

Enhancing Students' Global, Cultural and Social Awareness in East Asian Language Curricula Through the Transformative Language Learning and Teaching

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Abstract

Foreign language pedagogy in the US is facing a paradigm shift, i.e., from communicative language teaching to the emerging Transformative Language Learning and Teaching (TLLT) in response to significant social and political changes (Leaver, 2021). TLLT has the potential to address issues that are important to the field of language education today as it “causes the learner to change in some way – thinking, behavior, acceptance of the other, values, mindset, and/or emotion” (Leaver, 2021, p.16) through their FL learning experiences. However, there are limited scholarly discussions about the implementation and pedagogical implications of this emerging theory. This presentation addresses this research gap by reporting the classroom applications of TLLT in collegiate Japanese and Chinese courses in the U.S. Student responses to the application of TLLT in their language course were analyzed qualitatively. The findings suggest that students in language courses highly value transformative learning experiences that are beyond proficiency-oriented language learning. Amid the pandemic and the national awakening on racial disparity, all educators play a crucial role in promoting social justice. We argue that TLLT has the potential of transforming language learners into linguistically and culturally competent global citizens who respect people of different cultural backgrounds and perceive the interconnectedness of all people as fellow citizens of Earth.

Keywords: Transformative Language Learning and Teaching, Cultural Learning, Global Citizenship Education, Critical Content Based Instruction

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Introduction

Foreign language pedagogy in the US is facing a paradigm shift, i.e., from communicative language teaching to the emerging Transformative Language Learning and Teaching (TLLT) in response to significant social and political changes (Leaver, 2021). TLLT has the potential to address issues that are important to the field of language education today as it “causes the learner to change in some way – thinking, behavior, acceptance of the other, values, mindset, and/or emotion” (Leaver, 2021, p.16) through their FL learning experiences. However, there are limited scholarly discussions about the implementation and pedagogical implications of this emerging theory. This paper addresses this research gap by reporting the classroom applications of TLLT in collegiate Japanese and Chinese courses in the U.S.

TLLT is a considerably new concept in the field of language education. Leaver (2021) describes TLLT as “a manifestation of larger changes that are already under way in the dominant transactive education philosophy of world language learning” (p13), which “in its essence, causes the learner to change in some way – thinking, behavior, acceptance of the other, values, mindset, and/or emotion.” (p15).

Leaver and Granoine (2000) point out that since the mid-twentieth century, foreign language education has experienced three distinct educational philosophies: transmission, transaction, and transformation. Accordingly, these three philosophies have shaped the teaching of languages in three different paradigms. Leaver (2021) considers transmission approaches to world language education as the old paradigm, transactive approaches to world language education as a new paradigm, and transformative language learning and teaching as an emerging paradigm. In terms of language education, Leaver (2021) summarizes that the current prevalent communicative language teaching (CLT) represents a comprehensive break against the earlier grammar-translation method; and TLLT represents a break with communicative language teaching.

Leaver (2021) summarizes shared characteristics of transformative classrooms that distinguish from transactive or transmissive classes. These characteristics include:

- A goal of producing bilingual/bicultural people through transformations fostered by language learning experiences;
- A multidirectional information flow among autonomous learners and teacher-coaches, who lead learners to self-awareness, cultural awareness, an understanding that the map is not the territory, and subsequent reframing of perspective or situation;
- Open architecture curricula design (OACD) classrooms with flexible syllabi adapted to learner need and unique to each individual class;
- Reliance on authentic materials, people, and situation-based instruction, not on textbooks;
- Activities that cause learners to encounter disorienting dilemmas and use critical thinking, reflection, analysis, and research to understand them

(Leaver, 2021, p18)

As Leaver, Davidson, and Campbell (2021) have indicated, TLLT presents a new philosophy of education for world language instruction, and broad-ranging and frank discussion is essential for the language field to make sense of TLLT and benefit from its potential. Even though early adopters of the TLLT principles have reported varying levels of promising experiences and successes in applying the principles in the study and teaching of world

languages, TLLT as an “emerging paradigm” requires much more close examinations, discussions, and debates. Probably there are more questions concerning TLLT than answers that can be found in the existing literature. For instance, how do instructors select authentic materials that fit learners of different levels of proficiency, how effective is the TLLT pedagogy in developing learners’ language competency? Of particular concern is the assessment of students’ performance in a transformative classroom, that is, how can instructors ensure that learners experience “transformation” and how to reliably assess such “transformation”? It is our hope that questions like these will provoke further discussions and debates among language practitioners about TLLT.

In the sections below we discuss how TLLC principles were applied in the design and curricula of two foreign language courses - an elementary Japanese course and an advanced Chinese course - at a research university in North America.

Cultural Study toward Global Citizenship in an Introductory Japanese Language Course

Paradigm Shift and the Role of Culture in FL Curriculum

Cultural study has long been an integral part of foreign language (FL) pedagogy. The role of culture in FL instructions, however, has changed significantly over the past several decades as educational philosophy and goals of FL curriculum evolved. Currently, FL pedagogy in the US is going through a paradigm shift in response to social and political changes (Leaver, 2021). Since the 1990s, communicative language approaches which focus on transactional oral communication have dominated the field, and it has been common for the language programs to have proficiency as their primary goal. Under the transactive approaches, the role of culture in FL instruction was to give knowledge (e.g., pragmatics, sociolinguistic facts) that helps learners fit in the target culture and avoid communication breakdowns. In contrast, emerging FL approaches are grounded in the educational philosophy of transformation. Examples of the emerging approaches include, literacy-based approaches (Kern, 2000), critical content-based instruction, transformative language learning and teaching (TLLT), and social networking approach (Tohsaku, 2021) among others. Overarching goal of these approaches is to facilitate learner’s personal change by enhancing learner’s critical cultural awareness – “an ability to evaluate, critically and on the bases of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries” (Byram, 1997, p.63), equipping learners with intercultural competence – “a critical understanding of their own and other cultures and be conscious that their own perspective is culturally determined” (Garret-Rucks, 2016. P.37), fostering global citizens, creating eco-ethical consciousness (Goulah, 2017), and so forth. In particular, implementing transformative learning theories (e.g., Freire, 2020; Ikeda, 1991-2011, 2010a, 2010b; Mezirow, 1978; O’Sullivan, 1999, 2008; Vygotsky, 2012) to language learning is timely as we are challenging racial discrimination and anti-Asian hate crimes, if we assume that “the fundamental cause [of unjust discrimination in America] lay in the prejudice and bias rooted deeply in people’s hearts” (Ikeda, 1995, p. 144).

Transformative Learning and Global Citizenship Education through Meaningful Cultural Reflections in Introductory FL Courses

Despite the growing interest in cultural study based on critical analysis and reflections in FL curriculum, deep cultural learning is absent in most of introductory level courses because of

students' limited proficiency in the target language, teachers' reluctance to use English in a FL course, and teachers' lack of training in this relatively new approach to cultural study (Garrett-Rucks, 2016). As our effort to understand people of different backgrounds (linguistic, cultural, religious, racial, etc.) has critical importance in challenging global issues that our increasingly diverse society is facing, deep cultural learning should be included from the very beginning of FL education, instead of leaving it to advanced level courses, which only a fraction of college students enrolls (Zimmer-Loew, 2008).

Garrett-Rucks (2013) is one of the pioneering works that advocates for the inclusion of meaningful cultural reflections in an introductory FL course using the learner's first language, English. In this study, students enrolled in an introductory French course at a technical college engaged in cultural reflections through an online discussion board after accessing explicit cultural instruction and authentic texts prepared by the instructor. Her qualitative analysis of the discussion and interview transcripts revealed "the collective change in learners' intercultural sensitivity" and "the shifts away from their ethnocentric approaches toward culture" (p. 201).

With this paradigm shift in the field of FL education in the backdrop, the present study advocates for the new role of culture in FL instruction - fostering global citizens and responds to Garrett-Rucks' (2013) call to include meaningful cultural reflections in English in introductory FL courses in the US higher education.

The term 'global citizens' is often used without a clear definition. In the present study, we adopted Ikeda's (2001) definition of global citizens which is grounded in the Eastern principles of dependent origination (i.e., interrelatedness of everyone and everything). Ikeda proposed that wisdom, courage, and compassion described below as the essential elements of global citizenship, and guiding students to possess these elements are the goals for education for global citizenship.

- The wisdom to perceive the interconnectedness of all life and living.
- The courage not to fear or deny difference but to respect and strive to understand people of different cultures and to grow from encounters with them.
- The compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places.

(Ikeda, 2001, p. 101)

Although Ikeda does not see multilingualism as part of the essential elements of global citizenship, he advocates FL studies in the context of developing intercultural or global perspective (see Goulah, 2012). We developed a learning activity for our Japanese case study, which we named *cultural study toward global citizenship* by applying Ikeda's ideas of global citizenship education and focusing on learner's perspectival and behavioral transformations through such activities as analysis and evaluation, exploration, comparison, and critical reflections.

Research Questions and the Study

The study outlined in this paper is teacher-conducted classroom research referred to as action research which "seeks to clarify and resolve practical teaching issues and problems" (Richards & Farrell, 2005, p. 171). The study aimed to explore the outcome of the inclusion of cultural study in English in an introductory level Japanese course focusing on (1) students'

reactions, and (2) its transformative learning potential with respect to global citizenship education. The guiding research questions are as follows:

- 1) How do students respond to the inclusion of cultural study in English in their introductory level Japanese course?
- 2) How do students respond to cultural study with respect to their growth as global citizens?
- 3) The present study employed a qualitative method with a “discovery-oriented” approach (Patton, 2002) in order to explore and discover if learners gain the three elements of global citizens, wisdom, courage, and compassion proposed by Ikeda (2001) as well as learners’ personal change. Mizuki Mazzotta’s students enrolled in an introductory Japanese course (# = 19) participated in this study.

The cultural study activities consisted of (1) a small group student presentation on a cultural topic followed by class discussion, and (2) a discussion board reflective essay on the presentations and discussions they had throughout the semester. Students presented one cultural topic of their choice within the following three themes: Celebrations, ceremonies, and seasonal events in Japan; Japanese architecture; and Japan’s efforts towards SDGs – Environmental issues. These themes were selected so that students could explore both “Big C” culture (i.e., literature, fine arts, history) and “Little C” culture (i.e., lifestyle, patterns of daily living).

Students researched on their topic with their group members and prepared a Power Point presentation including a few discussion questions that aim to engage students to analyze Japanese culture’s beliefs and values, to compare them with the culture of their own, and to learn different world views. The instructor provided feedback on students’ presentation materials prior to their presentations to ensure the quality of presentation. Each group presented for 10 minutes followed by a class discussion which usually lasted 20-25 minutes. The instructor guided the discussions to facilitate transformative learning through critical analysis while keeping in mind fostering global citizens with compassion, courage, and wisdom described by Ikeda (2001) as the elements of global citizens. After the seven presentations, students wrote a reflective culture learning essay on a discussion board in Canvas (a web-based learning management system).

Analysis and Findings

The main data source was students’ culture learning reflective essays, which were analyzed using a qualitative analysis software, NVivo to organize and analyze data thoroughly and vigorously in a transparent way. We employed common qualitative data analysis procedures of reading the essays line-by-line to identify emerging themes, which we used as a unit of analysis for coding. In our analysis, we used a combination of deductive approach and inductive approach. Prior to coding, we created a set of codes based on our research questions (deductive approach). In addition, we wanted to allow new themes to emerge from the data, and thus using an inductive approach, we created new codes as we analyzed the data.

RQ1: How do students respond to the inclusion of cultural study in English in their introductory level Japanese course?

Students viewed the inclusion of cultural study in their introductory level Japanese course positively for three reasons: (1) the course content was not mere language learning; (2) cultural study increased their engagement, enjoyment, and/or motivation in their course; and (3) their belief that cultural understanding is integral to mastering a foreign language. Followings are some representative student comments on the three points. All names used herein are pseudonyms.

*“I have taken multiple language courses in the past, ..., and not once have I enjoyed taking them.... However,, I felt that this class was different.... **I found that I was actually enjoying myself, and I believe that I was also learning the language more quickly as a result.** I came to the conclusion that it is because this class not only covers Japanese language, but culture as well.”* (Mike)

*“The culture presentation serves to be an important opportunity for people in the class to learn the traditions and values of Japanese culture, communicate with one another, **make meaningful discourse on materials that are beyond language learning, and engage in critical thinking.**”* (Cindy)

“I found that learning language without learning the culture behind them to be a disservice to both the culture and the language one is trying to learn.” (Sally)

In addition, the findings of the present study indicate that discussions among members of the classroom community fostered students’ development as global citizens. The class consisted of American, Chinese, and Korean students. Thus, we often had intercultural discussions involving the four cultures of Japan, America, China, and Korea, which afforded students the opportunity to deeply reflect on cultural differences as well as commonalities as fellow citizens of our global society.

RQ2: How do students respond to cultural study with respect to their growth as global citizens?

Cultural study appears to have facilitated students’ growth as global citizens. Students reported that they increased their imaginative empathy, felt interconnectedness with people living in other countries as fellow citizens of the planet earth, became more respectful to different cultures, and developed a stronger desire to understand and learn from different cultures. Furthermore, some students’ perspective on solving global and local problems changed. By realizing the interconnectedness of all people, some students reported that they felt that promoting sustainability is a shared responsibility among people living on Earth. Furthermore, students of this course took actions to promote sustainability on campus by making a concrete suggestion to the university dining service to reduce food waste, which was adopted by the dining service.

Helen’s comment below illustrates her perspectival change. Through presentations and discussions, she realized the interconnectedness of all people which in turn increased her sense of empathy and compassion for others. Moreover, her comment shows that she strives to learn from Japanese culture.

“I have been able to further recognize similarities and differences between Japan and my mother country..., which shows me that our world is more interconnected than I initially thought. I will take this understanding with me moving forward, for I believe that this can increase my sense of empathy and compassion for others and help me internalize that we are not so different after all. This thought also applies to caring for the environment, in that I now truly feel that we are all the same humans living on the same Earth and ought to protect and save what we can.... I especially hope to follow Japanese people's respect for nature and appreciation for the "little things" in life.” (Helen)

In conclusion, findings suggest that inclusion of cultural study in English meets the needs of introductory level language learners and also affords the language instructor to attain the emerging educational goal of foreign languages---“to help learners grow as global citizens and contribute to societies.” (Tohsaku, 2021, p.36).

Implementing Critical Content-Based Instruction in an Advanced Chinese Language Course

Critical content-based instruction (CCBI) integrates critical pedagogy and content-based instruction (CBI) in language teaching. When describing the goals of CCBI, Sato et al. state that “as students in CCBI curricula are expected to learn language and content critically, namely through critical analysis, they are also expected to develop their criticality - the skills, knowledge, and disposition required to engage in critical analysis - as an outcome of learning” (Sato et al., 2017, p. 59). In other words, through critical reflections in a CCBI classroom, learners are not only receiving new information but also evaluating their past ideas and understanding and are shifting their own worldviews in the process. This is, in essence, the key component of TLLT.

In spring 2021, during the height of the COVID-19 Pandemic, CHN402, the highest-level advanced Chinese course for non-heritage speakers at a research university in North America, was redesigned as a CCBI course for the purpose of engaging students in critical analysis of social justice issues using the target language. Below we discuss the learning outcomes, course materials, and teaching approaches of this course. We will then reflect on student feedback and shed light on the challenges in designing a CCBI course.

To help teachers begin the process of lesson planning within a critical, social justice framework, Johnson & Randolph (2015) proposed four guiding questions and a series of practical guidelines. They are:

- 1) Who is the source of knowledge? (Implication: Students contribute to the curriculum, some autonomy with assignments.)
- 2) What resources do we use in the classroom? (Implication: Select authentic resources with counterpoints to dominant narratives.)
- 3) How do we incorporate language proficiency with critical pedagogy? (Implication: Using a backward design to provide maximum contextualization of social justice themes and language objectives and utilize technology to engage students in critical reflection.)
- 4) How do we respond to controversy? (Implication: Expect and embrace conflict, be proactive with establishing community and trust in the classroom.)

- 5) Johnson & Randolph's questions and considerations served as a useful guide when we redesigned CHN402 as a CCBI course to foster not only linguistic and cultural competence but also enhance learners' ability to consider important social issues from diverse perspectives.

Revisiting Learning Outcomes and Using Authentic Texts

The learning outcomes for CHN402 were expanded to include the aims of developing the skills, knowledge, and disposition for critical analysis. Specifically, building upon the aim of developing Chinese language proficiency in speaking, listening, reading, and writing, students are also expected to:

- Analyze texts of various genres in speaking and writing to develop understanding and insights about important social issues that impact the world today,
- Reconstruct and express multiple points of view using connected paragraphs, both in speaking and in writing,
- Think critically about topics of community, national, or international interests, and about your own cultures, be able to empathize with the experiences and perspectives of others,
- Develop skills of an autonomous learner, such as taking control of your own learning, setting your own goals, staying motivated and organized, as well as having the ability to access and evaluate information.

The next step is to select and develop learning materials that align with the outcomes. Based on the goals of the courses and student interests, we have included the following four units in the course.

Texts in Unit 1 Wuhan lockdown and the controversy surrounding Fang Fang's diary

- Fang Fang's diary on February 12, 2020 (the 21st day of lockdown in Wuhan)
- "Fang Fang diary: China's national interests and individual freedom during the Pandemic"

Texts in Unit 2 The deterioration of U.S.-China relations and its impact on studying abroad

- "China-U.S. Decoupling: How does this "separation" shake the world" and "The deterioration of U.S.-China relations: "Sinology Fever" is extinguished"
- "Confession of a student studying in the United States: How the pandemic shattered my American dream"

Texts in Unit 3 Anti-Asian violence and women in the workplace

- "China's #MeToo draws more attention: Zhu Jun's sexual harassment case begins two years later"
- "Crossroads" (a short story)

Texts in Unit 4:) Inequality and social power in Chinese society

- "2 Immigrant Paths: One Led to Wealth, the Other Ended in Death in Atlanta"
- "Accident" (an extract from Murong Xuecun's novel *Dancing Through Red Dust*)

When selecting authentic texts, we strove to include a variety of genres and writing styles, such as literary and narrative texts and journalistic writings. We also made sure that the level of difficulty is appropriate for the course and the students. These texts were written by people

of diverse backgrounds and experiences, ranging from famous Chinese novelists to news reporters in China and in the West, and they represent myriad viewpoints on multiple social justice issues, such as domestic violence, sexual harassment, Anti-Asian hate crimes, COVID-19 pandemic, etc.

Clearly, unlike topics that are usually represented in the “Four F’s approach” to teaching culture (food, fashion, folklore, and festivals), the texts above are not “light” or “pleasant.” Rather, they generate serious and at times difficult conversations. When this type of conversation takes place in a safe and supportive learning environment, students have the opportunity to examine “real struggles by real people in real relations in real communities” (Apple, 2013, p. 24).

A series of learning materials were created for each text, including 1) a study guide, 2) a vocabulary list, 3) an audio recording, 4) an instructional video, and 5) a variety of exercises.

Employing Critical Pedagogy in the Teaching of Social Justice Issues

Similar to TLLT, the central tenet of critical pedagogy rests on the idea that education is a vehicle for social change. It emphasizes that teaching should challenge learners to think critically and develop an analytical awareness of their own situations as well as society, so they have the skills to co-construct a more just and equitable society. One way to apply critical pedagogy in a language classroom is to create opportunities for students to critically discuss the texts and reflect on our own beliefs and actions as well as perspectives different from theirs to examine our assumptions, compare various views on an issue, search for roots or causes, identify problems, or offer informed solutions. This process can potentially lead to changes in how we view ourselves and our place in the world, how we think about a subject, as well as how we react to happenings around us.

In CHN402, we engaged our students in critical reflections in several ways. For asynchronous learning, we asked students to read the assigned texts on their own, and then complete a video-based preview assignment by answering two sets of questions. The first set of questions checks their comprehension of the texts, while the second set challenges students to consider the social issues and the implication. This assignment prepared students for the discussion-based synchronous class. During synchronous classes, we often used the TQE method for critical dialogic engagement with the texts. TQE stands for thoughts (T), lingering questions (Q), and epiphanies (E). Students first worked in small groups in breakout rooms on Zoom to share their own TQEs and wrote down their top two TQEs on the Google slides for the class period. When the groups returned to the main Zoom room, we discussed the questions raised by students, share different interpretations of the texts, and helped each other gain new understandings of the social issues. Additionally, we used teaching materials that present different and sometimes contrasting viewpoints to engage students in critical analysis of the texts and reflect on their own beliefs. One unit of CHN402 was about the lockdown in Wuhan at the onset of the COVID-19 pandemic in early 2020 and the controversy surrounding Fang Fang’s diary. Fang Fang, a famous Chinese novelist who lived in downtown Wuhan during the 76-day lockdown, documented her experience and thoughts in her daily essays online, offering a realistic and reflective portrait of daily life under lockdown. In this unit, students read selections of her diary to gain an understanding of what life was like for ordinary Chinese during a strict lockdown. They also reflected on their own experiences in spring and summer of 2020 when various quarantine measures were implemented in the U.S. With this knowledge, we then moved on to media materials and

written texts focusing on the controversy surrounding Fang Fang's diary. One of the articles we read was published on the Chinese language site of BBC News: <https://www.bbc.com/zhongwen/simp>. The article reported the controversy surrounding the translation and publication of her diary abroad. Some people supported it, while others accused Fang Fang of violating national interests and destroying China's image by "handing a knife to anti-China forces." Students read this article and watched videos illustrating the opposing views on this topic before the class period. The 75-min class proceeded as follows:

- Explicit instruction and guided language practice, 20 min.
- Whole class discussion, 20-30 min. Students discussed the potential reasons for the different reactions to the news.
- Debate in two teams (supporting or opposing to the translation/publication), 20 min. The debate began with a short prep time for each group to consider their arguments, which was done in breakout rooms on shared Google slides, the debate began with presentations of arguments and was followed by responses among members of each group.

In debate, students collaborated with their peers, practiced listening and questioning, and tried to articulate their thoughts and support their arguments, which are all critical skills needed to discuss competing viewpoints. According to Leuser (2003), debates "help students learn through friendly competition, examine controversial topics and strengthen skills in the areas of leadership, interpersonal influence, teambuilding, group problem solving, and oral presentation."

Challenges and Reflections

Teaching CHN402 using CCBI proves to be an effective way of developing students' language proficiency while enhancing their skills in critical analysis. The following written comments from students reveal that in a CCBI setting, students made progress in terms of achieving the learning outcomes. Below are some anonymous narratives from students:

"The articles we read were relevant and interesting, and I felt more and more comfortable expressing my opinions in Chinese and felt like I was growing as a speaker."

"I feel like now I am more of a worldly speaker, instead of just a textbook studier."

"I think discussing current events and learning the vocabulary associated with it is so important. ... I find it to enhance my perspective of my surroundings—and it is wonderful to be accomplishing this through a foreign language."

Reflecting on our experience in revamping CHN402, we realize that teaching social justice issues using CCBI requires careful curriculum planning in order to maintain a balance between language learning goals and the learning of social justice issues. To this end, we created instructional videos with embedded exercises for the purpose of highlighting and practicing important grammatical structures and vocabulary. Vocabulary quizzes and unit tests were aimed to assess reading comprehension and their ability to construct texts using newly learned vocabulary and structures.

We also recognize that not everyone has the flexibility or the time to design an entire course using CCBI due to constraints in existing curricula or educational settings. However, one can begin with one small part of a course, such as a lesson or a unit. The four teachers of Spanish in Glynn & Spenader's study (2020) enacted CCBI in different ways based on their institutional and curricular needs, but they all weaved in social justice issues in existing units such as fashion or sports, which were existing units in their schools' curriculum. For example, in a unit on clothing, one teacher "began with school dress code, and students led her into discussions around gender issues and clothing; her 6th graders underscored how much more restrictive the dress code is for students who identify as female. Ultimately, students challenged gender stereotypes as they wrote their own fairy tales. In these CCBI units that integrated language around clothing and fashion, students were able to not only identify, but also to challenge inequities and stereotypes" (Glynn and Spenader, 2020)

Conclusion

As Leaver indicates, in essence, TLLT aims to cause "the learner to change in some way – thinking, behavior, acceptance of the other, values, mindset, and/or emotion" (p15). Our applications of TLLT principles in Japanese and Chinese courses suggest that TLLT can be implemented through different pedagogical approaches, and students in language courses highly value transformative learning experiences that are beyond proficiency-oriented language learning. Amid the pandemic and the national awakening on racial disparity, all educators play a crucial role in promoting social justice. We argue that TLLT has the potential of transforming language learners into linguistically and culturally competent global citizens who respect people of different cultural backgrounds and perceive the interconnectedness of all people as fellow citizens of Earth.

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