

Intercultural Effectiveness + Social Justice = Crosscultural Teaching (EESL 536)



Lynne Díaz-Rico

Teacher Education and Foundations, CSU San Bernardino



The Challenge

Teaching English to speakers of other languages (TESOL) is the first international teaching profession. Each TESOL educator, by definition, is an intercultural educator, amidst students of diverse languages and cultures.

The Intercultural Effectiveness Survey (IES)* is a tool that assesses—through self-report—the ability of a teacher to sustain interest in, and form relationships with, people of other cultures; and also to remain resilient when, occasionally, gaffes and misunderstandings occur. All students in the course EESL 536 (Cross-cultural Teaching) take the IES; and using the tools that are provided with the instrument, set goals and choose strategies for improving their intercultural effectiveness during the time frame of the course.

In addition to environments of culture diversity, TESOL educators often work in circumstances that are rife with prejudice, discrimination, poverty, linguicism, and racism—just as the work with immigrants in the U. S. puts them on the front line of the borders that separate the “haves” and the “have-nots.” The challenge in this project is to integrate important social justice readings into the training of the intercultural educator in the course EESL 536.

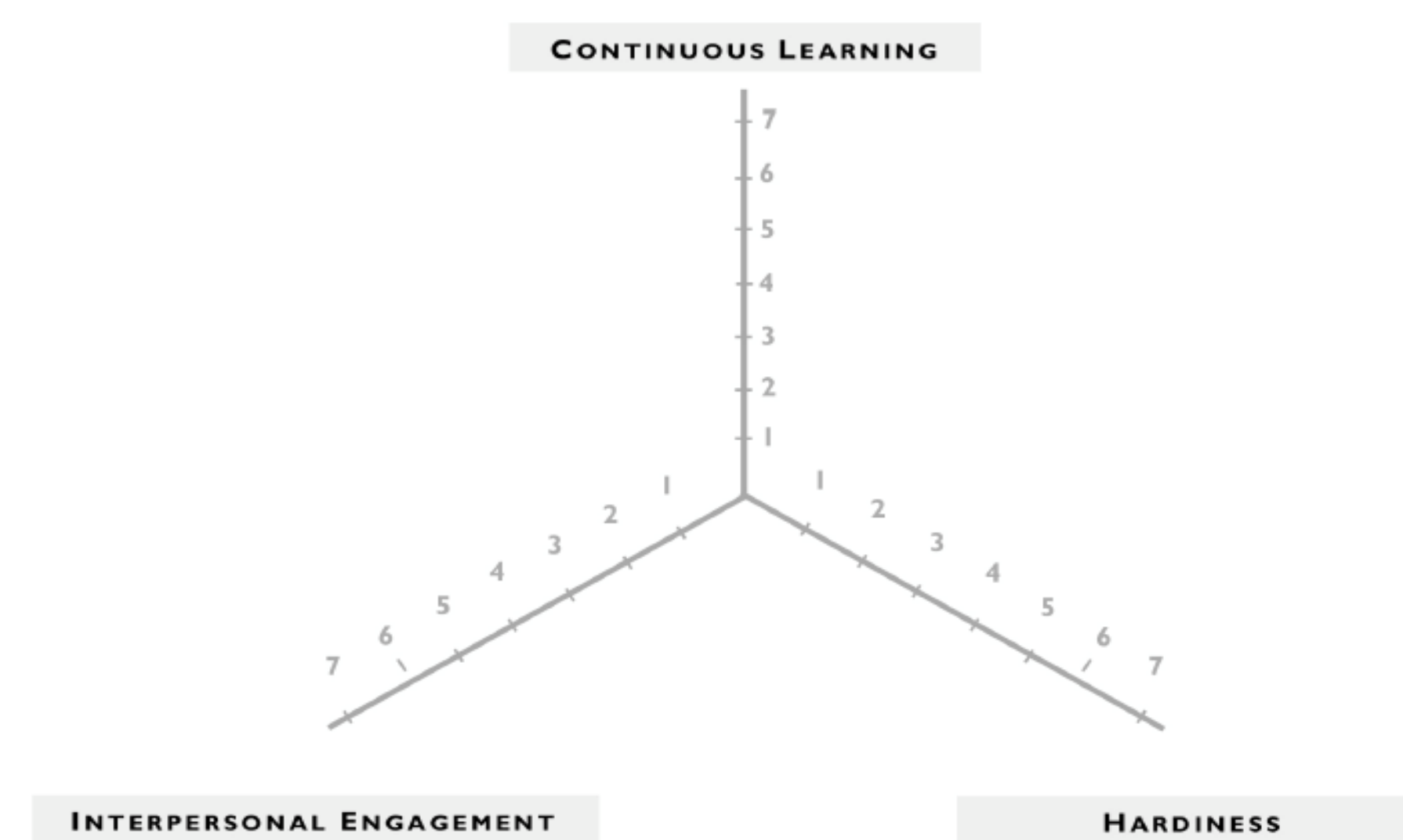
*Developed by the Intercultural Communication Institute in Portland, Oregon, distributed by Asperion.

Objective of the Project

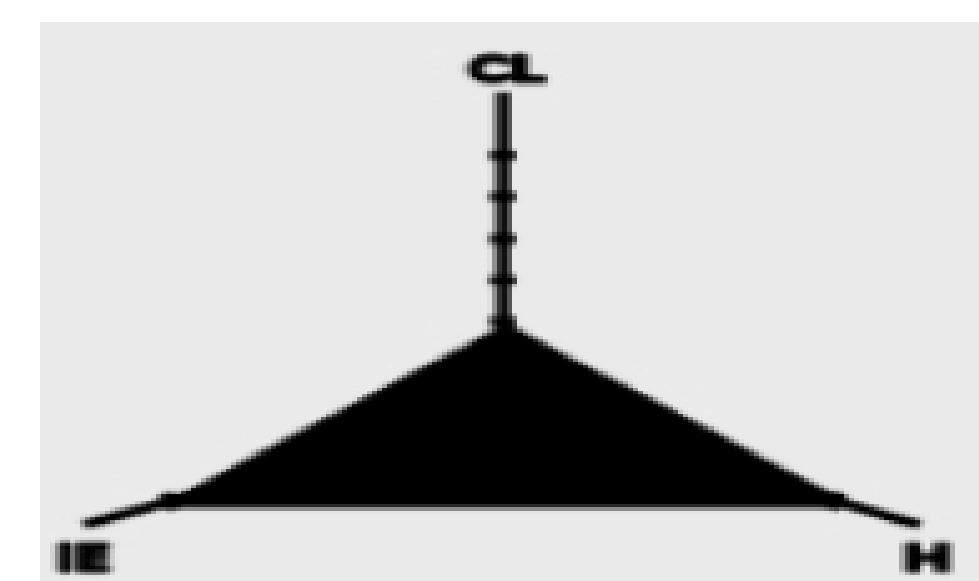
1. Provide the prospective TESOL educator with a self-improvement tool that furthers the ability to teach effectively in culturally and linguistically diverse environments within a critical social justice stance.
2. Choose or devise a social justice framework that aligns with Intercultural effectiveness work in EESL 536

What Is the IES?

- Main scales and subscales:
- Continuous Learning (CL)
 - Self-Awareness
 - Exploration
 - Interpersonal Engagement (IE)
 - World Orientation
 - Relationship Development
 - Hardiness (H)
 - Positive Regard
 - Emotional Resilience



Plotting one's IES score on three axes



Sample IES Profile: High IE, High H, Low CL

Critical Race Theory as a Social Justice Framework

Five fundamental tenets of Critical Race Theory are as follows:

- 1) The centrality of race and racism in their intersectionality with other forms of subordination;
- 2) The challenge to dominant ideology;
- 3) The commitment to social justice;
- 4) The centrality of experiential knowledge;
- 5) The transdisciplinary perspective (Solorzano, Ceja, & Yosso, 2000, p, 63)

Alignment of the IES and CRT

Match CRT readings to the IES profile. Each area of readings aligns with the pathway toward use of the IES as a tool for improvement as a critical social justice educator. Participants choose readings based on their IES profile and the IES goals and strategies they are employing.



Results

Rather than being faced with an overwhelming set of readings and activities, class members can choose the set of social justice readings and activities most closely aligned with their IES goals and strategies. In this way, their social justice work aligns with and supports their IES progress, creating a unified and directed effort in their growth as intercultural educators.

References

Alpan, O. I. (2017). Native-speaker preference is a hidden form of neo-racism: A case study. *Linked-In*.

Auerbach, E. R. (2016). Reflections on Auerbach (1993). "Reexamining English Only in the ESL classroom." *TESOL Quarterly*, 50(4), 936-939.

Bell, D. (1992). *Faces at the bottom of the well: the permanence of racism*. New York, Basic Books.

Berger, K. (2014). Reflecting on native speaker privilege. *The CATESOL Journal*, 26(1), 37-49.

Charles, Q. D. (2019). Black teachers of English in South Korea: Constructing identities as a native English speaker and English language teaching professional. *TESOL Journal*, 10(4), 478-494.

DiAngelo, R. (2011). White fragility. *International Journal of Critical Pedagogy*, 3(3), 54-70.

Desai, C., Iaj, K., Patel, A., Puri, N. (2014). The masks we wear as we search for a home: Experiences of homelessness for those who have non-normative sexuality within a Canadian-South Asian community. In N. Wane, J. Jagire, and Z. Murad, (Eds.), *Ruptures: Anti-colonial & anti-racist feminist theorizing*. Sense Publishers.

Kumaravadivelu, B. (2003). Problematizing cultural stereotypes in TESOL. *TESOL Quarterly*, 37(4), 709-719.

Kumaravadivelu, B. (2012). Individual identity, cultural globalization, and teaching English as an international language: The case for an epistemic break. In L. Alsagoff, S. L. McKay, G. Hu, & W. A. Renandya (Eds), *Principles and practices for teaching English as an international language* (pp. 9-27). New York: Routledge.

Kubota, R., & Lin, A. (2005). Race and TESOL: Introduction to concepts and theories. *TESOL Quarterly*, 40 (3), 471-493.

Maboob, A., & Golden, R. (2013). Looking for native speakers of English: Discrimination in English language teaching job advertisements. *Voices in Asia Journal*, 1(1), 72-81.

Selvi, A. F. (2014). Myths and misconceptions about nonnative English speakers in the TESOL (NNEST) movement. *TESOL Journal*, 5(3) (np).

Smith, A. (2016). Heteropatriarchy and the three pillars of white supremacy: Rethinking women of color organizing. *Color of violence* (pp. 66-73).

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*, 69(1/2), 60-72.

Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A. M. B., Nadal, K. L., Esquilin, M. (2007). Racial microaggressions in everyday life: Implications for clinical practice. *American Psychologist*, 62(4), 271-286.