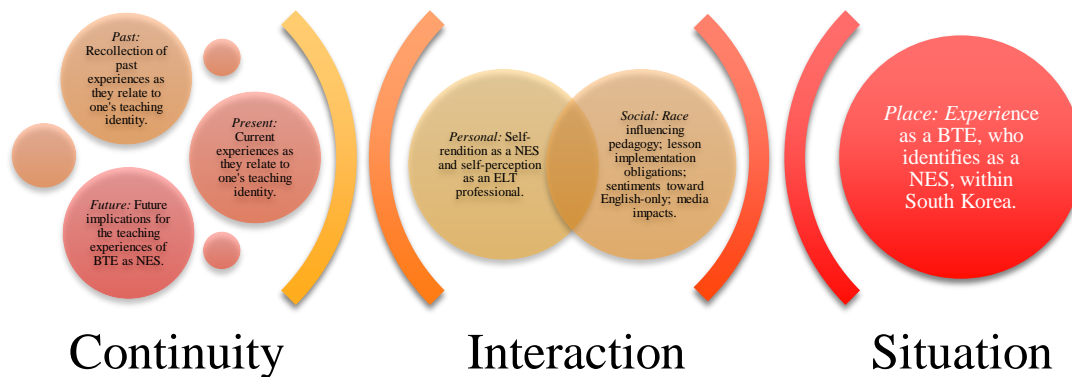


Figure 7: 3DS (Three Dimensional Space)

“The meaning of narratives comes from analyses or interpretations of the conversation” (Clandinin, 2007, p. 153). Therefore, by engaging in conversation (dialogue) with BTE regarding their teaching experiences, I analyzed common themes among participants.

Purportedly, qualitative analytical methods entail a myriad of sequencing, such as assigning themes, identifying commonalities and differences, and constructing theories from

generalizations (Miles, Huberman, & Saldana, 2014). My proposed research questions were a guidance to constructing meaning, assigning themes, and constructing theories, of what my research study implies primarily within the field of TESOL, as it relates to the teaching experiences of these five BTE in South Korea. Within this qualitative research study, I engaged in dialogue with participants in order to co-construct knowledge and render a broader meaning of BTE teaching experiences in South Korea and what these meanings (or critical aspects) symbolize. Nevertheless, revisiting the literature and replaying the audio-recording aided in analyzing data, so that I could accurately compose commonly iterated themes voiced by participants within the questionnaire survey and semi-structured interview, all while being mindful of the ethics and trustworthiness of this research study.

Ethics and Trustworthiness

To ensure that I maintained ethics and trustworthiness of my participants, all participation in this critical narrative inquiry was strictly voluntary and confidential. “Narrative inquiry is a deeply ethical project. Narrative inquiry understood as ethical work means we cannot separate the ethical from the living of the inquiry” (Clandinin, 2013, p. 30). Furthermore, all data collection from this research study was stored and locked in my personal computer file, and participants were assured that no risk or harm takes place while partaking in this study. It is important to note “The first objective for building trustworthiness and credibility is that qualitative research be done in a publicly accessible manner” (Yin, 2011, p. 19) In other words, transparency of qualitative methods and research procedures must be clearly outlined for people to understand and carefully examine them as credible. “Moreover, any person, whether a peer, a colleague, or a participant in your qualitative research study, should be able to undertake such an

examination” (Yin, 2011, p. 19). Thus, qualitative methods and research procedures must be as explicit and detailed as possible for readers and participants of this research study.

An informed consent form was distributed to all willing participants. “Furthermore, to gain support from participants, a qualitative researcher conveys to participants that they are participating in a study, explains the purpose of the study, and does not engage in deception about the nature of the study” (Creswell, 2006, p. 141). Reiteration of voluntary participation within the study and purpose of the study was expressed prior to conducting any interview. The consent form explained that there were no risk or harm for participating or declining to participate within this study. The consent form also explained that declining to participate did not lead to any punitive actions taken against them in any form or fashion. The consent process was ethicized as follows:

- 1) I asked individuals, via Facebook group BSSK, if they were willing to participate in this study.
- 2) I thoroughly described the study to all participants.
- 3) I explained that there was no risk, harm, nor retribution for partaking or declining to partake in this study.
- 4) I informed all participants that if they choose to no longer participate in this study, none of their writings, answers, explanations, or audio recordings will be included, and that there will be no punitive actions taken against them in any shape, form, or fashion.
- 5) I informed participants that pseudonyms will be assigned and that their actual name or any information that can trace back to who they are will be disclosed or compromised.
- 6) I informed participants that their responses will be held confidentially within my secured file cabinet for at least three years in compliance with federal regulations.

7) I requested that individuals who were willing to participate in the study return the signed the consent form and return it to me, via email, as soon as possible.

In order to protect the anonymity of my participants, pseudonyms have been and will be used in all reports, presentations, or publications resulting from this work, and no information was shared that lead to the identification of individual participants. Each participant's pseudonym corresponds with the initial of the first alphabet of their first and last name. All data has been labeled confidential and retained within my secured file cabinet for at least three years in compliance with federal regulations.

Limitations of the Study

Delving into this research study, I must point out a few limitations:

1) Data comprising five participants. This study focused on five BTE, four females and one male. While five participants within a research study is still significant, it may not be a fair depiction of what these participants' teaching experiences collectively symbolizes;

2) Time constraints. An approximate 30-minute Skype interview session aimed to discuss months of experiences working in the South Korean context is quite reductive in accurately depicting one's teaching experience and identity in its entirety;

3) A lack of relationship longevity with participants. Some participants may not have been fully comfortable disclosing and sharing all their teaching experiences with me as a distant researcher and/or semi-stranger; and

4) Existing as an outsider of these participants' experiences. Participants' teaching experiences and how they have come to understand themselves as NES and English language teaching professionals when described by their person is limited to my absence, understanding, and interpretation of their experiences in the classroom.

Despite these limitations, the data collected from participants were quite rich in nature, and therefore, important for the ongoing scholarship within TESOL that often discusses the binary of native vs. non-native and rarely touches on the experiences of NES who identify as Black. In addition, this study created a space in CRT that honors experiential knowledge as a legitimate source, targets examining race as a social construct, and analyzes factors influencing the individual experience due to their race.

Chapter Summary

In this chapter, I gave an overview of this study's research methodology. I first discussed my positionality as the researcher and my role within this research study. Then, I listed my rationale for conducting qualitative research and listed a chart of my research questions, information needed, and data collection methods. Next, I outlined my use of narrative inquiry as a methodological tool and its significance to my research study. Afterwards, I discussed prospective participants, along with criteria for participant selection within this study. Then, I articulated the significance of data sources and data collection methods within this research study. Next, I explicated how I analyzed data within this research study. I explained the ethics and trustworthiness of my research study, and how I maintained and ensured confidentiality and consent of willing participants partaking in this research study. Lastly, I discussed the limitations of this research study and how they may impact readers' rendition of this dissertation.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

Chapter Overview

In chapter four, my research questions (See *Table 1*) are used to guide and address my data presentation and analysis. The three-dimensional space (3DS) approach is used to assist readers in understanding how data was thematically constructed and presented. All data below was drawn from participant questionnaire surveys and participant-researcher Skype interviews. Furthermore, these themes were developed to showcase how the situation, interaction, and continuity, of these participants' experiences interact with my own teaching experience as a BTE working in South Korea as a NES. As aforementioned, this dissertation has been created in way that positions these participants, including myself, within a particular social construct, based on a questionnaire survey, where we all can relate to each other's experiences and co-construct knowledge as English language teachers and NES working in South Korea. This dissertation was not meant to provide a generalization essentializing what life is like for all BTE of English in South Korea, rather it aimed to shine light on the teaching experiences of five participants.

To begin this chapter, first I shed background information on the participants, how they understood themselves as NES and English language teaching professionals in the South Korean context. Particularly, I captured five BTE experience as a NES in the South Korean context comprised of past, current, and future, teaching experiences influencing identity. I then provided details on how participants view race as an influential factor in their pedagogy, sentiments toward an English-only policy in the classroom and feeling obliged to implement lessons focused on critical issues, such as race. Afterwards, I examined media influences on BTE experiences as NES in South Korea. And finally, I provide a brief interpretative analysis and summary of each

participant's narrative highlighting how I have come to perceive their racial, teaching, and professional identity. Through narrative inquiry as a methodological tool and 3DS as a mode of interpretation, these thematic factors all aim to provide a more in-depth detail of these BTE experience working in South Korea and what these experiences may mean for future research, particularly within the field of TESOL.

Nia Mack

Nia Mack is a U.S. citizen, in her early 40s, who has a bachelor of arts in communication and one year of experience teaching English to middle school students in Incheon, South Korea. She defined a native English speaker as a person who was born and spent considerable amount of time (over 10+ years) in a country where English is the predominant language. When asked about the rationale for the more than ten-year threshold, her response was a bit circular, highlighting that she doesn't think the language fully forms until an individual has been speaking the English language from birth up until over the age of ten.

Nia mentioned that anyone could learn the language, but to be considered a native-speaker, one must speak it on an advanced level for fifteen or twenty years because that will indicate they know or are familiar with the idioms, slang, and other nuances, associated with the English language. I found this response quite interesting, considering idioms and slang frequently change and what might apply in some perceivably native English-speaking contexts may not apply in all. Nia's analysis presumptuously hints that native English speakers are competent and fully aware of every idiom and slang phrase, although this may not be the case due to other cultural and regional differences. Anxious to hear more, I asked Nia how she defines herself as a native English speaker and her response was as follows:

Self-Rendition as a NES

“I am an African American woman who was born and raised in the United States for the majority of my life. I was hired to teach English in South Korea.” (Questionnaire Survey, 2016)

Nia’s self-rendition of being a native English speaker appears to conflate with the idea that if one was born and raised in the U.S., then they are automatically a native English speaker. This form of rendition is one that I, too, am tempted to agree with. Being born and raised in a country where the English language has been taught first and throughout the primary years of one’s life is most impressionable and difficult to forget; it is one’s mother tongue. When asked if she feels more suitable to teach the English language because of her status as a native English speaker, Nia affirmed that she does because by speaking it more than ten years she has learned proper grammar, formal and informal English, and she has mastered certain idioms and slang phrases, emphasizing that she is just most comfortable with the English language. Nia also voiced that since she was hired to teach English in South Korea, where it is believed that only NES are hired, then she must be a NES. Nia and I were both hired to teach in South Korea at the same time and a number one requirement was to be a native speaker, which is why this sentiment might be present. Moreover, being a native speaker is currently a qualifier within many job advertisements, as opposed to being an English language teaching (ELT) professional.

Nia defined an English language teaching professional as someone who has the experience of teaching English as a Second Language (ESL) either in their native English speaking country or abroad for a reputable organization. Seeking clarification and the reasoning behind teaching for a reputable organization, Nia replied that if one aims to be an ELT professional, then they should be affiliated with an organization that provides support and resources that aim to help both the teacher and student. Nia pointed out that practically anyone

can teach English but that doesn't necessarily make them a teacher [or professional]. She instantiated that tutoring and volunteering at a church does not make one a teacher, but it is the credentials and being employed by a reputable company that makes one a bona fide professional.

Self-Perception as an ELT Professional

“I view myself as an English language teaching professional because of my teaching qualifications (I hold a Certificate of English Language Teaching to Adults), my experience teaching English both in the US and abroad, and experience as an African American, which allows me to explore non-traditional topics such as music, dance, and socio-political issues that impact people of color in my lessons. Because of my culture and status as a BTE I feel I am able to provide a very well rounded education to my past, present and future students both in the USA and abroad.” (Questionnaire Survey, 2016)

While Nia's Skype interview response seemingly focused on the idea of being a professional belonging to a reputable organization, her survey response clearly showed that she expanded her definition of an ELT professional when it comes to self-perception. In addition to her credentials, educational and teaching experiences, Nia referenced her ethnicity as an African American that added another layer of certification and qualification to perform her job duties as a professional. Throughout the interview session, Nia mentioned that she discussed topics regarding slavery and humanity issues in a way that she could establish connection with her students, in which she felt a Caucasian or white individual could not. Nia was conscious and aware of race, nationality, and ethnicity, affecting her experience so she created lessons that enabled her to thrive in the classroom.

Nia also mentioned showing movies of enslaved Blacks and her students would look at her and make the connection. She highlighted that due to her race, it was more believable for

students to associate her with disparity and disenfranchisement in which she felt her counterparts could not achieve. I suppose Nia made this form of pedagogical connection to inform her students of a historical context in the U.S., but particularly the ways in which Blacks are or have been mistreated. While this is one teaching style for making connections and contextualizing history with students, it also risks the potential of maintaining Blacks as a disenfranchised racial group in the eyes of others.

Considering Nia's responses, and from my own experiences, I have encountered the belief that as a Black individual we share experiences that non-Blacks do not share. That is not to say that non-Blacks or White individuals cannot build connections through discussions on humanity issues as they pertain to race, slavery, etc., but it is to make a distinction that particular experiences may not be as resonating for others as it would for an individual who shares the same racial or ethnic background. Sure, non-Black individuals can sympathize and try to understand what it is like to be Black, but it is impossible for them to get the full picture. Likewise, I can try to understand and theorize what it is like to be non-Black, but it won't go any further than the imagination, which is why critical race theory with narrative inquiry as a methodological tool is consequential; it helps to get a clear picture from the direct source.

Experience as a BTE Identifying as a NES in South Korea

“As an African American English Teacher or BTE in South Korea, I felt my presence drew attention constantly. Most Asian countries have the perception that Americans typically have Anglo or European physical features (i.e., blond hair and blue eyes), so diversity was the first lesson I had to help my students comprehend. Now that there are more BTE spread throughout South Korea and other Asian countries the students and residents are becoming more aware of the diversity in Western countries. I also noticed that the locals who were more

educated and affluent automatically knew that my native language was English and thus wanted to befriend me for that reason. In short, there was a duality of being both a Native English Speaker but also a BTE that was brought to my experience living abroad.” (Questionnaire Survey, 2016)

From this Nia’s response, it appears that who she is (or what she looked like) influenced her need to incorporate lessons focused on diverse cultures within the classroom. Because she did not fit the description of a perceivably stereotypical American, her students were intrigued. Stephan (2006) labeled this stereotypical American as the “cartoon American syndrome”, noting that “many people, particularly foreigners, have a characteristic image of North Americans in general and U.S. residents in particular as people who have blond hair and blue eyes-thus, as Caucasians” (p. 111). Similar to Nia’s experience, I, too, felt as though lessons centered on diversity and cultural awareness, particularly within Western countries, where English is the predominant language were necessary.

Interestingly, Nia pointed out that the affluent and more educated South Koreans were apt to befriend and converse with her for the sole purpose of speaking English. This response incites two implications: 1) Educated and affluent South Koreans were more open-minded and aware of diverse populations speaking English; and/or 2) Educated and affluent South Koreans were not necessarily interested in learning about her or her culture, but rather practicing their English skills. In one sense, the South Korean women may have wanted to learn more about Nia’s culture through the use of English or cultural exchange, and in another sense, they may have perceived her as a commodity or vehicle to be used at their convenience to often speak English, given its oral scarcity in South Korea. Curious to know more, I asked in the Skype interview whether Nia felt those affluent South Koreans befriended her to learn more about her or just to speak the

English language, she mentioned that it was because she was a black American and the way she was dressed, which looked cool to the women and hinted that she was from a Western country. Nia said she did not think they were trying to use her and pointed out that due to her remote residential location, and lack of encounters with foreigners, she was glad to make friends.

(Past) Teaching experiences influencing identity. “Before teaching in South Korea, my past teaching experiences took place in the United States in major cities such as New York and Philadelphia with organizations specifically designed for foreign students. My students were mainly adults with the desire to hone their conversation skills and the environment was less academic. In South Korea, my teaching experience as a middle school teacher was a bit less serious and seemed to be designed as more "edutainment" than hard education. This was changed during the 2nd semester when the principal decided to change the ESL curriculum into something more global based. I was able not only to teach lessons based on American culture, but incorporate cultures from around the world to reinforce my lessons. As a result, I feel the experience in South Korea allowed me to walk away feeling more well-rounded and resourceful.” (Questionnaire Survey, 2016)

Nia pointed out that teaching English in South Korea practically meant to entertain students with education, meaning to make the class fun and entertaining, sort of like an easy-going elective course. This is very important to make note of because it explains one of the reasons why many people believe that teaching English is something anyone can do; it does not necessarily require skills or educational training, per se, rather it is a course set up for student enjoyment. While I think it is a good idea to embrace pedagogy that students can enjoy, there is a subtlety that downplays what we do as English language teachers and our credentials as educators. It is consistently undermined as a fun and unserious job.

I questioned Nia to clarify “hard education” to which she explained giving prescriptive assignments pertaining to speech, pronunciation, and grammar. She realized that her school administrators and colleagues wanted her to teach students through media sources, such as funny videos, music videos, and television. Nia further elaborated on what her new principal meant by creating a more global ESL curriculum. She explained that the principal wanted her to talk about many English-speaking countries, what it is like in those countries, and he wanted her to create and publish a workbook that accompanied the lessons from a global perspective. While I liked the idea of a global, well-rounded, education and saw it as an amazing opportunity, it brought forth a consequential aspect - the principal viewing Nia as a cultural ambassador for all English-speaking countries, assuming she knows what each country is like and entails as a native English speaker. Needless to say, Nia viewed the endeavor as stressful, yet attributed her past experience of being a documentation specialist and technical writer as alleviant to her stress, mentioning that she was very excited by the outcome of the workbook and how it has influenced her current identity.

(Current) Teaching experiences influencing identity. “Teaching in South Korea has impacted my teaching identity by helping me to be more confident and well-rounded as a teaching professional in my current position.” (Questionnaire Survey, 2016)

Curious to hear more, during the Skype interview, I asked Nia how she had grown and what had led to her growth in confidence. She explained it was mainly getting outside of her comfort zone, moving to South Korea, and living within a country where her language and culture was no longer viewed as a norm. Nia highlighted that getting lost in a city and not being able to explain where she lived, in a different language, had giving her a sense of confidence to do anything without fear, including being a more adventurous person.

(Future) Teaching experiences influencing identity. “Teaching in South Korea has impacted my teaching identity by helping me to be more confident and adventurous. I am now looking into future opportunities that will allow me to take on teaching opportunities and other positions abroad while continuing to work at my public service job here in the United States.” (Questionnaire Survey, 2016)

Eager to hear more, during the Skype interview, I asked Nia how her teaching experiences influenced her future identity and she briefly explained that she is currently teaching adults in a business setting in the U.S. and has the feeling of being able to do anything, go anywhere, and still do well. Nia stated that her teaching experiences has shaped where she seeks employment and influences her to seek opportunities not only within the U.S. but also abroad, perhaps, as a means of teaching about diverse cultures, exposing individuals to her own as well as other cultures, and educating students on critical issues, such as race.

Race Influencing Pedagogical Approaches

“I think being a BTE gave me the freedom to see all sides of the teaching and living experience while working in South Korea. I was marveled at being a foreigner, but there were also times I received harsh words (only in Korean or course) if a student didn't like my disciplinary style. This really didn't impact me because with every class came a new experience. I also saw the impact early on of wearing my natural afro-textured hair in the classroom. The students were amazed that my hair could be styled in so many different ways. I was able to use this to my advantage especially being able to show girl students videos on how to braid and style afro-textured hair. They thought it was fascinating and fun. I enjoyed teaching the Korean children about American and African American culture and was happy to be a window into our culture.” (Questionnaire Survey, 2016)

Tempted to hear more, I asked Nia to elaborate on her disciplinary style. Nia recalled an incident where one of her male students refused to behave in class so she had him removed from the course. She mentioned that the student returned to the class calling her “a black” in the Korean language, as if it were an attempt to insult her. She mentioned that he was allowed to return to the class only after he had calmed down, and she attributed his behavior to raging hormones, highlighting that school kids’ hormones are out of control which may explain his anger towards her. She also pointed out that it was the boys who challenged her and became upset, because they were not able to disrespect and treat her the way they did with the other female teachers. Unfortunately, I did not get a chance to ask Nia why it was primarily the boys who misbehaved, but she attributed boy students’ unsuccessful attempts to insult her as their lack of English proficiency, so they could not make vulgar comments that would hurt her.

I found it interesting that Nia pointed out the boy students lack of English proficiency, rather than her lack of proficiency in the Korean language. It highlights a sense of power struggle in the classroom. The teacher is essentially pointing out that if the student wants to speak to her then he must speak her language or else he will be ignored because he is ineffective at communicating with the native English speaker. Nia also ascribes her hairstyle and hair texture nuancing her pedagogical approaches regarding ethnic cultures. This sentiment is similar to my own experience, in which I, too, felt the need to incorporate a lesson on hair texture and hair types particularly within my culture. Interestingly, Nia highlights a division between American and African American culture which can elucidate a multicultural Western society, comprised of many nuanced ethnicities.

Impacting Students' Views Toward Western Cultures or the English Language

“Before I arrived many of my students and teachers had probably never worked with a person of African American descent up close on a daily basis. I was able to get them to expand their view of the term American and what it means. My students understand more now about civil and human rights in America, and what African Americans, Latinos, and Asians have gone through to obtain basic rights in this country. My students and coworkers are now able to articulate more than just the name Martin Luther King. They know why he is considered a famous civil rights hero in the United States and the events leading up to his ascension.”

(Questionnaire Survey, 2016)

As I understand Nia's response, it appears that because of her race, ethnicity, and culture, Nia was privileged to provide students with a wider body of knowledge focused on minorities from Western cultures. Interestingly, she neglected to point out how her academic background may have also influenced her students and coworkers' sentiments toward her pedagogical approaches. When asked what she had taught, during the Skype interview, she mentioned worldly lessons that taught cultures, but also pleased the principal as a global lesson. She recalled implementing black history month lessons that discussed civil rights, Martin Luther King Jr., Ghandi, Rosa Parks, sit-ins, boycotts, and other human rights issues, highlighting the social and political problems that many minorities face in the U.S. Nia asserted that her students and colleagues were only getting half of the education about these important people and with her firsthand experience, as an African American, she felt obliged to discuss issues that “others” could possibly not within Western cultures and received gratitude from her colleagues.

Feeling Obligated to Implement Lessons Focused on Critical Issues

“As a Black Teacher of English, I felt it was my duty to educate my students and teachers on race, civil, and human rights in America. During Black history month I began with an animated movie about Harriet Tubman which exposed the class and teachers to slavery in America. The Harriet Tubman story allowed me to transition into conversations and lessons about race relations, civil and human rights in American and eventually the world. I know these lessons were effective because at the end of my lesson, the head co-teacher explained how happy she was that I taught this information. She said she had heard of the civil rights movement and vaguely knew what Martin Luther King had done, but I was able to bring everything full circle. I know that only a Black Teacher of English had the power to bring that perspective and historical knowledge to the classroom.” (Questionnaire Survey, 2016)

During the Skype interview, I asked Nia to elaborate on her response and she explained that any “Westerner” can go to South Korea and “teach the same cookie-cutter, watered-down, mainstream, we’re all happy over here lesson” but it took someone like her to fully connect to her audience on a human level. She explained that the students were more interested when she discussed humanity and critical issues that affected her race.

Sentiments Toward English-Only Implementation in the Classroom

“No I do not [implement an English-only policy in the classroom]. I was accompanied by a Korean speaking co-teacher for most of my classes and I found this was most helpful.”

(Questionnaire Survey, 2016)

It is apparent that Nia perceived the use of both the Korean language and English language in the classroom necessary to help students develop English language proficiency. Incorporating an English-only policy in the classroom may have led to inaccurate interpretation

or even worse, imposition of Nia's culture onto the students. When asked to elaborate on her survey response, Nia explained that her Korean co-teacher spoke English but not as well as expected for someone who actually taught English, pointing out that she had to assist her Korean co-teacher with many English vocabulary words and associations, so they would negotiate the use of vocabulary terms to students for further understanding.

Media Impacting Experiences as a BTE and NES in South Korea

“The only thing I remember hearing is a few shows where blackface and an Afro hair textured wig were worn to represent people of African descent. I was not offended by these depictions because I understood that Korea is such a homogeneous nation that their worldview of other people was limited. Also, Korea did not have a discussion on political correctness to the degree it is discussed in America. I did not have access to a television in my apartment while in South Korea and rarely listened to the radio, so I cannot comment on all the images that were shown about NES or BTEs specifically.” (Questionnaire Survey, 2016)

Nia seemed to dismiss the negative media representations of Blacks as a symbol of ignorance or lack of exposure to non-Korean people. She generalized that South Koreans are educated and sophisticated people, but that the country is homogenous and lacks much exposure to other cultures so that makes them innocent. I asked Nia if she was certain to call it innocence and she retorted by saying that many South Koreans are very child-like, their socialization maturity, for both teachers and students, was not at the same level as many Westerners. A bit perplexed by the generalization, unfortunately, I did not get a chance to ask Nia how she gauged or defined levels of maturity. Moreover, Nia said that she does not get offended if South Koreans think it is funny to wear Afro wigs and blackface, because they are likely unaware of its history and implications. Interestingly, South Koreans wearing of blackface and portraying “blackness”

for comedic purposes dates back thirty years ago, though many South Koreans viewed these acts as harmless comedy skits (Han, 2015). I asked Nia if it was okay to conflate innocence with ignorance and she replied, yes, because they live in a homogenous society where there is no such exposure to political correctness, especially of others who are not from South Korea. Also, Nia felt that South Koreans were underexposed, sheltered, and clueless, when it came to discussing political issues regarding race and black people, primarily because they hardly see black people. In short, Nia argued that media depictions of Blacks or what Blacks represent were due to their narrow viewpoints of cultures beyond South Korea.

Concluding the Skype interview, Nia mentioned that South Korea is still a “mystery”, not well-known, country but that it is inevitably becoming more of a worldly country, which entails gaining more exposure to Western cultures and especially now, Black Americans. This is interesting considering the presence of Black Americans in South Korea traces back to World War II, and perhaps further (Green, 2010). Nonetheless, Nia highlighted that teaching and living in South Korea was for sure one of the best experiences in her life and if she had to do it again, she would have probably stayed longer than one year.

Interpretative Analysis of Nia’s Narrative

In this brief interpretation of Nia’s narrative, along with the forthcoming interpretations, I attempt to point out nuanced messages and sentiments that came into existence from the Skype interview based on my understanding. The purpose of this interpretative analysis is to highlight how each teacher’s individualized experience helps me to understand their racial identity, teacher identity, and professional identity in the context of teaching English in South Korea. In addition to providing an interpretative analysis, I summarize how I have come to understand each participants' identity (racial, teaching, and professional) as interconnected and what this may

imply about their identity as English language teachers in South Korea. In no way are these interpretative analysis summaries of these individualized identities meant to discount, negate, or reduce these teachers' experiences in any way, form, or fashion.

Racial identity. From a racial aspect, it appears that it was Nia's "blackness", along with her upbringing and education obliged her and gave her power and authority to discuss a wider range of issues surrounding race, inequities, and shortcomings affecting minorities, particularly those who identify as Black. Nia often mentioned her race and ethnicity enabling her to establish a connection with the material she presented in the class.

"So, I'm showing black people, slaves, picking cotton, and they [students] saw this, they saw, like, the slave master whipping them and all this and everything. And I just remembered, even with their little English, you know, one of the students pointing at the film and pointing at me like, you, you know, you, and I'm just kind of like, yea, these are my people or these are people that look like me. So, I know he was making that connection, you know, and I just know, had I been a Caucasian, had I been white or fair-skinned, they wouldn't have made that connection." (Skype Interview, June 3, 2016)

Teacher identity. In addition to Nia's racial identity influencing her pedagogy, according to my understanding, her credentials and experience in South Korea also enhanced her identity as a teacher by giving her greater confidence to take more risks and strengthen her ability to adapt in other professional settings.

"What I was able to do when I returned from Korea was make a transition from my previous career, which was doing documentation, technical writing work, into more of a teaching role, speaking role for adults. And I think it would have been more difficult to try to transition into that arena had I not had that experience from South Korea. Um, the

experience in South Korea made me more competent to get up in front of a group of people in a teaching capacity. I was already comfortable with public speaking because I had spoken before but the fact that I now had experience with creating lesson plans, putting together activities, having backup plans, [and] creating entertainment that gave me the confidence to build upon my teaching. It made me more confident as a teacher and it just made me willing to or gave me the ability to take more risks with my teaching.” (Skype Interview, June 3, 2016)

Professional identity. From what I grasped about Nia’s self-perceived identity as an ELT professional was that it requires possessing the necessary educational qualifications and experience, particularly from working at a reputable organization.

“If you are going to be an English language teacher, you should be affiliated with an organization that can give you some support and resources that will help you as a teacher and also support the student. I mean anyone can just kind of, you know, I guess teach English but you’re not really a teacher; you’re more so a tutor or I don’t know what you call it. You can volunteer for a church and teach English and that sort of thing, but I mean in my opinion, I feel that I’m a bonafide English as a second language teacher because I have actually ventured out to another country where they don’t speak English.”

Interestingly, Nia is not currently in the English language teaching profession but she is still in the profession of teaching where she trains adults in the U.S., yet she ascribes part of her profession and skill set to taking risks by teaching in South Korea.

“Just learning to cope with, I don’t know, being away from home. Those many thousands of miles and being somewhere that my native language is not the native language and getting lost in the city and not knowing how to say where I live, all of those experiences

has, in my opinion, just giving me the confidence to do anything. And now I'm teaching adults in a business setting and I really feel like there's nothing they can do that I'm afraid of. Yup, so that's just how it impacted me, that's all." (Skype Interview, June 3, 2016)

Summary. Nia's racial, teacher, and professional, identity collectively comprises who she is as an English language teacher in South Korea by showing that her racial background legitimizes, and in some cases, authenticates her pedagogical approaches regarding racialized discourses in the U.S. from an African American perspective. Her teacher identity aides in showing that she has the confidence and capability to maneuver and navigate among and between various professional settings as an educator, and lastly but certainly not the least, her professional identity complements and/or coincides with her racial and teacher identity and who she is as an English language teacher in South Korea identity by being indicative of a need for individuals to possess the necessary credentials and experience in order to call oneself a professional within any context, but specifically in this case, as an English language teacher.

Jamie Washington

Jamie Washington is a U.S. citizen, in her mid-30s, who has a bachelor's degree in music and more than five years of experience teaching English to students of all ages in South Korea, particularly in the city of Taebaek and Yongin. She defined a native English speaker as a person whose native tongue is English and rendered herself as a native English speaker in the following:

Self-Rendition as a NES

"Cultural Ambassador. I not only instruct in the language that most people are familiar with i.e. "standard" English, but I also share the other dialects or accents that I am familiar with using." (Questionnaire Survey, 2016)

Jamie's self-rendition as a NES coincided with that of a cultural ambassador, but to which culture she represented or taught was uncertain. During the Skype interview, I asked Jamie to expand on her response as a cultural ambassador, to which she retorted, "I give them kind of like a warning, like the America that you read in your books is not the America that I live...the America that you're thinking of, they do it this way, now the America I grew up in, we do it this way." Jamie provided The American Dream - "set of ideals stating that in the United States freedom includes opportunities to obtain prosperity, success, and upward social mobility through hard work no matter what an individual's racial, religious, or economic background is" (Eliassen, 2015, para. 1), as an example to explain that students believed everyone in the U.S. was treated equally and provided with the same opportunities in terms of sociocultural and economical status. Jamie explained that she informed her students about the distinctive dialects of the English language in the U.S., carefully explaining to students that when or if they visit the U.S. they will certainly encounter different accents, but that it will still be English, nonetheless. Jamie mentioned that Standard English (SE) is primarily what her students are exposed to most often, so she wanted to be clear. Jamie's sentiments attempted to dispel a rhetoric of there being one monolithic way to use and speak the English language.

In addition, Jamie defined the English language teaching profession as "all inclusive", highlighting that to be a 'good' teacher (or English language teaching professional), entailed including the English history and culture as well as other cultures and other nuances that makes a language functional within the learning environment. When asked to expand on ways to be "all inclusive" in the classroom, Jamie mentioned teaching the history and culture of the English language that is taught in the classroom. For example, informing students of the origins of days of the week, origins of gestures, why we say things such as "God bless you" after a sneeze, and

significances of holidays, such as Thanksgiving and Christmas, where families gather to celebrate and give thanks. These sentiments were nicely articulated, in my opinion, as it implied that Jamie was not just teaching prescriptive objectives of the English language for students to attain; rather, she was creating an environment that fostered open dialogue regarding culture through the vehicle of the English language.

Self-Perception as an ELT Professional

“I see myself as a Cultural Ambassador. I have learned about as much as I’ve taught.

With each new learned skill, I incorporate in my lessons. Which helps my students understand more and relate more to the world around them.” (Questionnaire Survey, 2016)

Having a better understanding of what Jamie meant by seeing herself as a “Cultural Ambassador”, during the Skype interview I asked her to elaborate more on what she meant by learning as much as she’s taught. Jamie said that learning more about the Korean language and its linguistic semiotics inspired her to create lessons focused on how it is different and/or similar to the English language. Jamie explained how having a “meeting” with someone in South Korea was a euphemism for going on a “date” with that person, and that she must explain the difference to her students or else they will think that whenever she mentions having a meeting, her students will assume that she is going out on date. Jamie also pointed out that students are so intrigued about her ethnicity and hair to the point where she created a delegated speaking class focused on different hair types of different people. She also explained that because she comes from Miami, FL, which has a big Spanish influence, she tries to teach the students a bit about Spanish music, particularly Cuban music.

Within the survey, Jamie was asked to explain her experience as a Black teacher of English, who identifies as a NES, within South Korea and she noted the following:

Experience as a BTE Identifying as a NES in South Korea

“It's not been a bad experience but I can't say that everything has been smooth. My experience in South Korea is what lead me to the self-proclaimed title of Cultural Ambassador. There is so much that is left out in the education, I feel compelled to clarify perceptions when teaching.” (Questionnaire Survey, 2016)

My interpretation of Jamie's experience highly resonated with my own experience. During the Skype interview, Jamie explained that as a NES she has a platform to teach about the English language and cultural associations, but as a BTE, she felt responsible for teaching about cultural diversity and cultural differences within South Korea as they pertain to her race, due to a lack of representation. I asked Jamie if there was anything in particular that she taught or that became the main focus in her class. Jamie mentioned that she devised a program based on books that the owner of her school recommended, many of which required comprehension expansion. She talked about incorporating music and cultural things that happen to be black history. She noted that she does not inform students that they are learning about black history because she does not want the parents to think their kids are learning something useless or unimportant.

Taken aback by her response, I asked her why would the parents think in that way. Jamie explained that, essentially, she does not know all the parents and she wants to avoid conflict. Jamie provided an example of when she first started teaching adults; she greeted an adult with a simple, “How's it going?” and he automatically put his hands in the air and replied, “Don't teach me slang.” Then proceeded to greet her with “Wassup!” Jamie was offended because her greeting was not slang, but the adult learner presumed it to be because of her race. Jamie explained that her assigned teacher's English book heavily entails idiomatic expressions that clearly includes slang, but it is referred to as “expressions” in the book and because it is in the

book, it is acceptable by her students. Interested in hearing more, we went on to view how Jamie's past experiences influence her teaching identity.

(Past) Teaching experiences influencing identity. "I have always been a teacher in some capacity, so I only taught a variation of what the books told me to teach." (Questionnaire Survey, 2016)

During the Skype interview, I asked Jamie to expand on what she meant by always being a teacher in some capacity. She responded by saying that books in the public school are very limited and fail to go into details about the cultures around the world where the English language is predominantly spoken, and more so how the English language is fluid throughout cultures. Jamie, who is a music major, referenced music in many of her responses, pointing out that she tries not to take it personally or get offended when students say, "Oh, I don't like hip-hop." even though students like K-pop, which has hip-hop influences. Jamie explained that some of her students wear their hats turned backwards (which is a common style within hip-hop culture), attempt to rap, use slang terms like "wassup", and perform other characteristics attributed to hip-hop, yet gladly proclaim that they do not like hip-hop. Jamie's sentiments about her past teaching experiences showed that she has become patient and her patience reflected in her current teaching experiences.

(Current) Teaching experiences influencing identity. "Although, I try not to be angry at the curriculum set for the students, but my teaching style has changed. Often students tell me they don't [like] certain things for example hip hop 'because it's angry'. We know there are different kinds of hip hop, but that's what they hear. In short, I'm able to take time to address the misconceptions." (Questionnaire Survey, 2016)

It appeared that Jamie's pedagogical approaches are geared towards dismantling not only students' views toward music, but also a culture that was created by and representative of some aspects about "Black" people. If students perceive hip-hop to be angry, and often see Black people perform angry music, it may make sense that they are likely to associate Black people with anger, thus attempt to avoid. This is very unfortunate, because it seems like performances of hip-hop that travels to countries outside of the U.S. is the hip-hop that never mimics what it was once set out to do, promote peace, consciousness, betterment of a people, and positivity, but the "angry" type of propaganda is seemingly what sells, make headlines, and increases revenue. Certainly, there are other forms of art that are representative of hip-hop, such as poetry and graffiti, but this is not what the students, at least according to Jamie, were being made aware of.

(Future) Teaching experiences influencing identity. "Students will learn what WE teach them. So, if they can learn about Thomas Edison they can learn about Garrett Morgan. I do not declare, "ok, today we're going to learn about black history". I simply give them assignments that involves learning about black contributions. That way, they still learn without the opposition from parents thinking that I'm not teaching 'useful' things." (Questionnaire Survey, 2016)

Curious as to why Jamie placed "WE" in all-caps, I asked her to follow-up during the Skype interview and she replied saying that she was thinking "WE" as in teachers. Jamie mentioned that for music day, her students had to learn a song and they chose the song, "Ring My Bell", sang by a Black artist, Anita Ward, and the students had no idea who the artist was but they liked the song because it consistently played on Korean television commercials. Jamie mentioned that as she explained who the artist was to the students and that the song is a part of black culture, students were totally shocked, yet appreciated knowing this information. Jamie

highlighted that having certain teachers in the classroom enables students to know the history of what they are actually learning. This can either signal the importance and need of Black teachers being in the classroom to point out the careful observations and educable moments and/or that teachers who are experienced as Jamie, with a degree in music, is best equipped to teach students when it comes to learning about music. In either case, it appeared that Jamie was content with not necessarily how her teaching experience will influence her future identity but more so how she influences ways in which students learn in general.

Race Influencing Pedagogical Approaches

“Being a BTE in South Korea, I have been the receiver of many compliments, insults and misconceptions. Rather good or bad, my students ‘open up’ to me. I am not only a teacher by profession, but I learn a lot about the world that I teach in, which is different from what I was brought up in. Each lesson helps me to understand how to interact with other, in and outside of my classroom.” (Questionnaire Survey, 2016)

I asked Jamie to expand on this survey response during the Skype interview. Jamie described a time when one of her high school students told her that she was black so she must have been from Africa. Jamie mentioned that instead of trying to prove where she was from, she turned it into a learning moment, giving the student a scenario like, “If I said that you were a Chinese, how would that make you feel?” Jamie noted that the student looked at her and said, “no I’m Korean.” and she would say well you look Chinese, your language has Chinese characters, and some of your buildings are influenced by Chinese culture. Jamie pointed out that once she began to open the discussion, it is only then students start to understand their mistake, because they often associate having dark skin to be rooted particularly from Africa. To some, this form of pedagogy is recognized as culturally responsive teaching. For example, Gay (2010)

defined culturally responsive teaching as “behavioral expressions of knowledge, beliefs, and values that recognize the importance of racial and cultural diversity in learning” (p. 31).

Moreover, Jamie discussed examples of students attempting to toss pencils and pen tops in her hair to see if it stays, pointing out that she maintains her composure and instead of becoming furious, she uses these moments as opportunities to explain to students why what they are doing is unacceptable. It is clear to see that Jamie has structured her lessons according to the ways in which she interacts with her students and vice versa.

Impacting Students’ Views Toward Western Cultures or the English Language

“I have definitely impacted the way my students view race, color and how others view them. For example, I do not "sugar coat" that while we are referred to as 'black' vs 'white', but that they are referred to as 'yellow'. I share that while they stereotype blacks as being good at dance, they are seen as geniuses.” (Questionnaire Survey, 2016)

Jamie used the word “sugar coat” to indicate that she does not circumvent critical topics of discussion. Rather, she talks to students about these issues to bring forth awareness. During the Skype interview, Jamie discussed allowing classroom discussions that are centered on stereotypes, cultures, etc. has led to her students being more open-minded. She also pointed out that “our” hair is a big issue. Many students want to touch her hair when she wears it in braids, an afro, or any other style that is not considered the norm. Jamie highlighted the students referring to dreadlocks as “reggae Marley,” but that they have no idea of where reggae originates and the significance of Bob Marley. She pointed out that the students were also unaware of the differences in the Spanish language, as they believe that all Spanish is from Spain and that Spanish is spoken one monolithic way, thus ignoring other Spanish-speaking cultures. In addition, Jamie mentioned that we [Western teachers] have so much more of our influence into

what the students are learning because they are oblivious to cultures outside of South Korea, so when she discusses American culture, she also talks about American Indians and other marginalized cultures.

Feeling Obligated to Implement Lessons Focused on Critical Issues

“There are times when intervention is necessary. I cannot teach all of Korea alone, but for the people around me, ignorance is not an excuse. If it is ignorance, I don't go on a rampage and attack the person. They will not understand and shutdown. Instead, I try holding an open conversation. My classroom may include it in whatever lesson is being taught. My methods changes based on the situation. Sometimes direct examples are necessary. A student insists that I'm black therefore all blacks are from Africa. I have to reverse the role. "You're Asian, so you're from China?" Lesson received.” (Questionnaire Survey, 2016)

Understanding how Jamie may feel obliged to implement lessons focused critical issues in the classroom, in the Skype interview, Jamie reiterated that she was baffled at the student asserting that because she is black, her ancestors must be from Africa. Jamie discussed the significance of informing her students that one's skin color does not determine their ancestry or geographic location, so by providing an analogical example to students, students learned or better understood her sentiments.

Sentiments Toward English-Only Implementation in the Classroom

“I do not implement an English only policy. I don't believe in the "re-inventing the wheel" policy. There are so many other topics that are difficult without the added drama of trying to describe ideas that do not have words in English. As a student learning Korean myself, just give me the context, I understand and we can both move on with our lives.” (Questionnaire Survey, 2016)

During the Skype interview, Jamie elaborated that the use of the Korean language in the classroom is very useful to some because they can relate it to something in the Korean culture to get a better understanding. Jamie felt that there was not a need to impose a linguistic system onto students by making the language more difficult than what it is already perceived to be. Jamie explained that there are English words that do not have a direct translation in the Korean language, so she empathizes with her students by giving a demonstrative explanation, and even explaining in the Korean language, to bring forth a better understanding.

Media Impacting Experiences as a BTE and NES in South Korea

“Media definitely impacts teaching experience. I remember an adult student told me not to teach him "slang" when I simply asked "How's it going?" However, he greeted me with "wassup". At first, I blamed ignorance for their depiction of Blacks. The country was mostly homogenous until.... blah blah. But as they accept more of the "white- influenced" western concepts, there's no excuse to continue feigning ignorance. We all have our parts to play regarding this issue, because it's not just in Korea, but China, Czeck, everywhere.”

(Questionnaire Survey, 2016)

Interestingly, Jamie pointed out that a student automatically assumed she would know slang because of her blackness, yet he had adopted a slang term “wassup” to greet her. Either this student sought to connect with her or he was attempting to ridicule her by using slang. Jamie expanded on her response that media portrays a stereotype of blacks as being good at sports, good at music, good at dancing, and that is it. Jamie mentioned that her students only knew artists, like Michael Jackson and Beyonce, so when she walked into the classroom, students would call her Beyonce and she had to correct them. Jamie also pointed out that when she visits a Noraebang (music room), she is expected to know all the words to the rap songs and if she does

not, then she is told, “Oh, you’re not Black”. Jamie said that she experienced these same sentiments with her White counterparts in South Korea as well.

When asked to elaborate on what she meant by South Korea adopting white-influenced Western concepts, she pointed out that a middle-school female made conversation with her by asking if she could be reborn what would she be. Startled by the question, Jamie returned the question to the girl and she responded that she would reborn as a white female because they get the handsome men, money without working, and life is easier. Jamie mentioned being shocked by her response, but noted that the middle-school female made her comment with the utmost innocent expression. Jamie asked her if she would choose to be born again as a black woman and got the response, “No, this one’s easier.” The middle-school female said that she did not know anything about black women, to which Jamie blamed media for the lack of representation of black women and poor representation of black men. Jamie recalled a student who showed her a list of her favorite American actors who happened to be all white males. Jamie asked her student what she had thought about someone like Denzel Washington and the student’s expression showed disdain.

Concluding the Skype interview, Jamie highlighted that she and her friends discuss these experiences often and sometimes they wonder if they are being too critical of South Korea, acknowledging that many people come to South Korea with an expectation that is not met, so they begin to complain, which does not seem useful or helpful toward the situation. Moreover, Jamie questioned herself of whether she was not being sensitive to South Korean culture and mindful that they are a homogenous society that lacks awareness of many differing cultures. Lastly, Jamie cautioned to remain calm when South Koreans stare or want to touch one’s hair

because many times, they are just curious and are limited to Blacks in their contexts. “They don’t see us; I don’t see us.” (Skype Interview, June 6, 2016)

Interpretative Analysis of Jamie’s Narrative

Considering the information provided from Jamie’s questionnaire survey and our conversation through Skype, it appears that Jamie enjoys teaching in South Korea, granted her longevity of more than nine years teaching. However, Jamie admitted that she does not have much faith in South Korea’s education system or at least her school’s curriculum that is established for the students. Jamie often discussed a lot about her culture or racial representation being neglected or falsified in the books which leads her to teach a variation of it. Based on our Skype interview, it seems that a lot of what is missing or misrepresented in South Korea’s education and textbooks encompasses the contributions of Blacks.

Racial identity. Jamie made it very clear that she wanted her students to recognize that her racial identity of Black not being synonymous with or limited to a particular culture or nationality.

“Yea, one of the classes, uh, they were high schoolers and he would straight up tell me, ‘oh, you are black so you must be from Africa.’ And he would say something and I was like, ‘what makes you think that?’ So, I wouldn’t get into a fight with him and I try not, that’s why I said, I try not to make it so personal because then you won’t be thinking rationally. So, I just turned it around and I was like ‘alright, so if I said that you were a Chinese, how would that make you feel?’ And then he looks at me like ‘no, because I’m Korean.’ [Jamie retorted] ‘Yea but even your language is based from Chinese letters, you still have Chinese letters and buildings today, meanings that you use currently are still Chinese words.’ [...] And he would say, um, but your hair. This is the same class that

would deliberately take the lead from their pencils and try to toss in my hair to see if it would stay [...] I have to incorporate it all but I have to keep my composure cuz [*sic*] very easily I could have ‘blown up’ [become irate] about it and it could have been a very nasty situation. I just use this opportunity to explain, ‘uh, you don’t do that.’ ” (Skype Interview, June 6, 2016)

Based on our encounters, I understand Jamie’s racial identity as an individual who actively conveys that the racial identity of Black is not a monolithic culture and the need to promote and educate this message to students as a teacher within the learning environment.

Teacher identity. From a teaching aspect, I understand Jamie’s teacher identity as someone who takes the initiative of creating an environment with students that welcomes open dialogue and a chance for learning more about differing cultures. When asked about her pedagogical approaches, Jamie explained:

“I think my students are more open-minded and I try to open up these discussions with my students and you know, like, ‘First of all, what do you know about this culture, what do you hear? What’s the stereotypes?’ and they would tell me, and then, I would still have to remain calm and I have to kind of, like, explain it to them. For example, our hair being the biggest thing because there’s just no way they would come in contact with it or with the braids, and uh, you know they always wanna touch. I’m just like ‘okay, let me explain to you now, do not touch other people’s hair without permission, even after permission, basically you have a one-time opportunity that you guys get.’” (Skype Interview, June 6, 2016)

In addition, Jamie's identity as a teacher sought to bring forth light of individuals who have either not been represented or misrepresented in the students' textbooks through pedagogical approaches of open dialogue.

“A lot of times we have so much more of our influence into what they are learning. They really are oblivious to the world outside and like I said, for that, you know, they learn about, uh, [self-interruption] who invented the light bulb, but there was another guy [Lewis Latimer] who invented the filament for the lightbulb to work, so I kind of have to throw that into them. They're so secured in what they're supposed to be learning, let me see, like American culture, we include the Indians, I included that a lot of the words you use are Indian words and they look at me like, 'what do you mean, Indian? Native American Indian words?' They are native American Indian words in the language, so when you say America, what America are you referring to? And like, they talk about reggae Marley, they always say reggae Marley, but do you know where that comes from? Do you even know what that means? [...] I have to show them on the map and they're like 'wow!' And when they think Spanish, they're like 'oh, all Spanish is from Spain.' No, Spanish from Spain is Spanish from Spain. Mexican and even Cuban Spanish is a little different; they can understand each other, and I was like, no more than you can understand someone who's from Busan or someone with a dialect from Jeju-do. So, I kind of have to put that all together.” (Skype Interview, June 6, 2016)

Professional identity. To be more elaborate, I understand Jay's professional and teacher identity as somewhat conflated. Jay explained that as an ELT professional, she must know most, if not all, of the historical and cultural constructs associated with the English language and be able to explain that to her students.

“They want you to teach English but you have to teach a little bit of the culture or history for them to understand. So, that’s why I say you kind of have to be all-inclusive because they’ll say “well, where does ‘y’all’ come from?” Well, it comes from you all, so that’s a little bit of history behind it [...] or I’ll have to explain to them, you know, that, um, Monday, Tuesday, and Wednesday, the days of the week that, you know, is not directly English, you have to tell them that it derived from the Viking terms and stuff like that. Or when we use gestures, where some of our gestures come from or why we sneeze and we say bless you or the different beliefs behind it, why we celebrate Halloween, or um, even like Halloween has a really significant meaning other than just dressing up, or Christmas does have a meaning besides just kids getting presents. So, we have to kind of instruct them on that. (Skype Interview, June 6, 2016)

Summary. With regards to Jamie’s interpretative analysis summary, her racial, teacher, and professional, identity collectively comprises who she is as an English language teacher in South Korea by first recognizing that her race is a crucial part in history and English language cultures, thus deserving a need to be incorporated into the school’s curriculum. Secondly, Jamie’s teacher identity serves as a vehicle to explore, challenge, and discuss what the curriculum and textbooks have not included or misrepresents about her person and background in South Korea’s educational system. Thirdly, Jamie’s professional identity complements and/or coincides with her racial and teacher identity and who she is as an English language teacher in South Korea by emphasizing that ELT professionals must be equipped to talk and teach about the English language discursively, diversely and culturally, in a way that exposes students to the world and the English language with an open-mind; highlighting the essential components of the English language, who it represents, and what it represents as a global, yet connecting language.

Debra Clark

Debra Clark is a U.S. citizen, in her early 30s, who has a master's in fine arts and one year of experience teaching English to middle school students in Jeonju, South Korea. She defined a native English speaker as someone who can speak and understand English without having to think about it, pointing out that speaking the English language comes natural because it is what they were raised speaking. Debra mentioned that to be a native speaker requires speaking the language for a predominant amount of one's life where not only the mechanics and grammar are acquired, but also the various slang and dialects associated.

Self-Rendition as a NES

"I've honestly never thought about it. Speaking English has always been a part of my life ...so I suppose we take it for granted just a little since it comes so easy to us. I think that's true for anyone who speaks their own native tongue though." (Questionnaire Survey, 2016)

Debra's self-rendition as a NES speaks directly to my own experience. I never thought of myself as a NES until I started teaching in South Korea and was consistently referred to as the native-speaker. Moreover, I never thought about the implications of being the native-speaker until I started my doctorate program. Similarly, I have heard individuals, primarily those from the U.S., vocalize that Whites need not think about being White, because Whiteness is considered the norm. Although race is socially constructed as identifiers, "Unlike Blackness, whiteness is normalized because white supremacy elevates whites and whiteness to the apex of the racial hierarchy" (Matais, Viesca, Garrison-Wade, Tandon, & Galindo, 2014, p. 290).

Narrative inquiry as a lens and CRT as a methodological were chosen for this study, because it honors experiential knowledge of underrepresented individuals, such as Blacks, who fall short of

the apex within the racial hierarchy; it values and recognizes epistemology in races of people who have been or continue to be marginalized in various aspects.

In addition, Debra also found it complex to define an English language teaching professional, pointing out that it requires going beyond teaching conversation English and teaching English from a variety of aspects.

Self-Perception as an ELT Professional

“That's a hard question to answer. I'm not sure how well I'm doing just because I can't always tell if these kids are improving. I work at a private school...so the first thing people should understand is that most of the kids don't even want to be there. They've already had school and now are being pushed to go to another school. It's hard to teach kids who don't want to be there in the first place. All I know is that I truly try my best.” (Questionnaire Survey, 2016)

During the Skype interview, Debra was asked to elaborate on her response and why she perceived the question difficult to address. Debra retorted with an acknowledgement that students do not have enough exposure to a NES, and she teaches many of her students one hour per week, four times per month, so she is unsure whether they are learning the material she has taught and if they are putting it to use. When asked if she uses any assessments to evaluate student levels, Debra said yes but verbalized that many of the Korean English teachers taught the students in the Korean language so it never seemed as though students advanced past the initial levels of English. Debra's response was an indirect critic of using the Korean language to teach the English language, which some believe may lead to students disregarding or being unmotivated to learn the English language. But Debra's reply is also indicative of her lack of Korean proficiency. Perhaps, students were advancing in the English language but both the Korean English teacher and students preferred to speak the Korean language.

Experience as a BTE Identifying as a NES in South Korea

“I think as a black person working in Korea...it's a lot harder than I thought it was going to be. I was already prepared for the stares...but not the unkindness behind them. Some stares seem to lack all congeniality...as if to say "You definitely don't belong here." This was kind of heartbreaking for me since I was born in Korea and always wanted to come back to experience the culture.” (Questionnaire Survey, 2016)

Debra mentioned being born in South Korea so she assumed that South Koreans would be more open and accepting of her presence as someone who does not “look Korean.” In the Skype interview, Debra explained that when her parents, who are Black, served in the U.S. military, and lived in South Korea thirty years ago, informed her of positive things about South Korea and her mom was especially excited that she had chosen to teach there. Debra also explained that South Korea is such an advance country when it comes to technology, so maturity and open-mindedness from the people were expected. I asked Debra to elaborate on why she felt it is a lot harder and she gave a scenario where the subject of race came about in the classroom and in a knee-jerk reaction, the students said that they did not like black people. However, students said they liked Debra but without an explanation as to why they had a disliking towards black people. Debra said the sentiment was similar to when a counterpart from a different race say something like, “well I don’t see you as Black” or “you’re not like the rest of them.” These are all racialized discourses that must be addressed and dismantled both inside and outside of the classroom. It is important to note that telling someone their racial identity is not recognized or that they are not like members within their racial group can be viewed as a significant insult, as it signals many negative connotations, such as painting an entire racial group as negative, yet dismissing one’s personal attributes as an exception to the negative norms of their racial group.

(Past) Teaching experiences influencing identity. “I would say working in the past as a teacher's assistant and as an Art teacher has really helped shape how I approach the kids here in Korea. Yea...they're from a different culture and they speak a different language ...but ultimately they're still children and still do the things that all children do when growing up.” (Questionnaire Survey, 2016)

Debra's sentiment regarding her past teaching experience influencing identity showed that her identity is consistently changing and not only are her students growing, but so is she. Debra elaborated in the Skype interview that her students are not only approaching her to learn about English but they are also seeking to learn about life and why some things are the way they are. Debra, taking heed to how she approaches her students, showed that she is concerned about their well-being and is indicative of her consciousness about students getting to know more about themselves and the ways of life, which also reflected in how she perceives her current teaching identity influences.

(Current) Teaching experiences influencing identity. “I still think I can make an impact. It hasn't pushed me to the point where I think this is all worthless and that these kids aren't learning anything. For now, I definitely want to continue it.” (Questionnaire Survey, 2016)

Debra asserted that despite the challenges faced, she still foresaw a chance for improvement on both her part as well as her students' part. Like Debra's experience, within my first year of teaching in South Korea, I was still experiencing cultural shock, still unsure, and on the brink of quitting, but I was also eager and desirous to teach students because I felt there was a chance making a difference in their lives as an English teacher. I think it is of the essence and insightful of Debra to note that she has not been pushed to the point where she finds what she's doing to be worthless. Her response suggests that with more years of experience in South Korea,

more familiarity with her students, and more adaptation into the culture, she will likely develop a new fondness for South Korea that one can never forget. On another note, more years of being immersed into a different culture also leaves room for desensitization, which can lead to perceiving one's unfortunate experiences as a normal way of life in South Korea. Nonetheless, Debra delved deeper within her response to future influences on identity:

(Future) Teaching experiences influencing identity. “Hopefully it [teaching in South Korea] will help me learn new things. I may not always teach in South Korea...so being able to experience how I'm treated and looked at from another culture's perspective has really given me some insight. There's nowhere to escape when you're in Korea...especially since there are so few black people in my area. Sometimes you feel like you need to escape...and at those times you find solace in conversation with other Teachers of Color who know how you feel and have shared similar experiences.” (Questionnaire Survey, 2016)

Again, Debra reflected on how at times she feels a sense of hopelessness but that it does not stop her from performing her duties of teaching students who are often culturally insensitive to her culture. Most interestingly, Debra recognized that the presence of fellow Black teachers within South Korea play an important role in how she maintains support, especially when she feels as though her character and culture is consistently attacked both inadvertently and psychologically. From my own experience, students persecuting their classmates by calling them black and ugly, black and dirty, or just teasing them for having darker skin, is a form of micro-aggression that heavily impacted my pedagogical approaches and led to my sharing of experiences with fellow Black teachers who related and pondered ways we can dismantle these racial acts. The Facebook group *Brothas and Sistas of South Korea* played a key part in providing a space where I could seek support and ventilate my concerns with fellow teachers.

Race Influencing Pedagogical Approaches

“In some ways, the impact has been huge and in other ways it's been just like any other teaching job. The kids notice your [skin] color first when you start and then they kind of forget that you're black. So much as they will say off color comments about skin color and such and not even realize it's insulting.” (Questionnaire Survey, 2016)

During the Skype interview, Debra gave a specific example that led to a teaching lesson, due to one student ridiculing another student because of his darker skin tone. Debra mentioned starting out the lesson by comparing brown to chocolate and asking students if they like chocolate. The students said yes and Debra informed the students that she is brown, so questioned if they liked her. One of the students sought clarity by asking, “Teacher, aren’t you black?”, and Debra clarified by saying yes but her skin color is brown. Assuming the students understood her analogy, one student boldly shouted, “black skin is ugly” attempting to be funny, so Debra informed the student that he should never say anyone’s skin color is ugly, then had him go to the board and write “black is beautiful” until he no longer found his comment funny. Debra said the student wrote the phrase on the board at least ten times until he no longer found it hysterical, then afterwards she began a full class discussion about honoring all skin types as beautiful. Debra noted that she still has some students who come up to tell her black is beautiful, so obviously, it was a memorable moment for the entire class. However, it was also a disciplinary moment for the student, yet I am unsure of what the student took away from the lesson or how the lesson changed his outlook on skin tones, particularly black skin.

Impacting Students' Views Toward Western Cultures or the English Language

“Yes, Every time something comes up that is even remotely racist I take a moment to educate them on why it's wrong...and the history that has followed people with those same thoughts. I show videos...I have talks with them...Sometimes they get it...and then sometimes it goes right over their heads, but we have to try, right?” (Questionnaire Survey, 2016)

During the Skype interview, Debra followed-up by stating that not just as a Black woman, but as a foreigner in South Korea whose purpose is to educate students, it becomes her responsibility to impact the ways in which students view Western cultures and/or the English language. Debra mentioned that she cannot always depend on the parents because many of them do not speak English and she cannot always depend on the school system because they are not always open to worrying about critical issues, particularly those pertaining to race. Debra pointed out that if she sees an issue that needs to be addressed and can turn it into a positive situation by bringing critical awareness to only one student, then it is worth it. Debra explained that teaching and living in South Korea is like a conundrum, because the English language is at a high demand and is accepted in South Korea as an international language, but there are prejudices and preferences alluding to need for white faces teaching English, although the English language is spoken by people of all races, cultures, and backgrounds.

Feeling Obligated to Implement Lessons Focused on Critical Issues

“I do [implement critical issues in the lessons]. I think that if you have the opportunity to do it ...you should. These kids are learning to speak a language that many different races and cultures speak. I'm not sure if it will help them appreciate the language any more, but I do hope that it helps them have a better understanding of how far and wide English goes as a language among people in this world.” (Questionnaire Survey, 2016)

I asked Debra to elaborate on her survey response and she explained that there is a glorification of white women and white men in South Korea, so she does not think they experience the same issues as BTE. Moreover, Debra does not feel that non-Black teachers will not be apt to addressing an issue if they were to see a student ridiculing another student because of skin color, pointing out that BTE tend to be louder and conscious of the issue because they tend to experience these micro-aggressions most often. Debra highlighted that South Korea appears to encompass a misogynistic environment as well, which she has realized from being a woman. Debra explained that there were designated cafes, commonly referred to as *business cafes*, which are reserved exclusively for men, and love motels, which are geared towards men, thus making societal spaces that exclude women. Debra thought it was important to talk about patriarchy in South Korea because she was often in a position where her students would ask her questions about the cafes and why only businessmen were seen entering and exiting.

Sentiments Toward English-Only Implementation in the Classroom

“I do not [implement an English-only policy] especially when a child doesn't understand something and a classmate can better explain it in Korean. I would say that my class is about 90% English and if we need it in order to progress in the lesson 10% Korean.” (Questionnaire Survey, 2016)

During the Skype interview, Debra referred to her comment regarding students not having enough time with the NES, so she did not think it would be feasible or fair to the students to incorporate an English-only policy, especially when the Korean English teachers speak to the students in the Korean language. It was apparent that Debra felt that it was more beneficial for the students to learn the English language with the help of their native language, but given her earlier response of not being able to assess how she is doing as an ELT professional or how well

the students are progressing with their English-proficiency skills, it seemed like a more effective approach was required to meet the needs of the students. One example would be assessing students' English language proficiency by incorporating the Korean language or culture into her exam. Of course, this strategy would require Debra to learn more about Korean culture and language, but it would also provide her with a better gauge of students' proficiency skills.

Media Impacting Experiences as a BTE and NES in South Korea

“It's disgusting. It really pisses me off. I remember sitting in a bank for the first time to exchange money and the news was playing. It kept showing this black guy beating up another person (who was obviously not black) Like over and over again as if to instill...these people are violent. Look at how they treat other people...and if you didn't get it the first time let us keep flashing this across your screen until you're brainwashed into believing that black people are a volatile race that can erupt over anything without so much as a warning. These people [South Koreans] are preconditioned to believe the bullshit they see on TV and pass it down to their children...so that they have the same views. It goes from I don't like black people to.... Well I'm black....to...Well you're ok because you're Debra (pseudonym) Teacher. It's sad.” (Questionnaire

Survey, 2016)

During the Skype interview, Debra retold the same story she wrote in her survey, explaining how that moment was very uncomfortable. Debra uttered that she thinks South Koreans view African Americans worse than Africans, because the media shows African Americans as villains even when they are not. Though, Debra never really explained how Africans are portrayed in the media. Debra explained how incredible it is to witness the media having so much influence into what many South Koreans believe and she could not understand why there was a disdain towards black people when their culture is also being influenced by

Black culture, especially through hip-hop, music, and dance videos. Debra explained that her parents and other Black people have been in South Korea for a long time, more than 40 years, so it was not like they have never seen black people before, plus the media often shows black people on T.V. but not so much in a positive light. Debra highlighted that because she was born in South Korea, she expected to feel welcomed, but upon her return to South Korea, she felt frowned upon as an African American and woman. Concluding the interview, Debra explained that partaking in this project gave her the opportunity to vocalize her teaching experiences and what prompted or incited her pedagogy.

Interpretative Analysis of Debra's Narrative

Conversations with Debra were quite interesting. Unlike the other participants who were born and raised in the U.S., Debra was born in South Korea, though acquired U.S. citizenship from her parents, who were U.S. military personnel, and raised in the U.S. During the Skype interview, Debra explained that she figured returning to South Korea would lead to a warm welcome, since that is her place of birth. However, from her experiences of teaching and living in South Korea, she quickly changed her train of thought and idea of how she is perceived in the South Korean context.

Racial identity. From our encounter, I understand Debra's racial identity as an individual who acknowledges that her race is not highly regarded in the South Korean context, and she believes that these racist sentiments against Blacks are taught by the parents of her South Korean students.

“They [students] were like we don't like black people. Um, the teacher, I don't want to say her name. I'll call her Lily. Lily asked them 'Why?', but they couldn't answer; they didn't have a reason; 'Oh, I just don't.', and she (Lily) said, “Well, Debra (pseudonym),

teacher is black”, and they said, “Oh, we like Debra teacher”, and she’s (Lily) like “Yea, and she’s black too” and they were like “yea, but she’s okay”, so things like that. They don’t even have a reason why they don’t like it; it’s just somewhere and at some point, they either heard or their parents said something; and they’re just following like little puppets.” (Skype Interview, June 7, 2016)

Teacher identity. As discussed earlier, Debra’s encounter with micro-aggressions and prejudices experienced from her students has influenced her pedagogy and essentially her teacher identity. Similar to Nia, Debra feels obliged and responsible to teach students about critical issues and raise cultural awareness. When asked to further elaborate on her impact and responsibility in the classroom, she explained:

“I think, honestly, not just as a Black woman, but as a foreigner in this country who is being brought here to educate children, that’s a responsibility that I have, but I can’t always depend on their parents. I can’t always depend on their school system, because they’re not open enough to worry about those things. It’s like I’m sending my kid to learn English with these very closed-off views and then I’m sending them out to the world, without even thinking how that’s going to impact them. So, I feel like it’s my responsibility. I don’t know about other teachers but it’s my responsibility to teach if I’m teaching, regardless if that’s English or if that’s a life lesson. Whenever I see something come up, if I can possibly turn it into a positive experience, if I can, even if it’s just one kid, out of the entire class that I can open their eyes a little bit, I think it’s worth it”

(Skype Interview, June 7, 2016).

Professional identity. While discussing Debra's teaching identity, she mentioned not being sure of her professional identity because she still believes there is room for improvement, and that there are not many professional development assessments aimed to gauge her performance as a teacher. Furthermore, I have come to understand Debra's professional identity as someone who bases it on not necessarily on her teaching experiences but rather according to the progress of her students' performance.

“There are assessments, but there are some kids that I only see once a week, so I only see them four times in a month. So, that's what I mean when I don't know how well they're doing or if what I'm doing is actually helping them or if they're sticking with it, because I don't see them often enough to see what I taught them actually being put into use. So, for example, I used to have a class every Wednesday, and then every Monday, Tuesday, Thursday and Friday, they had a Korean teacher, so I realized that the Korean teacher was usually speaking to them in Korean and not in English, so that's what I mean by they never seem to get passed the level that I already started. [...] Some of the classes, some of the kids I have every day and I can tell you who's improved, who hasn't improved, who's falling behind, who's excelled, but with kids that I don't see that often, I can't. Really, I don't know how well they're doing because I don't see them enough.” (Skype Interview, June 7, 2016)

Summary. With regards to Debra's interpretative analysis summary, her racial, teacher, and professional, identity collectively comprises who she is as an English language teacher in South Korea by first acknowledging that her race impacts how she is viewed in South Korea's society and what students are learning, especially from their parents outside of the classroom. Jamie's teacher identity influences her pedagogical approaches by obliging her to bring forth

cultural awareness and issues of race, particularly concerning those who are black, as a means of widening the spectrum or students' perspectives on the constructs of black representations. In addition, Jamie's professional identity complements and/or coincides with her racial and teacher identity and who she is as an English language teacher in South Korea by showing that there is always room for improvement, for both the student and teacher, and that the learning process and conditions of a professional is an ambiguous continuum. Furthermore, her professional identity points to the fact that ELT professionals must be careful and concerned with their craft and how their message is conveyed and impacting their students.

Aaron Johnson

Aaron Johnson is a U.S. citizen, in his early 30s, who has a bachelor's in communication and more than six years of experience teaching English in Seoul, South Korea. He defined a native English speaker as a person from a country in which English is the first language. Given that the English language is not the official language of the U.S., though used as a primary language, Aaron rendered his identity as such:

Self-Rendition as a NES

"I am a native English speaking citizen from the United States." (Questionnaire Survey, 2016)

Aaron's self-rendition as a NES indicated that his first language is English, but it also gave an implication that NES are not only from the U.S., therefore a specification was necessary. In addition, Aaron defined an English language teaching professional as someone that not only speaks the English language, but someone who also has a strong grasp of every aspect of the English language, which includes great speaking, writing, and listening skills. During the Skype interview, Aaron noted that ELT professionals should have effective and various methods to help

different types of students learn and understand the English language. While this response appears ideal for an ELT professional, the goal is seemingly intangible considering the English language is continuously evolving (e.g. world Englishes) with cultural influences from around the world. In other words, Aaron's definition of an ELT professional implies someone who is aware of English language cultures in its entirety, which is extraordinarily complex and risks homogenizing a society or culture(s).

Self-Perception as an ELT Professional

“In the ways that I explained in the previous question, I follow those guidelines to the best of my abilities.” (Questionnaire Survey, 2016)

During the Skype interview, I asked Aaron to reiterate his self-rendition as an ELT professional and he highlighted that in his first year of teaching in South Korea, he was hired without a teaching degree so he performed his duties to the best of his abilities and his pedagogy entailed keeping the assignments light-hearted and fun. Aaron mentioned creating a music video with his students called, “Read It”, as a means of establishing rapport with students so that they can view him as someone whom they can laugh and talk with as opposed to a strict teacher who students are afraid to approach. According to Cox (2010) “Music gets students involved through the process of listening, and involved students tend to engage more in a conversation of learning...” (p. 165). Interestingly, within Aaron's definition of an ELT professional, he never once discussed how cultural influences or rhetorical strategies, such as the use of music, helps students acquire the English language, yet he delved into his use of music in the classroom immediately during the interview.

Experience as a BTE Identifying as a NES in South Korea

“I would say that there are different areas of experience that I can speak on. While teaching, I don't think my experience has been much different than that of a NES of any other race. I would say the vast differences have come from the job hiring process and dealing with the discrimination that comes with it.” (Questionnaire Survey, 2016)

Aaron's survey response pointed out a nuance of encountering racial discrimination, particularly with hiring practices in South Korea but noted that his actual experiences teaching in South Korea may not have been much different from any other NES. This is probably because Aaron chooses not to focus on critical issues, such as race or discrimination, in the classroom. During the Skype interview, Aaron said that he aimed to keep the assignments light-hearted and fun, as a means of avoiding conflict. Curious to hear more, Aaron was asked to elaborate on his response; he explained that he has not experienced any form of direct racism at the workplace, but there were occasions when he showed a video that entailed someone of color and the students would ask if it was him. Aaron said that he defeated these racialized acts by reciprocating and asking students if they were in the video whenever he saw a Korean actor. Aaron recalled working at a high school in South Korea with advanced levels students who always wanted to converse about President Obama. Aaron considered students' inquiry about President Obama as positive encounters, because, according to him, students were interested in learning more about the president and U.S. politics as opposed to spewing stereotypical remarks based on his race.

Aaron also acknowledged that race does matter as a NES but primarily during the job hiring process. While mindful of the literature (Curtis & Romney, 2006; Sharifian, 2009; Ruecker & Ives, 2015) that consistently regurgitates the discriminatory hiring practices within TESOL that shows preferences for those who are visibly White and western, I asked Aaron to

explain his response. Aaron delved into the discriminatory job advertisements that asks for White-female only, under 25-years-old, and so forth, recalling a specific incident where he had been working with a recruiter for a week regarding securing a teaching job, but once he submitted his photo, he never heard back from the recruiter. Aaron believed that once the recruiter realized that he was not white, he no longer wanted to work with him. While there may have been other reasons for their disconnections, Aaron believed his race was the sole reason, concluding with the sentiment that “It’s harder for ‘us’ to get a job here [in South Korea], even though there are plenty of us here [in South Korea].”

During the Skype interview, I asked Aaron why does he think these incidences are occurring in South Korea. Aaron responded saying that it is mostly the parents’ fault and choice of teacher selection in Hagwons (private schools), but through government-sponsored programs, such as EPIK, he did not believe the recruitment process was the same. Aaron’s clarified response brought an interesting perspective into his story, which showed that while globalization and the push to acquire English influences the South Korean economy, the parents (and money) of students in private schools in South Korea determines or drives these discriminatory hiring practices, as opposed to, say, governmental official and policy-enforcers. Aaron expressed that the parents have a preference for an English-speaking White person, despite his or her lack of qualifications, highlighting that at Hagwons it is all about money and the customer (parents) and they have a fixated stereotypical image of what constitutes as an English teacher, and this is almost exclusively a White guy from America.

As aforementioned in chapter two, there appears to be hierarchies of power within the NES paradigm, in which Black U.S. citizens are recognized as legitimate NES but may not be first-picked to teach the English language, due to factors, such as race and skin color (Nero,

2006). Aaron mentioned an experience of being asked where he was from and once he said America, the South Korean individual retorted, “no, no”. Aaron said that the Korean guy was in such disbelief as if it were impossible for a Black person to be from America, despite the U.S. having a Black president. Not being viewed as an American due to skin color and/or race is an experience that I, too, have experienced, along with other scholars in TESOL (Romney & Curtis, 2006).

(Past) Teaching experiences influencing identity. “My early teaching experiences have taught me to stay open-minded and to think broadly about many things including students' abilities and things that may be affecting how they learn and behave.” (Questionnaire Survey, 2016)

Aaron's survey response reflected his consciousness of ways to teach students who have various English proficiency levels, but his survey response did not specify or reflect much on how he teaches students according to these varied levels. This observation may be due to his current identity influences:

(Current) Teaching experiences influencing identity. “I'm actually not teaching at the moment and haven't been for the past 3 months, so I don't have current experience.” (Questionnaire Survey, 2016)

Not only did Aaron report not having current teaching experiences but he also mentioned, during the Skype interview, that he felt worse about being in South Korea because of the discriminatory hiring practices of getting a job, despite his qualifications. While listening to Aaron's sentiments, I wondered if he had reflected on his experience of gaining those previous years of experience as an English language teacher, possibly due to his status as a NES from the U.S., and if he had considered his current unemployment as an English teacher temporary. I

questioned myself because his position as an American and status as a NES has afforded him job opportunity and experiences that some certified South Korean English teachers have not been afforded, possibly due to their status of being a non-NES. Aaron stated that he has gotten to the point where he no longer wants to teach and has begun seeking non-teaching governmental positions on the U.S. military base in South Korea. Interestingly, Aaron's following response conflicts with his current response with regards to future identity influences:

(Future) Teaching experiences influencing identity. "All of my teaching experiences will hopefully keep molding me into the best possible teacher I can be." (Questionnaire Survey, 2016)

Within this response, Aaron seemed open-minded to a teaching position if afforded the opportunity, but currently, he says to not have any interests in teaching. This is possibly because he is not being prioritized or first-picked as the English language teaching representative during the job hiring process. Nonetheless, Aaron believes that when or if he starts to teach again, his objectives are to be the best teacher, despite racial influences.

Race Influencing Pedagogical Approaches

"Life outside of the classroom is a different subject, but as for teaching experiences, I don't think anything profound has come from it. Some students over the years have made generally innocent comments that seem typical for kids such as looking like Obama, and rarely some students have been curious to want to touch my skin." (Questionnaire Survey, 2016)

During the Skype interview, Aaron explained that students referring to him as President Obama was an innocent comment and that he has had a few students touch his skin and *ajummas* view him as intimidating, but he did not think those interactions count as micro-aggressions; rather, he viewed these experiences as a sense of curiosity due to his unique skin color.

Interestingly, during the Skype interview, Aaron highlighted that female BTE, according to their BSSK posts, encounter “real” problems, such as South Koreans trying to grab their hair and take their photo without expressed permission. Aaron expressed a sense of surprise to admitting that he has never felt disrespected or endured any form of racism throughout most of his teaching experiences.

As a researcher, I found Aaron’s response quite intriguing, paradoxical, and comprising multiple implications, considering he had previously discussed discriminatory hiring practices and being unable to secure a teaching position because he is not white. Also, Aaron pointed out that BTE who are female face the “real” problems, thus implying that issues he faced as a male were not serious nor significant in comparison to his Black female counterparts. Or, it could imply that as a male in South Korea he felt more secured or privileged than females. In another survey response, Aaron discussed how his pedagogical approaches impacted his students:

Impacting Students’ Views Toward Western Cultures or the English Language

“I’m a generally active and creative person/teacher so I have done many memorable things and had a lot of unforgettable classes.” (Questionnaire Survey, 2016)

Because of the ambiguity in Aaron’s response, I asked him to elaborate on those memorable moments and how they impacted the students. Interestingly, Aaron highlighted a notion that some may refer to as culturally relevant pedagogy – using cultural referents to enlighten. Aaron referred to his lesson of creating a music Youtube video and getting students involved, explaining that it was a parody of Michael Jackson’s “Beat It”. Aaron explained that because Michael Jackson is quite popular, using Michael Jackson’s “Beat It” tune to create a music video geared towards motivating students was successful in increasing students’

confidence reading the English language, speaking the English language, and engaging interactively through music.

Because music has the potential to reflect a culture or influence how a culture is perceived, many of the students may have viewed Aaron's approach as a "cool" aspect of his racial culture, especially because he also borrowed the tunes of an international, popular, Black icon, Michael Jackson. "A common and accepted fact in popular music is that Black music is 'cool'" (Smith, 2010, p. 167). Moreover, Aaron mentioned that the Hagwon owner incorporated his lesson into a book for future English teachers during orientation and training sessions, and that this lesson showed how the English language can be fun and motivating in creative ways.

Feeling Obligated to Implement Lessons Focused on Critical Issues

"I've had elementary and kindergarten students for 5 out of my 6 years of teaching and at those ages, unless they say something disrespectful or clearly needs to be corrected on something, I don't dive into those lessons much. At those ages, I believe the light atmosphere and ease of understanding work more effective." (Questionnaire Survey, 2016)

I found it most interesting that Aaron decided to focus on students in primary education during this response as opposed to his experience with students in secondary education, considering his recollection that his high school students had an advanced level of English proficiency and comfortably spoke in the English language. I asked Aaron if he ever felt the urge to discuss critical issues with his high school students and he replied saying that because he had the liberty to teach what he wanted, he felt that discussing critical issues would have been overwhelming, vocalizing that his school administrators were very demanding and wanted him to develop a six-month lesson syllabus. Aaron also believed that if he had stayed for more than a year, then it would have been more convenient for him to include critical issues. Aaron voiced

that he did not enjoy working at his high school because the class sizes were overpopulated with more than thirty-five students in each class and it was tough for him to teach all the students.

As a former high school teacher in South Korea and dealing with similar situations, I still incorporated critical issues into my lesson plan, so I pushed a bit further and reiterated the question, during the Skype interview, asking Aaron why he did not incorporate critical issues. Aaron verbalized that during his time at the high school he was mainly trying to get a grasp on teaching so many students at once, which was difficult, considering the demands of the school. Aaron said that in addition to the six-month syllabus, his class was consistently open for parents to come and observe his teaching to ensure he knew how to perform his job, which made things a bit more nerve-racking. Aaron admitted that although he could have delved into critical issues, such as racial topics, he was not ready, because he did not know the most effective strategy for teaching it. Aaron also pointed out that he wanted to make everyone happy as opposed to discussing controversial matters. Aaron reiterated that he is a light-hearted teacher, who is very sensitive, so not discussing critical issues and risk having students say something that would get him upset was avoided.

Sentiments Toward English-Only Implementation in the Classroom

“Well before I could speak any Korean, I felt that there was generally no need to use Korean. But if a stronger student could explain something to a weaker student in Korean then there was no problem with that. Now that I am much better at Korean, some students try to use that to get by more easily but I still keep Korean use as a last resort.” (Questionnaire Survey,

2016)

A little bit uneasy by Aaron’s wording of a stronger student explaining something to a weaker student, during the Skype interview, I asked Aaron to elaborate on his response. Aaron

explained that a stronger student was someone more proficient in the English language and a weaker student was someone less proficient, and during his first-year of teaching, using the Korean language in the classroom was important for comprehension. Aaron mentioned the use of the Korean language as a last resort because many of his students were lazy and did not want to speak the English language at all. Aaron highlighted that students were reluctant to vocalize commonly used English words, such as “hello” or “restroom” and preferred to speak with Aaron in the Korean language. Aaron believed that the students spoke in the Korean language, in the English language class, because they lacked motivation to speak English, which impacted his current decision of no longer wanting to teach English.

Media Impacting Experiences as a BTE and NES in South Korea

“The media honestly doesn't care about the feelings of Blacks, or any backlash they may face for the overly negative depictions they have of us because at the end of the day, they don't have any laws against it and I don't want to say they're heartless, but generally lack empathy for those not Korean and even more so Blacks than others. It is a popular opinion that events that are portrayed in the media effect[sic] us, but I don't believe anything has directly or severely made a difference in my teaching experiences.” (Questionnaire Survey, 2016)

Although Aaron proclaimed to have not encountered racism or major micro-aggressions in South Korea, during the Skype interview, he elaborated on why he did not feel as though South Korea's media cared about Black people. Aaron explained that South Korea's media broadcasts “gag” (comedy) television shows where South Koreans are dressed in blackface as a means of making the general population laugh, so they are very insensitive about what they show and who they might offend. Interestingly, according to Han (2015) “Blackface depictions were taken at face-value by Korean audiences and represented for them a ‘normal’ and ‘innocent’

comedy practice, without intentional ill-will towards any ethnic group” (p. 2), thus it could have been a lack of cultural unawareness but granted that South Korea is relatively an advanced country, a lack of cultural awareness is not an acceptable excuse.

Aaron did not believe that South Koreans would call personnel in charge requesting to have the television shows removed because it is racist against Blacks, but that South Koreans would just laugh about it and go on with their life. “Prior to globalization in the 1990s, the legacy of Afro-American soldiers in Korea and Korean beliefs in pure bloodism were enough justification for some to ridicule black Americans” (Han, 2015, p. 2). Therefore, the mockery of Blacks may not represent only a humor satisfaction but also a form of resistance and hatred to “outsiders.” Aaron mentioned that many people often say South Korea is changing and that they are just ignorant, but after many years and internet accessibility, there is no one to blame but self for a lack of awareness and education, and it seemed like many South Koreans were comfortable with making a mockery out of Black people.

Aaron explained that he has dated many South Korean girls and have many South Korean friends, but he still believed that there were more South Korean people that hated Blacks, pointing out that they don’t want “us” in South Korea and don’t want “us” teaching their children. Furthermore, Aaron mentioned that he still does not believe the color of his skin or race has influenced his pedagogical approaches in the classroom. While Aaron believed that his race does not influence his pedagogy, based on our Skype interview and his recollection of using Michael Jackson’s songs in the classroom, using his culture to engage students is significant and influential.

Concluding the Skype interview, Aaron explained that if this dissertation were to be read by someone, particularly a Black individual, who is interested in teaching in South Korea or

visiting, he hoped to have inspired them to do so, because as people of color we encounter hardship and a few more problems than anyone else, everywhere, not only in South Korea. Aaron believes that it is important for individuals to experience things for themselves, the experience may be better, worse, or completely different, but it will be memorable. Aaron noted that his father was in the U.S. military, stationed in South Korea, around the year of 1989 and he did not have a good experience, but he did not say he hated South Korea; his dad mentioned South Korea having many dirt roads, South Koreans spitting at his foot, and South Koreans telling him to leave his country, but Aaron acknowledged that during that time, things were different and his father may have had those experiences because he was either military personnel, Black, or both.

Interpretative Analysis of Aaron's Narrative

Conversations with Aaron were interestingly intricate. Reason being is that Aaron's responses, in my opinion, depicted the classroom as a safe space in which racial matters did not happen or did not need to be addressed. It seemed like discussing racial issues were either not important or present, yet Aaron provided a few examples of racial issues and micro-aggressions occurring outside of the classroom, such as through school hiring processes, parent preferences for certain types of teachers, and media, but still within the South Korean context.

Racial identity. Based on our encounter, I perceive and understand Aaron's racial identity as an individual who acknowledges his identity and space as a Black male, along with his recognition of facing some hardships that are associated with his race in South Korea. Given that Aaron was very quick to discuss racial matters and micro-aggressions that occur outside of the classroom and in the media, it is interesting that he chooses not to discuss sensitive topics, by bringing forth awareness earlier on in the coming generation, which may have a greater impact

on South Korea's society and issues regarding race moving forward. This is not to say that light-hearted and fun assignments cannot have a great impact, but it is to say that if we ignore critical issues that affects our life, the problem persists as a continuance because no one addresses it or recognizes its existence. Moreover, I perceive Aaron as someone who chooses not to delve into racial issues in the classroom, either due to discomfort or time constraints, especially when the issues were not directed towards him.

“Yea [...] at each school that I've been at after I've been hired, you know, I haven't heard any comments directed towards me about my race; it's just been generally easy-going and stuff like that either from the students or from co-workers, whether it be Korean co-workers or other foreign teachers. Um, every school, every time, you know, I show a video that happens to have a person of color in it, they say 'oh, Arthur teacher?' I say 'no.' I try to give them an example and put a Korean kid on T.V. and say, 'Oh, hey, that's Jung Hung.' You know; they all look alike. That's probably the deepest interaction I had as far as any student making a comment about my race.” (Skype Interview, June 7, 2016)

This form of negligence on Aaron's part could also be a part of job security and the blatant act of racial discrimination and preference given to White teachers, considering, according to Aaron, parents have authority of choosing who they wish to teach their kids. This type of authority of parents and consciousness of who gets to teach or be the ELT in the classroom has, in my opinion, influenced not only Aaron's views regarding race relations in the South Korean context.

“You know, it's mostly the parents at the Hagwons, cuz [*sic*] I don't think we have problems getting jobs at elementary schools through like the government-sponsored

programs. I don't think they care so much as like Hagwons, where money is the only issue and their parents want this 'cookie-cutter' movie image of what they think, like an English teacher is, you know a white guy from America. You know, rarely, I had a guy say, 'Where are you from?' I said, 'America', he said, 'no, no, you're from Africa,' that thing. They really can't believe a black person can be from America, even though we have a black president. Ignorant is gonna stay ignorant. So, I think it's literally the parents; they wanna be taught by a "English speaking person" who is most likely a white person, even if I have a Master's in Teaching and a TEFL and this person could be fresh out of college, they would rather just see their kid being taught by a white person."

(Skype Interview, June 7, 2016)

Teacher identity. With regards to Aaron's teacher identity, he strikes me as a light-hearted individual who enjoys having fun in the classroom with students without making many demands or pressuring students take the learning material too seriously. Aaron finds his niche by connecting with the students through media sources, such as technology and music.

"Well, especially the first year, you know, like I said, I didn't have a teaching degree, but that first year, they [the recruiter] said you didn't need an experience, you can just do it. I sort of did my job to the best of my ability, but I sort of always wanted to keep it light-hearted and fun and not always like, 'do your homework; you must do this'. So, anytime I could, I don't know if you've seen but I even made a music video my first year. I just thought more so to have fun with the students, then to be a strict teacher, so and I think like even still, I sort of, like, keep that. It can be bad in some ways if you have rowdy students, but I like to be not their friend but just someone they can laugh with and talk to more than the strict teacher. I think that's generally how I go into it. I've been like to five

different schools. That's generally how I go into any job I get, so I don't know if that answers the question properly but that's how I think. Rather than to be a strict enforcer. I like to have fun with them and be funny." (Skype Interview, June 7, 2016).

Professional identity. Based on our interview, it appears that Aaron's professional identity, as an ELT, is someone who took a chance or tried a career in teaching, without necessarily recognizing his impact on students. Even more, it seems like Aaron's professional identity is still being shaped, considering he is not currently teaching English.

"I'm not in a teaching field. I have a communications degree. Um, I've been teaching in Korea for six years and it was basically on a whim. I was bored at home. I was working at a clothing store. I saw this teaching agent and I was like, 'okay let me apply for this.' They called me back and I was like 'wow, let's do it' and that's basically been the extend of my professional career, if you can call it a career, I guess." (Skype Interview, June 7, 2016)

Summary. For Aaron's interpretative analysis summary, his racial, teacher, and professional, identity collectively comprises who he is as an English language teacher in South Korea by acknowledging that his race can be a hindrance, with regards to media depictions and employment, in this context, but that his race also does not necessarily have to be a cornerstone or foci in the classroom, thus not deserving a need to be exclusively nor explicitly incorporated into the classroom curriculum. Aaron's teacher identity highlights his pedagogical approaches as fun, light-hearted, and technologically diverse, hence serving to the popular trend of the students' wishes. Aaron's professional identity complements and/or coincides with his racial and teacher identity and who he is as an English language teacher in South Korea by highlighting, and unfortunately, undermining the need to be credentialed or have specific experience in the field of

English language teaching in South Korea. Furthermore, his professional identity shows that the term professional is socially-constructed and that not everyone who is teaching the English language in South Korea considers themselves a professional within the ELT profession.

Nancy Brown

Nancy Brown is a U.S. citizen, in her mid-30s, who has a master's degree in humanitarian action and more than three years of experience teaching English in Busan, South Korea. She defined a native English speaker as "a person who is from a native speaking English country like the USA or U.K." and rendered herself as such:

Self-Rendition as a NES

"A native English Speaker of USA." (Questionnaire Survey, 2016)

What was a bit startling about Nancy's response was that one can actually hold citizenship from a country, such as the U.S and U.K., but need not claim to be a NES because English may not be their first language. Aside from England, it is debatable to say that the English language is the native language of these countries, especially because many of these countries, such as South Africa, Australia, and the U.S.A., contained native languages other than English prior to being colonized. Nonetheless, the English language is commonly spoken in these English-speaking countries and apparently recognized as native English speaking countries. During the Skype interview, Nancy expanded by saying that because we are NES from a native English speaking country, we may better assist students with accent and pronunciation, although local English teachers may be proficient at teaching basic grammatical structure.

While I understand the concept and importance of pronunciation for comprehension purposes, the idea of developing an accent by being taught by a NES is a bit absurd and even more so marginalizing, as it puts an ambiguous NES's accent as the marker or ideal and accurate

way to speak English. It presented the logic that not only are NES teaching the English language, but we are teaching students to speak English with the same accent as “us”. If we are not careful, it becomes a mimicry with an imperialist undertone stating that to grasp English, one must sound exactly like the NES. Even more so, there are a variety of accents from predominantly English-speaking countries, so then the question becomes whose accent is most desirable to communicate or teach?

In addition, Nancy defined an English language teaching professional as someone who not only teaches inside of the classroom but one who is also a cultural ambassador and brings forth unique experiences into the classroom for the betterment of the students.

Self-Perception as an ELT Professional

“I view myself as a professional in how I carry myself in the classroom and bring my cultural experiences in to help teach young learners.” (Questionnaire Survey, 2016)

Considering Nancy taught high school students in South Korea and is currently teaching college students in Oman, I am unsure of whether her response is aimed directly at teaching younger students or novice English learners. During the Skype interview, Nancy elaborated that being an ELT professional requires going beyond basic skills of teaching grammar, reading and writing, and for her, it is more of bringing a bit of America to the classroom. Nancy recalled an experience in South Korea where one of her students wanted to study abroad in Chicago, but he was unsure due to media portrayals of Chicago being a dangerous city with lots of crime. Nancy explained that she put the student at ease by explaining what life is like, at least from her perspective, living and studying in Chicago and answering questions to assist him with his transition. Nancy continued saying that her South Korean students were always curious about where she was from and her culture, so it became an important aspect of teaching.

Experience as a BTE Identifying as a NES in South Korea

“It was quite the experience being a native African American teacher in a Korean context. I was able to affirm respect as a teacher in the classroom for the most part, but I’m sure some students and staff were curious about me as a Black teacher abroad.” (Questionnaire Survey, 2016)

Based on Nancy’s survey response, I wanted to know what this form of respect entailed and exactly how being a BTE, who identifies as a NES, shaped her experience, so I inquired during the Skype interview. Nancy responded by reflecting on her previous response regarding the student wanting to study in Chicago. Nancy stated that the South Korean student informed her that he was afraid of getting shot, so she coached him through his fears and believes that as an African American woman, who lived in Chicago, she provided a sense of comfort. Nancy felt that the student learned from media influences that African Americans in Chicago were violent criminals. Nancy said that she felt proud having him overcome his fears because she was also the first Black person that he had ever met, so this is what she means by being a cultural ambassador – the ability to show students that media depictions of Blacks, particularly African Americans, is only one perception of an entire race of people.

(Past) Teaching experiences influencing identity. “I initially started teaching in South Korea. I had no prior experience teaching before moving abroad and would say it was a total learn as you go experience when I arrived to Korea.” (Questionnaire Survey, 2016)

Similar to other participants and me, Nancy did not have any teaching experience prior to venturing to South Korea, so she did not know what to expect. Therefore, beginning her journey as a teacher in South Korea, the ambiance of the culture and interaction with the students is what, in my opinion, shaped her pedagogy. Working within a culture and country where one’s skin

color and culture is blatantly seen as less desirable or abnormal certainly influences one's pedagogy and teaching identity. As I iterated in my experience, acknowledging how students viewed dark-skin led to my incorporation of lessons focused on the recognition of all cultures, colors, and shades of people, particularly within a positive light that highlights beauty in every culture and race.

(Current) Teaching experiences influencing identity. "It goes to show how much I have grown as an ESL teacher working abroad for several years." (Questionnaire Survey, 2016)

The ambiguity of Nancy's survey response regarding current influences on teaching identity prompted me to seek clarity. Nancy explained that her experiences from South Korea transitioning to Oman required a different level of patience, due to cultural differences. Nonetheless, during the Skype interview, Nancy mentioned being ecstatic about teaching within different cultural contexts because her experiences were enjoyable. Nancy stated that working in South Korea has not only given her the strength to teach in other countries, but it has also afforded her many opportunities to advance economically. This sentiment is common for many individuals traveling to South Korea to teach English, including myself. ELT jobs in South Korea are commonly advertised as an exciting economical move for young travelers seeking adventurous opportunity and financial gains (Ruecker & Ives, 2015).

(Future) Teaching experiences influencing identity. "It has allowed me to develop my teaching skills, ability and confidence in how I will present information in the future." (Questionnaire Survey, 2016)

Nancy expanded on her response by saying that she does not fear of teaching in any country now, highlighting that if she has taught in Asia and now in the middle-east, then she can teach anywhere. During the Skype interview, Nancy elaborated that she is learning so much

about other cultures and experiences to the point where she now uses those experiences as a vehicle to pass on. Nancy gave a specific example of meeting a student in Oman who had a friend that was learning the Korean language because she wanted to live and study in South Korea. Nancy explained that she conversed a bit with the student in the Korean language and that she connected with the student due to an overlapping experience of having interest in South Korea's culture, all of which enriches her teaching experiences and identity. Moving along, we began to discuss Nancy's response on race influencing pedagogy:

Race Influencing Pedagogical Approaches

"It has allowed me to open the gateway to teaching about experiences and cultural aspects as an African American in a foreign environment." (Questionnaire Survey, 2016)

Nancy began the Skype interview by saying that living and teaching in South Korea was a positive experience and that she discussed more critical issues and incorporated lessons of her choice into the curriculum in South Korea, as opposed to Oman where more restrictions are placed on what can be taught or discussed in the classroom. Although Nancy did not speak directly to how her races influenced her pedagogical approaches, she mentioned that if she wanted to incorporate lessons on Black History Month, Rosa Parks, Malcolm X, etc., she could have done so, because she was a cultural ambassador and she had the liberty of teaching what she desired. Nancy pointed out that in addition to teaching aspects of Black history or American history, she also incorporated hip-hop songs, had students sing, write poetry, and watch videos, because these were some things the students enjoyed. Nancy said that she was very interactive with using media to teach and felt like she went beyond teaching the prescriptive grammatical basics of the English language. As opposed to stating that she taught about things anyone from any other race could teach, Nancy noted that having an American in the classroom made the

experience worthy because she brought in something that she believed her co-teachers did not have - the experience with Black American history/culture.

Impacting Students' Views Toward Western cultures or the English Language

“I for sure believe I have influenced students in regards to a western context. Many have only had experiences with Western culture from what they have seen in the media so it’s great to be able to open their eyes beyond media bias that they have seen.” (Questionnaire Survey, 2016)

Curious to hear more on how Nancy believed to have an influence, particularly regarding how she enlightened students on media biases, I asked Nancy to elaborate on her survey response. Nancy reiterated the situation about the Korean student seeking advice about studying in Chicago and fearing being shot or subjected to crime. Nancy said that her South Korean student likely assumed that because she is Black and have experience of living in an American urban city, particularly Chicago, the student felt comfortable consulting her for advice. Nancy explained that she did not have any problems explaining to students that there is crime and ways to avoid certain situations, but most importantly, she felt that she enlightened students on certain experiences and stories of living in urban American cities that students carefully heeded and appreciated.

Feeling Obligated to Implement Lessons Focused on Critical Issues

“I think it's important as cultural ambassadors to bring an element of our own culture into the classroom as students are curious. Be it through videos, songs, poetry etc. students are willing to embrace the opportunity to be open to cultural awareness in the classroom.”

(Questionnaire Survey, 2016)

During the Skype interview, Nancy explained that she did not encounter any issues in the classroom to where she felt the need to address critical issues, specifically those focused on race.

Nancy did, however, recall an issue that she felt was critical and she attributed this issue to South Korean's perceptions on beauty. Nancy explained an instance where one of her high school students were teased by other students because of her epicanthic eye folds, so she had informed Nancy that she was going to have plastic surgery. Nancy said the students were hysterically laughing and seemingly attempting to get Nancy to laugh but she did not and was more concerned to the point where she incorporated a lesson regarding "loving the skin you're in" and "seeing everyone as beautiful". Nancy stated she used music and gave an assignment for students to write down the lyrics for better understanding. Like Nancy's experience, I can recall incorporating a topic in the classroom on loving oneself in the classroom, but I was prompted more so by an experience I encountered outside of the workplace in which I went into a make-up shop to buy mascara and lip gloss, and the cashier handed me whitening cream as though she was doing me a favor, she smiled at me and said, "service" (free). I felt very distraught; I discussed the issue in class and elaborated on the importance of acknowledging the beauty in all skin tones through a power-point lesson and writing assignment.

Sentiments Toward English-Only Implementation in the Classroom

"Yes [I actively implement an English-only policy in the classroom], well mostly as I think it's important to push the students to use their language skills." (Questionnaire Survey,

2016)

During the Skype interview, Nancy was asked to explain her survey response rationale in further detail, to which she expanded by saying that while she thinks that it is important to incorporate an English-only policy in the classroom, she did not believe it was always feasible. Nancy explained that it was difficult to present an English-only lesson when students have a low-level of English-proficiency and translation was needed to ensure comprehension of the English

material. Moreover, Nancy said that she did not want to be viewed as a mean teacher by telling students to not speak their native language. Nancy believed that to assist students with developing their English skills, the use of speaking mainly in English was consequential because she was not proficient in the Korean language and she wanted to help students the best way possible, which included incorporating the Korean language. Nancy admitted that she was not strict on having an English-only policy and that she treated students on a case-by-case basis, meaning that students who had lower English proficiency skills was allowed to seek help in their native language, but she pushed for students to try as much as possible to speak in English, especially when corresponding with her.

Media Impacting Experiences as a BTE and NES in South Korea

“I’m not a fan of all things I’ve seen in South Korea media. They [South Koreans] are intrigued by Black culture and implement it into song, videos etc. but sometimes it is unfounded. You sometimes have to try to get past media bias and stigmas about Black culture in the media.”

(Questionnaire Survey, 2016)

During the Skype interview Nancy voiced that to the best of her knowledge the media had not impacted her as a teacher or NES. However, Nancy recalled images of blackface on South Korea’s television commercials that were offensive but it was never something sanctioned nor authorized in the classroom. Nancy highlighted that when she showed student-recommended music videos, students would blurt out, “He’s wearing an Afro.”, use slang terms such as, “Yo, yo!” and attempt to show that they can be “hip” (culturally conscious). Interestingly, Nancy did not explain whether she was flattered or offended by students’ attempt to mimic what was shown in the music videos, but she did recognize students’ enjoyment of it. Concluding the Skype interview, I asked Nancy what prompted her to respond to this research study, and she responded

saying that she saw that I needed help, she understands what it is like seeking participants for research, and she wanted to help in the best way she could.

Interpretative Analysis of Nancy's Narrative

From my encounter with Nancy, it is apparent that she has developed as a teacher due to her experience teaching in South Korea. Perhaps, it is because she was a novice teacher, like the other participants including myself, when we began our venture as ELT teachers. Furthermore, Nancy emphasized her identity as being a cultural ambassador and bringing forth real-life experiences that are of great use to the students.

Racial identity. I understand Nancy's racial identity as someone who recognizes her being as a Black individual and the culturally enriching aspects she brings into the classroom but, similar to Aaron, she did not find it necessary to do so, because matters of race or micro-aggressions did not occur in the classroom. However, Nancy pointed out that if she needed to discuss racial aspects in the classroom, she had the liberty to do so and implement her pedagogy the best way she saw fit.

“So it's like in Korea, from what I recall, it was like a pretty cool experience because if I wanted to talk about black history month, I could. You know, I could talk about Rosa Parks and Malcolm X, you know, I was able to do those things because like I said, I was a cultural ambassador. I was able to bring that into the classroom with me and my co-teacher was fine with it; you know, like, giving a little bit of black history or just American history. You know, like, even breaking down hip-hop songs and, like, having them sing and watch videos. We were, like, able to do those types of things, you know, very interactive with media, songs, and poetry and even, like, speech contest. I was able

to do all of that with my time in Korea and so I definitely felt like it wasn't just the basics there.” (Skype Interview, June 7, 2016)

Nonetheless, Nancy did highlight a single experience of curiosity when a student was interested about her life as an African American having lived in Chicago - a city where one student sought to study but was afraid due to media warnings about its crime.

“One of the things that stuck out for me that I was actually so grateful for was that I was able to be there to like coach him through his fears, because, like, he was excited and he was also scared. You know, like ‘I’m gonna be living in Chicago; this big city in the U.S.’ You know, there is a nice diverse population there and he was like, ‘Teacher,’ and when I asked, you know, I was like, ‘What are you concerned about? What would you like to talk about?’ And he was like, ‘Well, I’m afraid of getting shot’ and it “tripped me out” [surprised me] because it was, like, this is what they see on T.V. This is what they envision like, ‘Oh, I’m going to go to this big city in the States; I might get shot,’ and that’s usually in the context of it being urban or what have you; and I know it probably eases his fears of hearing from an African American woman that lived in Chicago, like, ‘Sweetheart, yes, there is violence, but you’re going to be staying in, like, a nice little suburb with a nice family,’ like, I was there to kind of calm him down. But, definitely, like, the stigma and different things that they see in the media, I felt proud being in Korea and have him overcome those fears of, like, maybe being the first black person that he even met in person. You know, so I’m always nice and smiling and it was, like, I was able to be, like I said, that cultural ambassador, show them that what they see on the media is not the only perception of African Americans like, you know, there is a wide variety of us.” (Skype Interview, June 7, 2016)

Teacher identity. My perception of Nancy's teacher identity shows that she cares for her students and strove to make her students, particularly the females, feel better about loving who they are without the need of falling victim to South Korea's perceivably standards of beauty, which frequently required plastic surgery.

"I remember it was more of a Korean culture. Like, we were having a conversation talking about what they were going to do on vacation and a girl was like, 'Oh teacher I'm going to have plastic surgery.' You know, and that's big in Korean culture having plastic surgery and this was in high school. You know, obviously, she was like fourteen or fifteen and so, you know, people teasing her, so I remember picking up on that. I was frustrated because I felt like the kids, they were like 'Oh teacher, Hahaha.' So, like the next day, I incorporated it into the lesson. We listened to a song about being beautiful. I can't remember the singer; now, this was a few years ago, but you know, we wrote down the lyrics and talked about being beautiful in your own skin. So, it was, like, culturally, it was something like that that I had to break down for them." (Skype Interview, June 7, 2016)

Professional identity. With regards to Nancy's professional identity, my understanding of it sort of conflated with her teaching identity. Nancy often talked about how increasing her professional identity entailed increasing students' awareness of cultures, particularly cultures within the U.S., and providing enriching experiential knowledge.

"I know in Korea, kids were very inquisitive about me being from Detroit and living in Chicago and traveling and all the places I've been, so I'm always, like, bringing more to the classroom instead of the basic English skills. I definitely feel like I'm was always bringing a little piece of America with me into the classroom. The people are always

curious, especially in the beginning, about life prior to Korea, so I feel like that's an important part of the teaching experience, not just the basics. (Skype Interview, June 7, 2016)

Furthermore, Nancy elaborated on a specific instance, in which she voiced will forever resonate with her, as she was able to assist a student in determining his life decision on whether to study in Chicago. Nancy attributed this type of skill as part of her professional identity, an ability to care and provide guidance to students.

“He [...] was always intrigued with American culture, and what have you, and so he found this language exchange, like this program that he wanted to apply to go study abroad. Like, he actually wanted to do like a year of school in the U.S. and he was like, ‘Should I go in the Southside of Chicago?’ and so it “tripped me out” [surprised me] because I, like, just flew in to Korea, living in Chicago, and this little boy, like very mature for his age, was like I wanna go and study abroad for a year. Of course, so I'm like, “How can I help you?”, “What questions do you have?” [...] He went off to study abroad for a year and I was just like, that was like, such an amazing experience for me to just be, like, my first year of teaching abroad as an expat and having this little boy, like, so interested in America culture and wanting to immerse himself at such a young age. So, that's technically one of those highlights that will always stay with you.” (Skype Interview, June 7, 2016)

Summary. Nancy's racial, teacher, and professional, identity collectively comprises who she is as an English language teacher in South Korea by viewing her racial background as a culturally enriching asset to the classroom; it can be a window to educate students about her culture and cultures around the world, along with cities and places unfamiliar to students.

Moreover, her teacher identity aides in portraying her care for what students are learning and how they are perceiving themselves, their potential, and their self-esteem, both inside and outside of the classroom. Lastly, Nancy's professional identity complements and/or coincides with her racial and teacher identity and who she is as an English language teacher in South Korea by indicating that not only are ELT professionals assisting students with academic classroom choices, but they are also serving as mentors, advisors, and essentially, life coaches to the students.

Chapter Summary

In chapter four, I synthesized the data by participants from both the questionnaire survey and Skype interviews to examine the teaching experiences of five BTE working within South Korea as a NES. As shown, I occasionally addressed my research questions, through narrative inquiry, by highlighting participants' definition of a NES, what it means to be an ELT professional, pedagogical influences, and how working within the South Korean context has impacted not only their pedagogy but also their English language teaching identity. Moreover, I provided a brief interpretative analysis and summary of each participant's narratives aimed to point out ways in which I have come to perceive their racial, teacher, and professional identity. The information provided by the participants were quite rich in nature and provided much insight of what the term NES means when subscribed by some individuals who do not identify as White; it gives a bit of hope to reconstructing the ways in which we view the term NES, understand some BTE experiences as NES, learn more about what these experiences imply for pedagogical approaches in the South Korean context, and contribute scholarship to what these narratives signal to fellow scholars, teachers, and professionals within the field of TESOL.

CHAPTER 5

DISCUSSION AND CONCLUSION

Chapter Overview

In chapter five, I restate the purpose of this research study, followed by emergent themes iterated themes by participants, based on both Skype interviews and survey responses. The use of the 3DS coined by Clandinin and Connelly (2000), used in chapter four, to analyze data based on the participants' "*personal and social (interaction); past, present, and future (continuity); combined with the notion of place (situation)*" (p. 50) also helped to determine patterns between participants, identify emerging themes, and construct larger meaning of what this research study implies with regards to the construction of the term NES, teaching experiences of BTE in South Korea, and how such experiences contribute scholarship and pedagogical implications to the field of TESOL. Thereafter, in this section, I aimed to specifically address my research questions through my interpretative emerging themes, discuss the implications of this research study, and provide concluding reflections on what my research implies for future researchers and teachers within the field of TESOL.

Restating Research Purpose

The purpose of this research study aimed to raise attention to the fact that the presence and influence of BTE working in South Korea as NES and English language teaching professionals. The goal of my research was to narrate BTE teaching experiences in South Korea, through the lens of critical race theory, as a means of better understanding how these participants interpret their identity as English language teaching professionals and NES, and how being the NES impacts their pedagogical approaches within the South Korean context. To reach my goal, the following research questions were raised:

- 1.) What are the reported teaching experiences of five BTE working in South Korea?
 - a) How has working in South Korea impacted BTE self-perception as English Language Teaching (ELT) professionals?
- 2.) How do these five BTE view themselves as NES?
 - a) How does being a NES impact their pedagogy?

By engaging in direct dialogue with BTE and using narrative inquiry as a methodological tool to examine BTE interpretations of their teaching experiences, I addressed the research questions through emergent themes.

Addressing Research Questions via Emergent Themes

Addressing the first research question was a bit of a challenge because most of these experiences varied in nature and comprised many nuances on the individual level. However, the data analysis and *Table 1* in chapter three assisted with creating commonly iterated themes aligned with each question.

- RQ1.) What are the reported teaching experiences of five BTE working in South Korea?
- a) How has working in South Korea impacted BTE self-perception as English Language Teaching (ELT) professionals?

Theme 1.1: BTE are Cultural Ambassadors

Many of the participants recognized that race does play an important role in how they are perceived, and to some extent considered themselves as cultural ambassadors. Participants reported their teaching experiences as taking on the role as a cultural ambassador with a responsibility to represent what has been either misrepresented or not represented at all. According to Ozbas and Guryay (2014), a cultural ambassador is someone who metaphorically adopts many roles, such as a window to a different world, an explorer, a traveler, an eye, etc.

Ozbas and Guryay (2014) found that students saw English language teachers as not only cultural ambassadors of the English language, but also a vehicle through which students can get insight of life from a different cultural context. One complexity of being the cultural ambassador raises the concern about which culture gets represented and if these representations are accurate.

In many cases, the intersection of culture and race sometimes gets blurred when English language teachers are hired to represent American culture, especially within the paradoxical NES paradigm. For example, BTE are hired as the NES yet are constantly reminded of their “Blackness,” either through student curiosity or some other reference, which forces them to delve into topics regarding race and how racial diversification is, too, an aspect of American culture. Furthermore, culture is rather fluid and dependent on one’s historical account of it, so being a cultural ambassador is something I would argue is a temporary personification comprising culture, race, and language. I mention that it is temporary given the circumstances of English language teachers changing, and in most cases, yearly; students are consistently being reintroduced to different cultural aspects and essentially different cultural ambassadors.

With many participants, including myself, noting that students were thankful for being taught about diversity and varied cultures within Western countries, such as the U.S., a commonality between participants’ experiences were that they gained mutual respect in the classroom. As the data showed, participants were passionate about dismantling racial micro-aggressions in their classroom through pedagogy. Some teachers opted to have classroom discussions and lectures about civil rights leaders and their fight for equality, while other teachers believed that their presence alone interrupted a false notion of what Black people are and represent. The theme of “BTE are cultural ambassadors” was most suitable and developed

from the dialogue between the researcher and participants and their many recollections of bringing and sharing culture in the classroom.

Theme 1.2: ELT Professionals are Cultural Ambassadors

While the literature showed that individuals in South Korea tend to ascribe their identity as English Language Teaching (ELT) professionals to attire, workplace manners, pedagogical competence, and educational credentials, many of the participants in this study attributed their identity as ELT professionals to their ability to connect with the students, share their culture, learn about the students' culture, establish connections and rapport with their students, and overall engage and educate students about cultures comprising the English language. Student reaction to the participants' pedagogy was viewed as a rewarding component as an ELT professional. Participants rendered an ELT professional as someone who engages students by incorporating culture into the lesson, such as why certain holidays are celebrated in the U.S., where English words stem from, and the diversity of the English language along with the people who speak it.

Interestingly, only one participant, Nia, explicitly attributed her qualifications, e.g. CELTA certified, to her ELT professional identity while the others primarily ascribed their teaching experiences to their ELT professional identity. Nonetheless, Nia also mentioned that her skills as a teacher increased her confidence as a cultural ambassador. When participants were asked about their self-perception as ELT professionals, the term cultural ambassador was quite salient throughout many participants' responses. It is important to note that many of the participants began forming their professional and teaching identities primarily around actual classroom experience, as opposed to professional credentials. Another common teaching

experience shown by BTE was their ongoing encounter of influential media stigmas associated with their race.

Theme 1.3: BTE Encounters of Stigmatizing Media Representations

Many participants acknowledged the use of blackface portrayed by South Korean celebrities that may, unfortunately, uphold a stigma against Blacks where they are not taken seriously or viewed as professionals. “The “stigma” associated with being black refers to the negative stereotyping of Black Americans in the USA, such as being uneducated (e.g. “Did I go to college?” = Is she educated? Is she qualified?)” (Javier, 2014, p. 152). Participants were highly opposed to the ways in which they feel Blacks were depicted and ridiculed for comedic purposes in South Korea. There is a definite need for open dialogue surrounding the issues of blackface in South Korea, how it has become a sustained cultural comedic aspect within South Korean media, and more importantly, how it widens the gap of welcoming and embracing multiculturalism and a diverse society within an alleged global era.

In addition, many participants voiced that there appears to be an agenda where the media’s goal is to instill inside of South Koreans that Blacks were dangerous, untrustworthy, and aesthetically unattractive. A specific example was presented by one of the participants, Debra, who mentioned that during one of her lessons regarding individual beauty, a student attempted to mock her lesson by vocalizing his disdain towards one’s skin color being black, in hopes of getting a burst of laughter from his classmates, so she had him write on the board that “black is beautiful” until he no longer found his remark funny. My inference is that the student behaved or commented this way because in South Korea being white is ideal and heavily promoted throughout media sources as a standard of beauty (Kim, 2006; Demel & Kowner, 2012), whereas

being black is frowned upon as least desired. However, Debra interpreted the student's intention of wanting comical attention.

Another iterated experience among many participants were students use of slang or attempts at African American Vernacular English (AAVE) to connect with their teachers. However, participants perceived these encounters as a mockery of their culture as opposed to a genuine attempt to learn more about their culture, given students would presumptuously use slang to greet their teachers even when the teacher had never spoken or taught slang or AAVE in the classroom. One participant, Jamie, pointed out that she was livid, yet cognizant that her race influences her reaction with students, simply because she had not taught students to use slang or AAVE, but students were nonetheless comfortable using this type of terminology with her. A few of the participants acknowledged that their students had never come into contact with someone Black, concluding that student behavior and ignorance were likely influenced by South Korea's media and that a need for more Black educators to teach in South Korea was consequential. Another participant, Nancy, highlighted that she was very excited to be the first Black person her students had ever encountered because it was her chance to denounce negative media representations and stereotypes; students were able to get their knowledge from the direct source.

To address the second research question with regards to how these five BTE view themselves as a NES, many of the participants gave a rather general point of view of what it means but tended to expand more when the idea of race conflated the term.

RQ2.) How do these five BTE view themselves as NES?

a) How does being a NES impact their pedagogy?

Theme 2.1: NES Grew Up Speaking the English Language

While I would like to believe that a native speaker of English can come from any part of the world, these five participants saw themselves as NES because of where they grew up – within the U.S. – and because they have been speaking English their entire life. One of the participants, Nia, rendered herself as a NES because she was born and raised in the U.S. and hired to teach the English language. The subtlety within this response implied that those hired to teach the English language are mostly, if not exclusively, NES. Furthermore, all the participants in the study were U.S. citizens and ascribed their nationality to their identity as NES. Although the U.S. does not have an official language declared, English is the common language spoken and recognized in the U.S. Interestingly, one of the participants, Debra, mentioned not thinking about being a NES until being presented with the title. This sentiment resonated with me because I shared the same reaction of not acknowledging or inadvertently overlooking what it meant to be the NES, mainly because English teaching job sites in the U.S. do not explicitly specify the discriminatory qualifier of being a NES to gauge one's suitability.

Theme 2.2: NES are More Suitable to Teach the English Language

One of the major themes among the participants were that they viewed being the native English speaker places them in a more suitable position to teach the English language. Interestingly, one of the participants, Debra, provided an intriguing aspect on the distinctness of being a NES as opposed to a Native English Teacher (NET). She mentioned that a NES is one who grew up speaking the English language to where they have mastered the cultural subtleties, such as idioms and slang in addition to the basics, because it is their first language. Debra, however, pointed out that being a NET is something anyone can do who has a desire to teach English. Debra speculated that those who teach the English language in South Korea tend to have

a rudimentary understanding of the English grammatical basics and speak clearly with either a British or American accent, but not necessarily the cultural skills. Although Debra highlighted the differences between both a NET and a NES, she said that she still believed that in order to call oneself a NET, speaking the English language and teaching preparations are still prerequisites for any teacher. I found this distinction intriguing because typically a NET and NES are used interchangeably. Debra's explanation implied that anyone can hold the title of NET, regardless of their nationality or first language, because to be so is more of a skill or occupation as opposed to a language one was raised speaking as their mother tongue.

Some participants pointed out that they were more certified due to their pronunciation, while others mentioned that because they have been speaking the English language and raised within a predominantly English-speaking society, they had a better insight and connection with English-speaking cultures. While this sort of response has merit with regards to acquiring proficiency in the English language possibly sooner than non-native speakers and having a direct insight on happenings in predominantly English-speaking societies, it still overlooks the number of non-native English speakers who have mastered the English language, speak articulately, enunciate clearly and are fully immersed within English-speaking societies. It essentially ignores *ethnoscapes*, migrants of people, and globalization.

Personally, when speaking from the peripheral, or from a context where the English language is not predominantly spoken yet individuals are employed with the qualifier of being a NES, imposes onto NES an authoritative sense of expertise over the English language even if there are is no credential backing. For example, when I taught in South Korea, at a public school, I was the only NES so whenever there was an American cultural event, I was the representative. Whenever there was difficulty finding the correct grammatical answer or spoken response, I was

the person to ask. Being the expert of the English language, from my experience, was something imposed onto me as the NES by my Korean colleagues. In addition, implementing an English-only policy in the classroom was something recommended by some participants but not necessarily mandated.

Theme 2.3: BTE as NES Do Not Favor an English-Only Policy

As shown in the data, among the five participants, on average BTE do not favor an English-only policy; many believed that student comprehension of the English language was best when accompanied with their native Korean language. Moreover, some participants who mentioned preferring to use mostly English in the classroom only resorted to the Korean language to help the less advanced students gain comprehension, but primarily found their use of mostly English as a motivational tool to push students to develop their English language proficiency skills. Rabbidge and Chappell (2014) study showed that using the Korean language to teach the English language was a gauge of ensuring that students were first motivated to learn. Not enforcing an English-only policy in the classroom also speaks to the character of the teacher; it shows that the teacher is open-minded and accepting of there being more than one way for students to learn or acquire the English language. However, my case was a bit different, yet similar. As mentioned earlier in chapter one, I used an English-only policy during English camps as a means of motivating students to speak English and enhance their speaking skills, but I also penalized students for failing to do so. Interestingly, none of the participants within the study mentioned consequences for students who spoke the Korean language when they were to speak the English language in the classroom. However, one participant did attribute students lack of wanting to speak the English language as a sign of laziness or demotivation in English.

Implications

This research study serves as a fertile space for further research opportunity in regards to the complexity of how we view ourselves as NES, hiring practices in the South Korean context and other countries where the NES is the number one qualifier, English language teaching hiring practices, BTE as global educators, and what my research means for future studies. Based on the survey responses and the shared experiences of everyone involved in this study, a few implications were proposed.

Native English Speaker Identity

As we can see the term NES is highly complex, and in many cases, racialized in nature. However, to rid the term essentially equates ridding an identity of many who have either not been represented, misrepresented, or someone who represents something else when they subscribe to the term NES. To me, a NES is more than a racialized subscription, teaching the English language prescriptively or being an expert of the English language. A NES is someone who identifies with the English language as their mother-tongue, their culture, and aspects of their life. As someone who has come to recognize the implications of what it means to be a NES, and who identifies as Black, this term also serves as a window or vehicle for educating others about diversified, multifaceted cultures. Seemingly, when the term NES is represented by those who do not identify by as White, particularly Black, it serves as a reminder that the English language is diverse and so are its speakers. Moreover, it challenges the notion of “Whiteness as property” and speaks to the prevalence of ethnoscapes and the high demands of globalization.

Treading carefully with my stance regarding the use of the term NES, I still side with those who have fallen victim to being overlooked or not hired due to not holding the NES title. I, too, have been subjected to discriminatory hiring practices, not necessarily due to nationality but

to other factors, such as my physical appearance and skin color, possibly hair texture and gender, and maybe not having the ideal dialect. Nonetheless, I am not a fan of holistically eradicating the term. However, I strongly believe that better hiring policies and educational practices in countries, such as South Korea, are essential for those to better understand the NES ideology and find ways to rid unjust hiring practices. Reevaluating the specificities of a NES, not requesting a recent photo prior to being hired, identifying the culture of the company, reinforcing a non-discriminatory hiring policy, and precisely stating what the company is seeking in its employee and expectations of the employer is just as crucial, lest the discriminatory hiring cycle perpetuates within the realm of English language teaching hiring practices.

English Language Teaching Hiring Practices

Based on the research and the knowledge shared by participants, it would seem as though companies discriminate and hire based on who can be the perfect match as cultural ambassador. With the U.S. being predominantly White, employers may view the ideal NES or cultural ambassador of the U.S. as White. Then again, some employer hiring practices are driven by outside funding, such as parents. In this case, the parents are the responsible party for dictating who gets to be the representative as a NES. ELT hiring practices in places such as South Korea are discriminatory in nature. Unlike the U.S., which has a law stating that it is illegal to discriminate against someone based on race, gender, background, religion, etc. South Korea does not have a law of this nature when it comes to ELT hiring practices or ethnic minority migrants in general (Kim, Son, Wie, Muntaner, Kim & Kim, 2016). Not to mention one of the most flawed laws in South Korea that requires individuals to be a NES (or hold citizenship from one of the seven countries in the Occident) in order to teach the English language.

While I understand the complexity of being a Westerner or non-Korean attempting to advise South Korea on its ELT hiring practices, providing suggestions on ways to sever from discriminatory hiring practices can assist in strengthening ties with varied cultures and ethnic groups. One suggestion is that there being a statute revisiting English language teaching hiring practices; one that is not so much focused on one's citizenship but more so on one's credentials, along with at least one month probationary period consisting of careful observation and constructive feedback of the hired ELT employee. This way ELT teachers acknowledge their jobs at high-stakes, valued and may be more motivated, and encouraged to constructing their identity as the best ELT possible.

For me, I had a bachelor's degree in psychology and a 100-hour TEFL certificate. I had no teaching experience so although I felt credentialed, I had yet to develop a teaching identity, and the situation was the same for many of the participants within this study. Given the profile sheets of my participants, including self, many of us had zero years of teaching experience and a educational major irrelevant to English language teaching. However, what we did have was our passport as proof that we were citizens (or NES) from one of the seven predominantly English-speaking countries. This serves as a reminder that as TESOL professionals, our career is consistently underscored with the idea of anyone can teach English and do what we have devoted our careers to doing – teaching English – without the most appropriate credentials. It is important to find ways to heighten the complexity of what we teach and why it is not a profession that anyone can teach. This is especially important for BTE seeking employment abroad as global educators.

BTE as Global Educators

After reviewing both the data and literature, there continues to be a high demand for Black TESOL professionals and Black educators around the world. For example, within the U.S. there is a notion of Black educators serving as role models and inspirations, especially for Black youth (Foster, 1997; Pang & Gibson, 2001). As stated beforehand, research continues to show that Black educators are forced into positions where they must denounce stereotypes, be “positive” representatives of their race, prove what they are not, and essentially be cultural ambassadors both abroad and at home. Cox (2010) also affirmed that individuals across the globe are influenced by African American-inspired culture, such as Hip-hop, and that a lot of what is learned and presented as facts are through media sources, rather than engaging directly with the individual. Thus, one of the implications of my research is to encourage BTE to be more cognizant of their role as global educators, who they represent, and what they represent. Of course,

Teachers carry into the classroom their personal cultural background [...] Students likewise come to school with personal cultural backgrounds that influence their perceptions of teachers, other students, and the school itself. Together, students and teachers construct, mostly without being conscious of doing it, an environment of meanings enacted in an individual and group behaviors, of conflict and accommodation, rejection and acceptance, alienation and withdrawal. (Gay, 2000, p. 9)

Therefore, Black TESOL professionals or prospective BTE planning to teach abroad must be mindful that they are learning about a different culture as well and that their job is not to only educate but also become educated, lest they risk regurgitating the highly criticized rhetoric

of the Westerner attempting to culture the uncultured, or similarly the NES imposing *native-speakerism*.

Future Research

Because of the limitations placed on my research, participant criteria, etc., I would recommend future research extending its call to participants who have not only worked in South Korea's secondary school system but in all school systems. I received a large amount of feedback from individuals wanting to partake in this study but were not qualified, either because they had not taught in South Korea for at least one year, did not identify as a NES or had not worked in the secondary educational system. Furthermore, I would recommend future research consisting of classroom observations. Many of the participants vocalized their teaching practices, but I was limited to only their verbal recollection and could not see their teaching practices in person. Actual classroom observations could provide not only the researcher, but also the readers with a greater understanding of what BTE are promoting and teaching in the classroom and students' reception to the learned material.

Another future research implication is the studying of male BTE in the South Korean context. Out of all the participants, only one identified as male. Out of my entire call for participants, only one male came forward, qualified, and agreed to participate. This type of reception speaks volumes to either the shortage of Black male ELT teachers in South Korea or the need for Black males to be more involved in research focused on TESOL and/or ELT education. All participants, besides the male participant, mentioned that race influences their pedagogical approaches in the classroom. The male participant also admitted that female BTE face more "serious" problems, which might imply a few things: 1) Black females are more sensitive to critical issues, 2) Black females are more susceptible to prejudicial treatment, 3)

Black males are oblivious to racial micro-aggressions in South Korea, or 3) Black males receive better treatment than Black females within South Korea's society.

Lastly, it would be interesting for future research to target conceptions of "Blackness" or one's identity as Black from individuals who identify as Black but not American. Because of one of the study criterion requiring only those who identify as Black to partake, I found it mind-blowing that only U.S. citizens responded and were enthusiastic about partaking in this research study. This could imply that the identifying term Black indicates African American or that only African Americans subscribe to the term Black and its implications.

Concluding Reflections

As a critical qualitative inquiry, this study aimed to examine the teaching experiences of five BTE in South Korea, identity aspects, and how such experiences have shaped their pedagogy. The anticipated research outcome for this dissertation was to provide academe visibility of BTE working around the globe, particularly in South Korea, as NES, ways in which the term NES gets socially constructed, contribute scholarship to the field of TESOL by elucidating the teaching experiences of BTE, while highlighting influential impacts of these teaching experiences. I believe that this dissertation did what it set out to do – provide academe visibility by using narrative inquiry as a methodological tool and CRT as a lens. As research showed, participants often verbalized promoting cultural awareness and bringing real-life experiences into the classroom, rather than the need to focus on prescriptive grammar. Moreover, these five participants recognized that as NES they were cultural ambassadors of their race as Black teachers and of their culture as Americans.

Interestingly, I am concluding this research study while teaching English in Beijing, China to high school students at an international school. My experience is quite different from

what I encountered in South Korea. Of course, this can be due to a cultural change, locality difference, context change, age difference, more education, different motives, working at a private international school as opposed to a public high school, student exposure to more diverse English language teachers, South Korea being my first international teaching experience whereas China is my third, and so forth. As of February 2017, I have been working at this international school for seven months now and I have yet to experience micro-aggressions in the classroom or at the workplace, which targeted my race, ethnicity or skin tone.

Seemingly, students at the international school are very open-minded about the U.S. being a diverse country with many different cultures. I can recall asking students what they think of when they hear the word American, and a few students replied Black people and White people. I asked where did you get this idea and was told that usually representations of America only depict those who are Black or White. While I was proud to hear that my racial group was internationally recognized, I was weary of the lack of recognition of those who do not identify as Black or White. I asked one male student what about the Asian or Chinese Americans, and his response was “Oh, the bananas”. Speechless, I digressed from the topic, though conscious that “work” needed to be done, as I began considering cultural materials for the next class and research regarding identity and representation within the Chinese context as the English language teacher.

It is my hope that this dissertation inspires those who feel underrepresented, yet play a key role in the profession of TESOL; that they become motivated to share their teaching experiences, ELT identity, and beyond. Doing so strengthens the core of what the field of TESOL represents, challenges perceivably stagnant ideologies, such as the infamous NES vs. NNES, pushes for equitable and ethical ELT hiring practices, and honors individuals who have

contributed greatly to the TESOL field yet go unrecognized. In addition, the experiences of these five participants can serve as a cornerstone and reminder of the diversity within the field of TESOL, Western world, and NES paradigm, recognizing that not only is it the English language that is evolving but the notion of how we view native English speakers, English language teaching, and ELT hiring practices. Quite often the personal attributes and cultural background of the teacher and his or her contributions are lumped as a representation of a NES, NNES, and even Westerner, thus ignoring the valuable, nuanced, experiences learned and acquired in the classroom by both the teacher and student. This is a consequential hope for future research, if we expect to hear authentic experiences and aspects of what happens in the day and the life of TESOL professionals.

Chapter Summary

In chapter four, I restated the purpose of my research followed by addressing my proposed research questions through themes that emerged within the study. While there were many nuanced concepts from each participant that could have individually addressed the research questions, there were six overarching themes that were most conspicuous among participants. Furthermore, I provided research and practical implications for this research study that may assist researchers, scholars, teachers, employers, and policy-makers, in how the term native English speaker have come to be constructed by BTE, ways in which we view ELT professionals, hiring practices within the South Korean context, globalization in South Korea, race relations, specifically among those who identify as Black, in South Korea and the current state of English language education and English language teaching in the South Korean context. Lastly, I provided concluding reflections on my research, my current positionality as a teacher-

scholar, and my hopes for the potentiality of what my research represents and signifies within the field of TESOL and beyond.

References

- Agee, J. (2004). Negotiating a teaching identity: An African American teacher's struggle to teach in test-driven contexts. *Teachers College Record*, 106(4), 747-774.
- Ahn, J. (2014). Rearticulating black mixed-race in the era of globalization. *Cultural Studies*, 28(3), 391-417.
- Ahn, K. (2011). Conceptualization of American English native speaker norms: A case study of an English language classroom in South Korea. *Asia Pacific Education Review*, 12(4), 691-702.
- Beijaard, D., Verloop, N., & Vermunt, J.D. (2000). Teachers' perceptions of professional identity: An exploratory study from a personal knowledge perspective. *Teaching and Teacher Education*, 16 (2000), 749–764.
- Belcher, D. & Connor, U. (Eds). (2001). *Reflection on multiliterate lives*. New York: Multilingual Matters.
- Benjamin, L. (2005). *The black elite: Still facing the color line in the twenty-first century* (2nd Ed.). Lanham, MD: Rowman & Littlefield Publishers, Inc.
- Bhawuk, D., & Brislin, R. (1992). The measurement of intercultural sensitivity using the concepts of individualism and collectivism. *International Journal of Intercultural Relations*, 16, 413-436.
- Block, D. (2008). *Language education and globalization*. Encyclopedia of language and education (pp. 31-43). London, U.K.: Springer US.
- Bonner II, F. A., marbley, a.f., Tuitt, F., Robinson, P.A., Banda, R.M. & Hughes, R.L. (2014). *Black faculty in the academy. Narratives for negotiating identity and achieving career success*. New York, NY: Routledge

- Brothas & Sistas of South Korea (BSSK). (2016) In *Facebook*. Retrieved March 9th 2016 from <https://www.facebook.com/groups/emailbssk/>
- Canagarajah, S. (2013). *Translingual practice: Global Englishes and cosmopolitan relations*. New York, NY: Routledge.
- Canagarajah, S. (2015). Clarifying the relationship between translingual practice and L2 writing: Addressing learner identities. *Applied Linguistic Review*, 6(4), 415-440.
- Chang, B-M. (2009). Korea's English education policy innovations to lead the nation into the globalized world. *Journal of Pan-Pacific Association of Applied Linguistics*, 13(1), 83-97.
- Chong, S., Ling, L. F., & Chuan, G. K. (2011). Developing student teachers' professional identity: An exploratory study. *International Education Studies*, 2(1), 30-38.
- Cho, J. (2015). Sleepless in Seoul: Neoliberalism, English fever, and linguistic insecurity among Korean interpreters. *Multilingual*, 34(5), 687-710. doi:10.1515/multi-2013-0047
- Clandinin, D.J. (2007). *Handbook of narrative inquiry: Mapping a methodology*. London, U.K.: Sage Publications.
- Clandinin, D. J. (2013). *Engaging in narrative inquiry (developing qualitative inquiry)*. Walnut Creek, CA: Left Coast Press, Inc.
- Clandinin, D.J. & Connelly, F.M. (2000). *Narrative inquiry: Experience and story in qualitative research*. San Francisco: Jossey-Bass.
- Collins, F. L. (2014). Teaching English in South Korea: Mobility norms and higher education outcomes in youth migration. *Childrens' Geographies*, 12(1) 40-55.

- Conrad, D., Conrad, D., Misra, A., Pinard, M., & Youngblood, J. (2010). Studying the "I" in our teaching and learning: Influences of identity on pedagogy for faculty of color at a rural university. *Studying Teacher Education*, 6(2), 143-159.
- Cook, V. (2009). Going beyond the native speaker in language teaching. *TESOL Quarterly*, 33(2), 185-209.
- Coupland, N. (Ed.). (2011). *The handbook of language and globalization* (Vol. 64). West Sussex, UK: John Wiley & Sons.
- Cox, E. (2010). Play that funky music...Black man: Rhetoric, popular music and race in the classroom. 159-174. In A. B. Smith (Eds.). *The Elephant in the Classroom: Race and Writing* (pp. 159-174). Cresskill, NJ: Hampton Press Inc.
- Critical Race Theory in Higher Education. (2015). *ASHE Higher Education Report*, 41(3), 16-33.
- Crystal, D. (2003). *English as a global language* (2nd ed.). Cambridge University Press.
- Cubukcu, F. (2013). Pre-service English teachers' intercultural sensitivity. *International Journal of Human Sciences*, 10(1), 832-843.
- Curtis, A., & Romney, M. (2006). *Color, race, and English language teaching: Shades of meaning*. Mahwah, N.J.: Lawrence Erlbaum Associates.
- Creswell, J. W. (2006). *Qualitative inquiry and research design: Choosing among five approaches*. London, UK: SAGE Publications.
- Creswell, J. W. (2013). *Qualitative inquiry and research design*. Los Angeles: SAGE Publications.
- Dalisay, F. & Tan, A. (2009). Assimilation and contrast effects in the priming of Asian American and African American stereotypes through TV exposure. *J&MC Quarterly*, 86(1), 7-22.

- Darder, A. & Torres, R. D. (2009). After race: An introduction. In A. Darder, M. P. Baltodano, & R. Torres (Eds.), *The critical pedagogy reader* (2nd ed.). New York, NY: Routledge.
- Delgado, R. (Ed.). (1995). *Critical race theory: The cutting edge*. Philadelphia: Temple University.
- Delgado, R., Stefancic, J., & Harris, A. (2012). *Critical race theory: An introduction, Second Edition*. NYU Press.
- Demel, W. & Kowner, R. (2012). *Race and racism in modern east Asia: Western and eastern constructions*. Leiden: Brill.
- Eliassen, M. (2015). American Dream (ethos). *Salem Press Encyclopedia*.
- EPIK. (2009). *About EPIK*. Retrieved from <https://www.epik.go.kr/faq.do?menuNo=339&faqCategoryNo=5>.
- EPIK. (2009). *Eligibility*. Retrieved from <http://www.epik.kr>
- Fairclough, N. (2006). *Globalization and language: Review of the academic literature*. *Language and Globalization*, 14-26.
- Foster, M. (1997). *Black teachers on teaching*. The New Press. New York: NY.
- Flynn, K. (2015). Are you Black or Coloured in South Korea? Navigating racial identity in an online group". *WGPP Perspectives*, 33(1), 1-3.
- Freire, P. (1970). *Pedagogy of the oppressed* (4th ed). New York: The Continuum International Publishing Group.
- Freire, P. (2005). *Education for critical consciousness*. New York: The Continuum International Publishing Group.
- Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. Multicultural Education Series. Teachers College Press. New York: NY.

- Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice*. (2nd ed). Multicultural Education Series. Teachers College Press. New York: NY.
- Gates Jr. H.L., & West, C. (1997). *The future of the race*. New York: A.A. Knopf
- General, R. (2017). Korean model battles racism to become a top model in Korea. Retrieved from <http://nextshark.com/han-hyun-min-korean-nigerian-model-battles-racism-become-top-model-korea/>
- Green, M. C. (2010). *Black yanks in the pacific: Race in the making of American military empire after world war II*. Ithaca, U.S.: Cornell University Publisher.
- Giroux, H. (2009). Teacher education and democratic schooling. In A. Darder, M. P. Baltodano, & R. Torres (Eds.), *The critical pedagogy reader* (2nd ed.). New York, NY: Routledge.
- Goode, T. (2001, revised 2006). *Key definitions*. Washington D.C.: National Center for Cultural Competence, Georgetown University Center for Child and Human Development.
- Gordon, B. M. (1995). Knowledge construction. Competing critical theories, and education. In *Handbook of research on multicultural education*, edited by James A. Banks and Cherry A. McGee Banks. New York: Macmillan.
- Griffin, R. A. (2012). I AM an angry Black woman: Black feminist autoethnography, voice, and resistance. *Women Studies in Communication*, 35(2), 138-157. doi: 10.1080/07491409.2012.724524
- Gyeonggi English Village. (n.d.) *Introduction*. Retrieved from <http://english-village.gg.go.kr/eng/engintro/engoverview/engoverview.cms>
- Hall, A., & Yuh, L. (2015). History of education and language in late Choson and colonia-era Korea: Guest Editor's introduction. *Acta Koreana*, 18(2), 321-325.

- Han, S. (2005). Good teachers know where to scratch when learners feel itchy: South Korean learnersd Human Development.e. South Korea. a. adl, as *Australian Journal of Education*, 49(2), 197-213.
- Han, G. (2015). K-Pop nationalism: Celebrities and acting blackface in Korean media. *Continuum: Journal of Media & Cultural Studies*, 29(1), 2-16.
- Harre, R., & Slocum, N. (2003). Disputes as complex social events: On the uses of positioning theory. *Common Knowledge*, (1), 100-118.
- Hazzan, D. (2014 February 11). Groove Korea. [Korea's Black Racism Epidemic]. Retrieved from <http://groovekorea.com/article/koreas-black-racism-epidemic-0/>
- Hendrix, K. G. (2002). Did being Black introduce bias into your study? Attempting to mute the race-related research of Black scholars. *The Howard Journal of Communications*, 13(2), 153-171.
- Hendrix, K. G. (2005). An invitation to dialogue: Do communication reviewers mute the race-related research of scholars of color? *Southern Communication Journal*, 70, 329-345.
- Hesse-Biber, S. & Leavy, P. (2007). *Feminist research practice: A primer*. Sage Publishers.
- Holliday, A. (2005). *The struggle to teach English as an international language*. Oxford, UK: Oxford University Press.
- Holliday, A. (2008). Standards of English and politics of inclusion. *Language Teaching*, 41(1), 119-130. doi: 10.1017/S0261444807004776
- Hornback, R. (2010). Black Shakespeareans vs. minstrel burlesques: 'Proper' English, racist blackface dialect, and the contest for representing 'blackness,' 1821-1844.2*Shakespeare Studies*, 125.
- Hwang, K.M. (2010). *A history of Korea*. New York, NY: Palgrave Macmillan.

- Ibrahim, A. (2008). Operating under erasure: Race/language/identity. *Canadian and International Education*, 37(2), 56-75.
- Janghorban, R., Roudsari, R. L., & Taghipour, A. (2014). Skype interviewing: The new generation of online synchronous interview in qualitative research, *International Journal of Qualitative Studies on Health and Well-being*, 9(10). doi: [10.3402/qhw.v9.24152](https://doi.org/10.3402/qhw.v9.24152)
- Javier, E. (2014). *Narratively performed role identities of visible ethnic minority, native English speaking teachers in TESOL* (PhD). University of Manchester.
- Kachru, B. (1985). *Standards, codification and sociolinguistic realism: The English language in the outer circle*. In *English in the World*. Edited by Randolph Quirk and H G Widdowson. Cambridge: Cambridge University Press.
- Kang, S-W. (2010). Multicultural education and the rights to education of migrant children in South Korea. *Educational Review*, 62(3), 287-300. doi: 10.1080/00131911.2010.503599
- Kilickaya, F. (2009). World Englishes, English as an international language and applied linguistics. *English Language Teaching*, 2(3), 35-38.
- Kim, H. a. (2016). Biracial identity development: A case of Black Korean biracial individuals in Korea. *International Journal Of Multicultural Education*, 18(3), 40-57.
- Kim, N. Y. (2006). "Seoul America" on America's "Soul": South Koreans and Korean immigrants navigate global white racial ideology. *Critical Sociology (Brill Academic Publishers)*, 32(2/3), p. 381-402. doi:10.1163/156916306777835231
- Kim-Cho, S. Y. (2002). *The Korean alphabet of 1446*. Amherst, NY: Humanity Books.

- Kim, Y., Son, I., Wie, D., Muntaner, C., Kim, H., & Kim, S-S. (2016). Don't ask for fair treatment? A gender analysis of ethnic discrimination, and self-rated health among marriage migrants in South Korea. *International Journal for Equity in Health*, 15 (112). doi: 10.1186/s12939-016-0396-7
- Kim, Y.C. (2017). Sam Okyere opens up about the racism he faced in Korea + his nickname "Black Hyung". Retrieved from <http://www.allkpop.com/article/2017/01/sam-okyere-opens-up-about-the-racism-he-faced-in-korea-his-nickname-black-hyung>
- Kincheloe, J.L. & McLaren, P. (2000). Rethinking critical theory and qualitative research. In N.K. Denzin, & Y.S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 279-314). Thousand Oaks, CA: Corwin.
- Kirkpatrick, A. (2006). *Which model of English: Native-speaker, nativised or lingua franca?* In R. Rubdy & M. Saraceni (Eds.), *English in the world: Global rules, global roles* (pp.71-84). London, England: Continuum
- Korea4Expats. (2015, October). *Getting an E2 teaching visa*. Retrieved from <http://www.korea4expats.com/article-E2-English-teaching-visa-Korea.html>
- Kratzke, C. & Bertolo, M. (2013). Enhancing students'rcultural competence using cross-cultural experiential learning. *Journal of Cultural Diversity*, 20(3), 107-111.
- Kubota, R. (2002). (Un)ravelling racism in a nice field like TESOL. *TESOL Quarterly* 36(1), 841
- Kubota, R. (2003). Critical teaching of Japanese culture. *Japanese Language and Literature*, 37(1), Special Issue: Sociocultural Issues in Teaching Japanese: Critical Approaches, 67-87.

- Kubota, R., K. Bashir-Ali, S. Canagarajah, L. Kamhi-Stein, E. Lee & H. Shin (2005). Race and (non)nativeness in English language teaching: A brief report. *NNES Newsletter* 7.2.
- Kumashiro, K. (2000). Towards a theory of anti-oppressive education. *Review of Educational Research*, 70(1), 25-53.
- Ladson-Billings, G. (1994). *The dreamkeepers*. San Francisco, CA: Jossey-Bass.
- Ladson-Billings, G. (1999). Chapter 1: Just what issues critical race theory, and what's it doing in a nice field like education?. In, *Race Is...Race Isn't: Critical Race Theory & Qualitative Studies in Education* (pp. 7-30). Perseus Books, LLC.
- Lawrence, C. (2012). The Korean English linguistic landscape. *World Englishes*, 31(1), 70-92.
- Lee, S. (2002). *The concept of female sexuality in South Korean popular culture*. In L. Kendall (Ed.), *Under construction: The gendering of modernity, class, and consumption in the Republic of Korea*, 141 in the
- Lee, J. (2011). Underdevelopment of American studies in South Korea: Power and ignorance. *Journal of American-East Asian Relations*, 18(3/4). 274-294.
- Leistyna, P. & Alper, L. (2009). Critical media literacy for the twenty-first century: Taking our entertainment seriously. In A. Darder, M. P. Baltodano, & R. Torres (Eds.), *The critical pedagogy reader* (2nd ed.). New York, NY: Routledge.
- Lichtman, M. (2014). *Qualitative research for the social sciences*. Los Angeles, CA: Sage
- Liggett, T. (2014). The mapping of a framework: Critical race theory and TESOL. *The Urban Review*, 46, 112-124. doi: 10.1007/s11256-013-0254-5
- Lim, H-W. (2011). Concept maps of South Korean EFL student teachers' autobiographical reflections on their professional identity formation. *Teaching and Teaching Education*, 27(6), 969-981. doi: 10.1016/j.tate.2011.05.001

- MacDonald, G. L. (2014). Through a lens of critical race theory: Inclusive advising narrative experiences of graduate multiracial students in higher education. *Race, Gender & Class*, 21(1-2), 246-270.
- Maeng, U. & Lee, S-M. (2014). EFL teachers' behavior of using motivational strategies: The case of teaching in the Korean context. *Teaching and Teacher Education*, 46, 25-36.
- Marcelo M., Suarez-Orozco, Desiree B., & Qin-Hilliard. (2004). *Globalization, culture and education in the new millennium*. Berkeley: University of California Press.
- Matias, C. E., Viesca, K. M., Garrison-Wade, D. F., Tandon, M., & Galindo, R. (2014). "What is critical whiteness doing in our nice little field like critical race theory?" Applying CRT and CWS to understand the White imaginations of White teacher candidates. *Equity and Excellence in Education*, 47(3), 289-304.
- Matt. (2012, March 5). *Gusts of popular feeling*. [Three decades of black face]. Retrieved from <http://populargusts.blogspot.com/2012/03/three-decades-of-black-face-in-korea.html>
- McLaren, P. (2009). Critical pedagogy: A look at major concepts. In A. Darder, M. P. Baltodano, & R. Torres (Eds.), *The critical pedagogy reader* (2nd ed.). New York, NY: Routledge.
- Miamor (2014, January 17). Live free & wild out global: A reminder to myself and the world [Dinner with my students]. Retrieved from <https://livefreemiamor.wordpress.com/2014/01/17/dinner-with-my-students/>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis. A methods sourcebook*. (3rd Ed.). London, UK: Sage.
- Milner, H.R. (ed.) (2010). *Culture, curriculum, and identity in education*. New York, NY: Palgrave Macmillan.

- Milner, H. R. (2012). Challenging negative perceptions of Black teachers. *Educational Foundations, 26*(1-2), 27-46.
- Mirmasoumi, M., & Roshnavand, F. N. (2014). Blackness, colorism, and epidermalization of inferiority in Zora Neale Hurston's *Color Struck*: A Fanonian reading of the play. *Khazar Journal Of Humanities & Social Sciences, 17*(4), 55-65.
- Monchinski, T. (2008). *Critical pedagogy and the everyday classroom*. New York, NY: Springer.
- Motha, S. (2014) *Race, empire, and English language teaching*. New York, NY: Teachers College Press.
- Myung Ja, K. (2004). Literature as engagement: Teaching African American literature to South Korean students. *Melus, 29*(3/4), 104 – 120.
- Nero, S. (2006). An exceptional voice: Working as a TESOL professional of color. In A. Curtis and M. Romney (Eds.). *Color, Race, and English Language Teaching: Shades of Meaning* (pp. 23-36). Mahwah, NJ: Lawrence Erlbaum Associates.
- Norton, B., & Ramanathan, V. (2005). Seepages, contact zones, and amalgam: Internationalizing TESOL. *TESOL Quarterly, 39*(1), 119-123.
- Nunan, D. (2003). The impact of English as a global language on educational policies and practices in the Asia-Pacific. *TESOL Quarterly, 37*(4), 589-613.
- Orbe, M. P., Smith, D. C., Groscurth, C. R., & Crawley, R. L. (2010). Exhaling so that we can catch our breath and sing: Reflections on issues inherent in publishing race-related communication research. *Southern Communication Journal, 75*(2), 184–194.

- Olsen, H. (2013, August 22). Korea Bang. [KAIST professors criticize English-only lecture policy]. Retrieved from <http://www.koreabang.com/2013/stories/kaist-professors-criticize-english-only-lecture-policy.html>
- Ozbas, B. C., & Guryay, B. (2014). Prospective teachers' perceptions of professional identity: The role of gender and department. In M. Jarecka-Zyluk and O. Holz (Eds.). *Gender and Education from Different Angles* (pp. 103-124). Berlin: Deutsche Nationalbibliography.
- Palmer, J.D., Roberts, A., Cho, Y-H, & Ching, G.S. (2011). *The internationalization of East Asian higher education: Globalization's impact*. New York: Palgrave Macmillan.
- Pan, L., & Block, D. (2011). English as a “global language” in China: An investigation into learners' and teachers' language beliefs. *System*, 39(3), 391-402.
- Pang, V. O., & Gibson, R. (2001). Concepts of democracy and citizenship: Views of African American teachers. *Social Studies*, 92(6), 260 – 266.
- Park, G. (2012). "I am never afraid of being recognized as a NNES": One teacher's journey in claiming and embracing her nonnative-speaker identity. *TESOL Quarterly*, 46(1), 127-151.
- Park, J. S-Y. (2009). *The local construction of a global language. Ideologies of English in South Korea*. Berlin, Boston: De Gruyter Mouton.
- P Park, J. S-Y, & Wee, L. (2009). The three circles redux: A market–theoretic perspective on world Englishes. *Applied Linguistics*, 30(3), 389-406.
- Park, J-K. (2009). ‘English fever’ in South Korea: Its history and symptoms. *English Today* 97, 25(1), 50-57.
- Park, L. (2014). The extraordinary lives of ajumma. *Artasiapacific*, (87), 55-56.

- Pennycook, A. (2007). English language teaching and colonialism. In J. Cummins & C. Davison (Eds.), *International handbook of English language teaching* (pp. 13-24). New York, NY: Springer.
- Pieper, D. (2015). Korean as transitional literacy: Language policy and Korean colonial education, 1910-1919. *Acta Koreana*, 18(2), 393-421. doi:10.18399/acta.2015.18.2.003
- Popkewitz, T.S., & Fendler, L. (1999). *Critical theories in education: Changing terrains of knowledge and politics*. New York and London: Routledge.
- Rabbidge, M., & Chappell, P. (2014). Exploring non-native English speaker teachers' classroom language use in South Korean elementary schools. *TESL-EJ*, 17(4), 1-18.
- Rivers, D. J., & Ross, A. S. (2013). Idealized English teachers: The implicit influence of race in Japan. *Journal of Language, Identity, and Education*, 12(5), 321-339.
- Royster, J. J., & Williams, J. C. (1999). History in the spaces left: African American presence and narratives of composition studies. *College Composition and Communication*, 50(4), 563-584.
- Rubin, H. J., & Rubin, I. (2nd Ed.) (2005). *Qualitative interviewing: The art of hearing data*. Thousand Oaks, California: Sage Publications.
- Rubin, H. J., & Rubin, I. (3rd Ed.) (2012). *Qualitative interviewing: The art of hearing data*. Thousand Oaks, California: Sage Publications.
- Ruecker, T. (2011). Challenging the native and nonnative English speaker hierarchy in ELT: New directions from race theory. *Critical Inquiry in Language Studies*, 8(4), 400-422.
- Ruecker, T. & Ives, L. (2015). White English native speakers needed: The rhetorical construction of privilege in online teacher recruitment spaces. *TESOL Quarterly*, 49(4), 733-756.

- Ryobe, I. (2008). *The effects of Skype-based video chats with volunteer Filipino English teachers (II): Discovering the superiority of video chat*. Retrieved from <http://www.jlet.org/~wcf/proceedings/d-088>
- Savin-Baden, M. & Van Niekerk, L. (2007). Narrative inquiry: Theory and practice. *Journal of Geography in Higher Education*, 31(3), 459-472.
- Seargeant, P. (2012). *Exploring world Englishes: Language in a global context*. Abingdon: Routledge.
- Schuster, C. (1990). The ideology of literacy: A Bakhtinian perspective. In Lunsford, Moglen, and Slevin (Eds.). *The Right to Literacy* (pp. 225 – 232). New York, NY
- Schwandt, T. (2007). *The SAGE dictionary of qualitative inquiry* (3rd ed.). Los Angeles, California: Sage Publications.
- Sharifian, F. (ed.) (2009). *English as an international language: Perspectives and pedagogical issues*. Clevedon, UK: Multilingual Matters.
- Shim, W., Myung, J-H, Jaehoon L. (2009). Professional identity, job satisfaction, and retention of licensed social workers in Korea. *Asia Pacific Journal of Social Work & Development*, 19(1), 82-95.
- Shin, H. (2007). English language teaching in Korea: Toward globalization or glocalization? In J. Cummins & C. Davison (Eds.), *International handbook of English language teaching* (pp. 75-86). New York, NY: Springer.
- Shin, H., & Kubota, R. (2008). Post-colonialism and globalization in language education. *The handbook of educational linguistics*, 206-219.
- Simba, M. (2015). Critical race theory. *Salem Press Encyclopedia*.

- Si Yeon, K., Young Seok, S., & Keun Young, B. (2014). Face consciousness among South Korean women: A culture-specific extension of objectification theory. *Journal of Counseling Psychology, 61*(1), 24-36. doi:10.1037/a0034433
- Stephan, M. (2006). Musings of a Black ESL instructor. In A. Curtis and M. Romney (Eds.). *Color, Race, and English Language Teaching: Shades of Meaning* (pp. 107-120). Mahwah, NJ: Lawrence Erlbaum Associates.
- Sophia, J. (2014, June 10). *Black in Korea: Jasmine Taiwo is teaching in Jeonju, South Korea (blog - life in Korea)*. [My sixth year in Korea]. Retrieved from <http://officialtaiwo.blogspot.com/2014/06/my-sixth-year-in-korea.html?view=classic>
- Solorzano, D., Ceja, M. & Yosso, T. (2000). Critical race theory, racial microaggressions, and campus racial climate: The experiences of African American college students. *Journal of Negro Education, 6*(1/2), 60-73.
- Song, J. J. (2011). English as an official language in South Korea: Global English or social malady? *Language Problems & Language Planning, 35*(1), 35–55. doi:10.1075/lplp.35.1.03son
- Statista Inc. (2015). *The most spoken languages worldwide (speakers and native speaker in millions)*. Retrieved from <http://www.statista.com/statistics/266808/the-most-spoken-languages-worldwide/>
- Sullivan, J. (2013). Skype: An appropriate method of data collection for qualitative interviews *The Hilltop Review, 6*(1), 10.
- Tan, A., Dalisay, F., Zhang, Y., Han, E. & Merchant, M. M. (2010). A cognitive processing model of information source use and stereotyping: African American stereotypes in South Korea. *Journal of Broadcasting & Electronic Media, 54*(4), 569-587.

- Tanghe, S. (2013). *A qualitative critical study of collaborative co-teaching practices of English language teacher in public elementary schools in South Korea* (Doctoral dissertation). Retrieved from Proquest Dissertations and Theses database. (UMI No. 3604004)
- Tate, S. (2007). Black beauty: Shade, hair and anti-racist aesthetics. *Ethnic & Racial Studies*, 30(2), 300-319. doi:10.1080/01419870601143992
- Tatum, B. D. (1997). *Why are all the Black kids sitting together in the cafeteria? And other conversations about race*. New York, NY: BasicBooks.
- Tegmark, M. (2012). Studying fictional representations of history in the L2 classroom. *L2 Journal*, 4(1), 21-36.
- Timah (2013, September 9). *Live. travel. more.* [Korea: My 6 month update]. Retrieved from <http://livetravelmore.com/korea-my-6-month-update/>
- Kim, J-P. (1983). The letterforms of Hangul: Its origin and process of transformation. In the National Commission for UNESCO, ed., *The Korean Language*. Seoul, Korea: Si-sa-yong-o-sa Publishers; Arch Cape, OR: Pace International Research.
- Wang, L., & Lin, T. (2013). The representation of professionalism in native English-speaking teachers' recruitment policies: A comparative study of Hong Kong, Japan, Korea and Taiwan. *English Teaching: Practice and Critique*, 12(3), 5-22.
- Warschauer, M. (2000). The changing global economy and the future of English teaching. *TESOL Quarterly*, 34(3), 511-535.
- Watson-Gegeo, K.A. (2004). Mind, language, and epistemology: Toward a language socialization paradigm for SLA. *The Modern Language Journal*, 88(3), 331-350
- Watson, V. (2013). *The souls of white folk: African American writers theorize whiteness*. Jackson, MS: University Press of Mississippi.

Wilkins, B. (2013, June 20). The good men project. [Life Without Father, Part One: Aspire to Be]. Retrieved from <http://goodmenproject.com/fathers-day/life-without-father-part-one-aspire-to-be/>

Wodak, R. & Meyer, M. (2001). *Methods of Critical Discourse Analysis* (ed.). London, UK: SAGE Publications.

Yin, R. K. (2011). *Qualitative research from start to finish*. New York, NY: Guilford Press.

Appendix A

IRB Letter of Approval



Indiana University of Pennsylvania

www.iup.edu

Institutional Review Board for the
Protection of Human Subjects
School of Graduate Studies and Research
Stright Hall, Room 113
210 South Tenth Street
Indiana, Pennsylvania 15705-1048

P 724-357-7730
F 724-357-2715
irb-research@iup.edu
www.iup.edu/irb

April 22, 2016

Quanisha Charles
1179 Philadelphia Street, Apt. #3
Indiana, PA 15701

Dear Ms. Charles:

Your proposed research project, "Black Teachers of English in South Korea," (Log No. 16-142) has been reviewed by the IRB and is approved. In accordance with 45CFR46.101 and IUP Policy, your project is exempt from continuing review. This approval does not supersede or obviate compliance with any other University requirements, including, but not limited to, enrollment, degree completion deadlines, topic approval, and conduct of university-affiliated activities.

You should read all of this letter, as it contains important information about conducting your study.

Now that your project has been approved by the IRB, there are elements of the Federal Regulations to which you must attend. IUP adheres to these regulations strictly:

1. You must conduct your study exactly as it was approved by the IRB.
2. Any additions or changes in procedures must be approved by the IRB before they are implemented.
3. You must notify the IRB promptly of any events that affect the safety or well-being of subjects.
4. You must notify the IRB promptly of any modifications of your study or other responses that are necessitated by any events reported in items 2 or 3.

The IRB may review or audit your project at random or for cause. In accordance with IUP Policy and Federal Regulation (45CFR46.113), the Board may suspend or terminate your project if your project has not been conducted as approved or if other difficulties are detected

Although your human subjects review process is complete, the School of Graduate Studies and Research requires submission and approval of a Research Topic Approval Form (RTAF) before you can begin your research. If you have not yet submitted your RTAF, the form can be found at <http://www.iup.edu/page.aspx?id=91683>.

IRB to Quanisha Charles, April 22, 2016

While not under the purview of the IRB, researchers are responsible for adhering to US copyright law when using existing scales, survey items, or other works in the conduct of research. Information regarding copyright law and compliance at IUP, including links to sample permission request letters, can be found at <http://www.iup.edu/page.aspx?id=165526>.

I wish you success as you pursue this important endeavor.

Sincerely,

Jennifer Roberts, Ph.D.
Chairperson, Institutional Review Board for the Protection of Human Subjects
Professor of Criminology

JLR:jeb

Cc: Dr. Gloria Park, Dissertation Advisor
Dr. Sharon Deckert, Graduate Coordinator
Ms. Brenda Boal, Secretary

Appendix B

Letter of Invitation



Indiana University of Pennsylvania

www.iup.edu

Department of English

Humanities and Social Sciences Building, Room 506A

981 Grant Street

Indiana, PA 15705

www.iup.edu/english

P 724-357-2261

F 724-357-2265

Letter of Invitation

April 9, 2016

Title of Study: Black Teachers of English in South Korea

Principal Investigator: Quanisha Charles, PhD Candidate

Faculty Supervisor: Gloria Park, Associate Professor

Greetings Brothas & Sistas of South Korea (BSSK),

I, **Quanisha Charles, PhD Candidate**, from the Department of English, Indiana University of Pennsylvania, invite you to participate in a dissertation research project entitled, *Black Teachers of English in South Korea*.

The purpose of this research project is to narrate BTE teaching experiences in South Korea and how these experiences have shaped their pedagogical approaches in the classroom. The significance of this study will highlight ways in which BTE construct and negotiate the term NES, how the English language and cultures are taught in the South Korean context, and may serve as an inspirational guidance for future teachers educators anticipating teaching English in South Korea. Throughout the study, your name will remain anonymous, and all responses will remain confidential.

In order to be an eligible participant in this study, you must meet the following requirements:

1. **Self-identify as Black**
2. **Self-identify as a native English speaker (e.g. holding citizenship from either the U.S., Canada, U.K., Australia, New Zealand, South Africa, or Ireland)**
3. **Possess at least 1 year (12 months) of experience teaching in a South Korean secondary school**

Should you choose to participate, you will be asked to:

1. **Complete a 18-item questionnaire survey within a week's (7 days) timespan.**
2. **Partake in an approximate 30-minute audio recorded interview session via Skype.**

The anticipated research outcome for this research study is to provide academe visibility of Blacks teaching the English language abroad, particularly in South Korea, and contribute scholarship to the field of TESOL (Teaching English to Speakers of Other Languages) by elucidating the teaching experiences of BTE working in South Korea as NES, ways in which BTE are bringing about cultural awareness in the language classroom, and how BTE are advancing students along the path of English language proficiency. Your participation is absolutely voluntary and you may opt out of this research study at any time. If you have any questions, please feel free to contact me.

Thank you,
Quanisha Charles
PhD Candidate - Composition & TESOL
English Department
Indiana University of Pennsylvania
Indiana, PA 15705-1094 USA
q.d.charles@iup.edu

Gloria Park, Ph.D.
Associate Professor
TESOL GCoR Program Coordinator
Indiana University of Pennsylvania
Indiana, PA 15705-1094 USA
Sutton Hall Rm #346
Gloria.Park@iup.edu

Facebook Post: (See below)

“Greetings BSSK,
I worked in South Korea for three years teaching English to high school students and adults in Incheon, South Korea. I am now a doctoral candidate at Indiana University of Pennsylvania, completing my degree in Composition & TESOL. This group has been a great place for individuals of color to share their experiences both living and teaching in South Korea, which has not, unfortunately, been heavily represented or noticed within academe. My dissertation seeks to bridge this gap by elucidating the teaching experiences of Black Teachers of English (BTE) in South Korea, and how working as the native English speaker shapes their pedagogy.

One of the benefits of this study provides academe visibility of BTE working around the world, namely in South Korea, as NES and how their pedagogical approaches have shaped the ways in which students are acquiring English language proficiency. Thus, I invite you to participate in a research study titled, *Black Teachers of English in South Korea*, by replying to this post. I will send the official invitation letter to willing participants. Thank you!”

Appendix C

Informed Consent Form



Indiana University of Pennsylvania

www.iup.edu

Department of English

Humanities and Social Sciences Building, Room 506A

981 Grant Street

Indiana, PA 15705

www.iup.edu/english

P 724-357-2261

F 724-357-2265

April 6, 2016

This letter serves as a consent form for affirming your consent to participate in a research project entitled *Black Teachers of English in South Korea* conducted by PhD Candidate, Quanisha Charles, and advised by Dr. Gloria Park, in the English Department at Indiana University of Pennsylvania. The significance of this study is that by examining the teaching experiences of BTE working in South Korea, I can better understand how they view themselves as English language teaching professionals, their significant impacts (e.g. pedagogical practices) as educators, their self-perceptions of what it means to be a NES, and how they construct and negotiate their identity as English language teachers. Furthermore, the significance of this research aims to acknowledge and provide academe visibility of BTE working around the world as NES and how they construct and negotiate their English language teaching identity.

Given the significance of my research and that the majority of my participants may be in South Korea, I ask your permission to complete an online questionnaire survey by the deadline of 5/1/2016 by 8pm (EST) and engage in a follow-up individual semi-structured interview via Skype for approximately thirty minutes. Please keep in mind that participants will not receive the link to Qualtrics until *after* I have received their signed informed consent. During Skype interview sessions, I will be audio-recording our conversation. The purpose of this is so that I can get all the details but at the same time be able to carry on an attentive conversation with you. I assure you that all your comments will remain confidential.

No work or time commitments beyond the ordinary requests will be requested or required of you. There are no foreseeable risks or discomforts anticipated in participating in this study. There will not be compensation for participating this study.

Participation is strictly voluntary and you may opt out at any time. You may refuse to answer any questions and decline to have any of your written texts included in the study. Any resulting research reports, presentations, or accounts of this study may involve pseudonyms (fake names) and at no point will any identifying information be publically or privately disclosed. All responses, data, and any other resulting materials will be stored in my private file collection. Your decision to participate or not to participate in this project will not impact you, nor will you

be penalized in any way. Please contact PhD Candidate, Quanisha Charles, at any time if you have questions or concerns.

If you agree to participate, please sign your name below and return this form to me via email. I will discretely keep this form within my possession. Once again, there is no penalty of any kind for declining to participate, you may opt out of the study at any time and all of your responses will be removed from the study.

Printed Name of Participant

Participant Signature

Date

Sincerely,

Quanisha Charles
PhD Candidate - Composition & TESOL
English Department
Indiana University of Pennsylvania
Indiana, PA 15705-1094 USA
q.d.charles@iup.edu

Gloria Park, Ph.D.
Associate Professor - Composition & TESOL
TESOL GCoR Program Coordinator
Indiana University of Pennsylvania
Sutton Hall Rm #346
Indiana, PA 15705-1094 USA
Gloria.Park@iup.edu

THIS PROJECT HAS BEEN APPROVED BY THE INDIANA UNIVERSITY OF PENNSYLVANIA INSTITUTIONAL REVIEW BOARD FOR THE PROTECTION OF HUMAN SUBJECTS (PHONE 724.357.7730).

Appendix D

Questionnaire Survey

- Q1. What is your name?
- Q2. Which country do you hold citizenship?
- Q3. What is the highest degree of education completed? And in what field?
- Q4. How many years have you taught in South Korea?
- Q5. How would you define the term Native English Speaker (NES)?
- Q6. How would you define your identity as a NES?
- Q7. How do you render your experience or self-perception as a Black Teacher of English (BTE), who identifies as a NES, working within South Korea?
- Q8. *Past*: How have your past teaching experiences (or your experiences as a novice teacher) impacted your teaching identity?
- Q9. *Current*: How have your current teaching experiences (or your teaching experiences within the past month) impacted your teaching identity?
- Q10. *Future*: How do you think your past and current teaching experiences may impact your future teaching identity?
- Q11. How would you define an English language teaching professional?
- Q12. In what ways do you view yourself as an English language teaching professional?
- Q13. In what ways has being a BTE impacted your teaching experiences in South Korea?
- Q14. Do you feel the need to discuss and actively implement lessons focused on critical issues, such as race, class, cultural awareness, etc.? If yes, how do you go about doing so? How is it proven effective? ****Feel free to include a lesson plan.****

Q15. Do you believe that you have influenced the ways in which your students view Western cultures or the English language? If yes, explain how.

Q16. Do you actively implement an English-only policy in your classroom? If yes, explain your rationale.

Q17. What are your sentiments toward South Korea's media depictions regarding Blacks?

Q18. Do you believe the media impacts your teaching experiences as a BTE and NES in South Korea? If yes, explain how.

Appendix E

Sample Interview Questions

1. Do you feel there are differences between a NES and English language teacher? If yes, what are they?
2. Do you believe that being a NES places you in a more suitable, better-equipped, position to teach the English language? If yes, explain how.
3. Do you feel that the media impacts the way you view yourself as a NES and ELT professional?
4. What comes to mind when you think of critical pedagogy?
5. Have you ever incorporated critical pedagogy in the classroom? If yes, explain how.
6. Do you feel it is a necessity to raise cultural awareness, particularly awareness of your culture, in the classroom? If so, why and how?
7. Do you feel that your racial identity, as a BTE, impacts your interactions with students and colleagues? If yes, how so?