Linguistic imperialism: countering anti Black racism in world language teacher preparation

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Abstract

Purpose – This study aims to highlight the planning, process and results of drawing on engaged pedagogy to humanize Blackness in world language (WL) teacher education. The activities were designed to center lived experiences, augment self-reflection and model instructional differentiation for WL preservice teachers (PSTs).

Design/methodology/approach – This qualitative research paper uses a self-study in teacher education practices (S-STEP) method. It explores how tailored resources, peer and self-assessments and a responsive environment can increase awareness of antiBlackness in instruction and curricula among WL PSTs during a semester-long methods course.

Findings – Findings suggest that centering Blackness in WL methods initiates an awareness of antiBlack racism in WL pedagogy through opportunities for self-reflection and accountability through assessment. To varying degrees, participants demonstrated shifts in their understanding and valuing of Blackness in WL instruction as facilitated through a differentiated environment in which PSTs had access both to the instructor and to one another's critical feedback.

Originality/value – Linguicism through antiBlack linguistic racism, native speakerism, idealized whiteness and other constructs has been demonstrated to decrease Black and minoritized participation in language teaching. What has yet to be addressed is this same pushout from an inclusive Black diasporic approach to WL teacher preparation. This study highlights nationalism, ableism, accentism, racism, anti-immigrant sentiments and racial stereotypes as different entry points to understanding antiBlackness within WL teacher preparation.

Keywords Education, Language, Equity, Race, Pedagogy, Critical, World languages, Teacher education, AntiBlackness, Engaged pedagogy, Linguistic justice, Raciolinguistics, Antiracism

Paper type Research paper

Introduction and background

As a teacher educator, specifically of world language (WL) preservice teachers (PSTs), I have confirmed the absence of both heritage speakers (Pascual y Cabo and Prada, 2018) and Black PSTs (Moore, 2005; Anya and Randolph, 2019; Anya, 2020) among my cohorts. This low representation parallels the more than 64% of postsecondary WL teachers nationally who self-identify as white (NCES, 2016) as opposed to Black, Asian, Hispanic, Pacific Islander, American Indian/Alaska Native or two or more races. The scarcity of representation from speakers of languages outside of white mainstream English (WME), coupled with a language eradication approach in English Language Arts spaces, contributes to white linguistic hegemony (Baker-Bell, 2020) in US classrooms inclusive of WL environments. In WL spaces, particularly among the white middle class, bilingualism takes on an elite status wherein traditionally marked varieties used by Black and Indigenous

people are rendered unmarked, and thus, celebrated when produced by white speakers (Flores and Rosa, 2019). The necessary critical consciousness (Freire, 1996) that language PSTs need to navigate these complexities is directly impacted by their understanding of race, the role it plays in their own lives and how it impacts the lives of their future students. Although policy also impacts the critical ideologies of PSTs regarding race and language (Dobbs and Leider, 2021), research suggests that the lived experiences of PSTs (Kohli, 2009) and the presence or absence of modeling on behalf of their clinical faculty (Martel, 2015) also impacts language PST ability to navigate their craft and transfer critical practices to K-12 WL settings.

Although WL teacher preparation potentially generates professionals who demonstrate asset-based instruction through the curriculum (Senyshyn and Martinelli, 2021) and planning that accurately represent Blackness across the diaspora, Blackness is often omitted from WL instruction (Anya and Randolph, 2019) and curricula (Austin and Hsieh, 2021). This omission is a form of dehumanization (Bishop, 1990) and both causal and symptomatic of the absence (Kubota *et al.*, 2003) of Black WL teachers themselves. The strategic design of engaged pedagogies (hooks, 2014) during WL methods courses, however, potentially disrupts this current trend of antiBlackness in WL classrooms. As an African-American WL teacher educator aware of the raciodemographic (Milner, 2012) challenges that urban teacher educators face, this study highlights my efforts toward humanizing Blackness in WL teacher education within the broader context of a social justice urban teacher preparation program.

Literature review and conceptual framework
AntiBlackness in education
The Afro-pessimist theory posits that Black people exist in a structurally antagonistic relationship with humanity (Dumas, 2014). This means that Blackness is "the thing to be most disdained" (Warren and Coles, 2020, p. 384) and, as coterminous with "slaveness" represents various forms of capitalism (Wilderson, 2018) in which Black bodies are constitutive of property. Thus, Blackness as a measure of nonhumanness makes it the determination by which correctness, appropriateness and standards are developed, particularly within education. In an increasingly ethnoracially and linguistically diverse US context, the Black/white binary is challenged, particularly in a postracial society wherein race is unspoken (Bonilla-Silva, 2002). AntiBlackness then takes the form of liberal multiculturalism wherein Black students are encouraged to approximate to "brownness" to access resources and acceptance (Shange, 2019). Under this paradigm, it is paramount to refuse schools as sites of Black suffering (Dumas, 2014) by "reimagining language education as culturally affirming education" (Sung and Allen-Handy, 2019, p. 235) rather than as a place of normalized violence and erasure for Black students.

Linguistic pushout
While antiBlack racism in WL classrooms has been undertheorized, the absence of Black students in WL classrooms has been determined as unrelated to questions of motivation, ability or interests (Anya, 2020) and represents forms of passive and sometimes active pushout (Morris, 2016) for racially Black students. In fact, Black students report that their negative experiences within WL classrooms, inclusive of racism and low expectations (Anya and Randolph, 2019), contribute to their diminished attempts at advanced study. It is important to note that because census and standardized testing data do not distinguish between African, Black Caribbean and African-American students (Smith *et al.*, 2022), despite their distinct and nuanced experiences, my use of "Black" also reflects this broad statistical reference within US classrooms. Bilingual education (BE), which is typically housed under the language education umbrella of teacher preparation programs along with

WLs, has more critical research that highlights the destructive nature of idealized whiteness (Bode and Nieto, 2008; Bartolomé, 2010; Flores, 2016). Studies on Teachers of English to speakers of other languages (TESOL) have also documented the idealized white native speaker (Kubota and Lin, 2006) while rejecting a critical analysis of its detriment to Black language learners. Harms include the acculturative stress (Bryan *et al.*, 2019) of becoming Black (Abdi, 2015; Ibrahim, 1999) as Black immigrants navigate a socially imagined Blackness within the US context, in addition to the deeming of race-centric approaches as unnecessarily controversial departures from the colorblind orientation toward racial and ethnic diversity (Anya, 2018) often used in the instruction of African-American language learners. Flores (2016) argues that the institutionalization of BE subsumed it under the "idealized hegemonic White racial subject" prioritizing subtractive goals that position home languages as a tool to reach a standard of linguistic whiteness (p. 15). Though Spanish is the primary language for which students receive bilingual services in US public schools (National Center for Education Statistics, 2020), within the teaching of Spanish as a foreign language, a linguistic hierarchy exists born of the hegemonic uniting of Castilian Spanish under the Spanish crown (García, 2014). Similarly, English language arts (ELA) spaces offer two means of tolerating Englishes that are not the WME standard; eradication, which suppresses linguistic practices that do not reflect white middle-class norms and respectability (Baker-Bell, 2020), which is the equivalent of the subtractive approach outlined by Flores, but within ELA spaces. As Blackness is positioned as the antigoal of language practices, Black representation and languaging remain without a place in language education.

Breaking the cycle

Irrespective of the target language (TL), practices that center whiteness showcase a racialized linguistic ideal that devalues Black language users. This hyperfocus on perfecting a mythical standardized language erases the sociolinguistic, cultural (Pascual y Cabo and Prada, 2018), critical and historical (Kubanyiova and Crookes, 2016) realities of communication while presenting language as disembodied, thereby under-preparing learners for contextualized usage particularly within Black communities. My approach to increasing Black representation in world language teaching (WLT) both physically and ideologically is an acknowledgement that "without intervention, the pattern will continue" (Anya and Randolph, 2019, p. 24). To interrupt antiBlackness in WL spaces, my self-study focused on the following research questions: in a semester-long WL methods course, how can I create awareness among language PSTs about antiBlack language instruction and curricula? What are specific instructional practices that may interrupt antiBlack WLT preparation?

Methods and setting

The self-study in teacher education practices (S-STEP) method targets the ways in which inequities persist in teaching through "strong strands of reflective practice, critical literacies/ pedagogies, [and] teacher identity" (Sharkey, 2018, p. 16). Through this qualitative research method, I empirically explore how my instruction might be improved while focusing on equity-oriented processes that nine WL PSTs experienced with me during a semester-long method and assessment course. Through virtual assignments and reflections, we investigated how "philosophy, ideology, experience, social identity, and pedagogical expertise" affect the pedagogical design and implementation (Sharkey, 2018, p. 17) of WL instruction and the planning and teaching of WL PSTs within our urban social justice teacher preparation program. As a learner in this reflective process, I approached this teacher inquiry with the goal of sharing my takeaways for the benefit of all WL teacher educators (Sharkey, 2018).

Participants
A total of nine WL PST participants and I met once weekly in my WL methods and assessment course during a sixteen-week virtual semester. The course occurs in the second of four semesters in a graduate-level master's degree sequence focused solely upon pedagogy as content in the TLs represented is assumed to be attended to through testing (e.g. Praxis, Oral Proficiency Exam, etc). and undergraduate coursework (Table 1).

Engaged pedagogy
On a shared Google document, PSTs signed up to present their understandings of the scholarly readings in pairs or triads. They could post them in their own way as long as the mini-presentations met the rubric expectations. We co-constructed norms on this document as well, with my categories (time, instruction, sharing and technology) driving the individual posts of each PST. This shared space provided a virtual sign up for 1:1 conferences and mini-lesson requests in the event that any content was unclear. Students could also provide resources to one another here in addition to my responding with targeted lessons. Additionally, the shared document allowed for PSTs to post links to their favorite songs, creating a shared playlist that we would draw from to create a virtual community during our meetings. Finally, the shared norms were revisited weekly and subjected to updating to ensure they met the current needs of the community.

Activities
The linguistic imperialism Padlet directed PSTs to, in pairs and through the Padlet.com website, complete a three-step process: To

(1) identify three locations where the TL is used (not including the country of origin);

(2) define the terms colonialism and imperialism and summarize the impact of those violences on WLs; and

(3) to reflect on how both sets of information impacted how they would teach for interculturality.

Through this reflective and iterative process, PSTs would experience the tensions of globally and historically contextualizing the languages they sought to teach while relying on one another's insights to make connections to their ideal teacher identities.

The family unit gallery walk required the PSTs to find a digital representation of the family they would use to ground their "family" unit with their students. After posting to a Jamboard, they were to discuss the following in whole-group: Who/what is represented? Who/what is missing? Whose stories are reflected? Whose voices are silenced? The final step of the activity

*Name	Ethnoracial self-identification	Language of study
Mirelis	Salvadoran	Spanish
JinYen	Chinese	Mandarin
Rey	Dominican	Spanish
Juliette	Indian/white	Spanish
George	Chinese	Mandarin
Ismeen	Egyptian	Spanish
Graciela	Dominican	Spanish
Haylee	Chinese American	French

Note: *All names are pseudonyms

Table 1.
Participant self-
identification and
language of study

was to update the original image after the discussion to reflect the mirrors, windows and sliding glass doors that Bishop explains all literature provides to learners (1990). In acknowledging that children's literature centers whiteness, Bishop cautions that nonwhite readers lack mirrors (1990) in literature and as of 28 years after her publication, very little had changed (Figure 1).

The gallery walk began with my reflection about learning Spanish as a Black American, which invited the vulnerability and honesty of the PSTs from varied ethnoracial and linguistic positionalities thereafter.

Huyck and Park Dahlen (2019) image served as a discussion point for the ways that learners see themselves in classroom texts (inclusive of multimodal resources). PSTs read the Bishop essay the week prior, and to conclude that portion of the synchronous remote lesson, they reviewed the accompanying rubric, which called for every lesson design to account for one or more of the following: how their own teacher identities impacted their chosen resources, how their lesson promoted social justice rather than sole responsiveness to the students in the room and/or how it represented advocacy for Black and underrepresented TL users. During one lesson, PSTs used the rubric to make sense of my instructional choices and to critique it for these same elements. Together, we challenged ourselves to have our instruction reflect what we value as WL educators and held one another accountable to see those changes over the course of the semester.

Analysis

To articulate my philosophy of practice (Peercy and Sharkey, 2020), I used the three components of linguistic pushout (Figure 2) as an analytic frame to initially code across the activities and
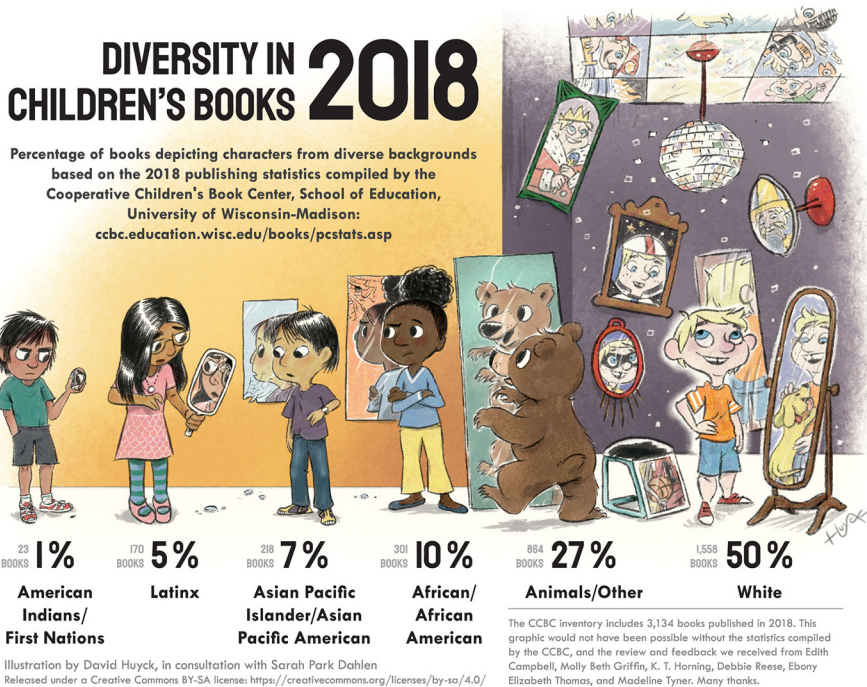

Figure 1.
Diversity in
children's books

Source: Huyck and Park Dahlen, 2019

reflections. Within these data, I selected and organized key excerpts by the activity under which they occurred. In my final pass, I identified critical reflections that countered antiBlackness. Using the constant comparative method, I generated the following themes: The self in context, centering blackness as an active choice and surviving empire. Below I present each theme within the intervention activity it emerged.

Findings

The self in context

While assessment measures exist to determine linguistic proficiency for WL teachers, those assessments focus to a lesser extent on the cultural and historical knowledge necessary to be an effective WLT. Kramsch (2013) challenges the notion of teaching culture in favor of teaching language learners about their historicity and subjectivity, which opens integrative pathways for Black language learners via acknowledging Blackness in WLs. In completing the linguistic imperialism Padlet activity, Mirelis and Graciela had distinct takeaways. Graciela reflected that as a "person of color with divorced parents [. . .] it is crucial for us to be prudent and diversify our content that way all students feel seen and included." Her role as an advanced placement student-teacher of Spanish who commanded the TL did not erase the ways in which her lived experience as a dark-skinned Dominican from a blended family made her feel peripheralized in her practice. Meanwhile Mirelis shared, "Yo nací y crecí en un país en donde todos pertenecíamos al mismo grupo, así que nunca se creó ese espacio para hablar de estas cuestiones." Her reflection that *I was born and raised in a country where we all belonged to the same group, so there weren't any spaces to speak about these topics* directly negated Graciela's experiences, and her white Salvadoran identity was positively confronted as a result of the activity. Integrativeness refers to the ability of language learners to achieve "near-native" proficiency through their identification with the second language (L2) community (Gardner, 2001). If contextualized historically by the language educator, language learners have the potential to be exposed to their existence globally despite homogenous representations of TL cultures. Black students, for example, studying Spanish may rely on their local (Austin and Kearney, 2022) and class-based environment to determine to what extent they can belong to a Spanish-using community and need language teachers to design instruction in a way that creates a "desire to connect with members of a community of L2 users who mirror their past, present and future/ideal selves" (Anya, 2011). Similarly, representations of Blackness are rare in the teaching of Spanish but maybe bolstered historically by tracing African cultures prior to, during and after the transatlantic slave trade as it impacted the Americas. Through this lens, Blackness can be presented with

Engaged Pedagogy (hooks, 2014)

As a classroom community, our capacity to generate excitement is deeply affected by our interest in one another, in hearing one another's voices, in recognizing one another's presence[...] any radical pedagogy must insist that everyone's presence is acknowledged. (p.8)

Activities	*Components of Linguistic Pushout Addressed*
Linguistic Imperialism Padlet	Absence of cultural (Pascual y Cabo and Prada, 2018) critical and historical (Kubanyiova and Crookes, 2016) realities
Representing Family Gallery Walk & Discussion	Presupposed disinterest/overt racism (Anya, 2020; Anya and Randolph, 2019)
Mirrors Windows & Doors Reflection & Rubric	Idealized whiteness (Flores, 2016) Native speakerism (Nieto, 2004; Smith, 2020)

Figure 2.
Table of activities/
reflections

a dimension of desirability and complexity that honors a global albeit complicated presence and cultural impact to which Black students can relate. George and JinYen felt these transnational tensions in their engagement with this activity as JinYen initially rejected this global approach and wrote, "I have no idea about race or racism because I lived in a country that is 99% Chinese." George found an opportunity to challenge this monocultural understanding in sharing, "I think that [the activity] could have been a great opportunity for students to utilize critical pedagogy not only to analyze minority groups in China but also in their own communities [. . .] by bringing in language learners of various backgrounds to talk about their own experiences of learning the language." The independent reflections, coupled with the opportunity to post and discuss, allowed for students with shared ethnic backgrounds to nuance their engagement with Blackness in WL instruction. Similarly, Black K-12 students can connect their US-based experiences within a greater tapestry of imperial narratives while also becoming part of a larger borderless racial community, often with similar cultural and historical connections and diasporic affinity (Anya, 2016).

In keeping with the need for alignment between the pedagogical goals of instructors and the ability for students to see themselves in the L2 language community, Norton (2001) admonishes us to consider the students' imagined communities as they become invested in connecting with said communities. The imagined communities reflect to a degree Wenger's (1999) theory of nonparticipation as reflective of "coming into contact with communities to which we do not belong," and thereby withdrawing from them. Julliette, who is Indian and white, was supported by George to reflect on the contradictions between Black Spanish users and the presence of Black students in Spanish language classrooms. She shared, "From what I've observed and studied, there is great linguistic, cultural, and racial diversity among those who speak Spanish in Spain, North America, Central America, and South America." George's comment on her post deepened her understanding as he shared, "Black students often don't even have the opportunity to learn a second language because of institutional gatekeeping." Norton (2001, p. 166) reminds us of the value of creating pathways for students to the imagined community because "when language learners speak, they are not only exchanging information with TL users, but they are constantly organizing and reorganizing a sense of who they are and how they relate to the social world". While Black people are not a monolith, the more representations of diverse Black peoples (Austin and Hsieh, 2021) are used to meaningfully ground language instruction, and the more likely students will construct an imagined community in which they might become invested.

Centering blackness as an active choice
The family lesson in WLT is a staple of thematic planning around which students discuss specific language functions and TL vocabulary while considering similarities and differences between their own families and those of target cultures. In reflecting on this process, Rey shared, "It was in middle school where I struggled my first year because I moved to a new school district that was predominantly White and Asian and I couldn't relate to my peers. I found myself trying to change my personality to try to fit in." He, a dark-skinned Dominican, reached back into his own experiences to make sense of the largely white representations that were shared during this activity and noted how his perceived racial difference was responsible for the marginalization he experienced in his youth. JinYen had a similar reflection after posting the Chinese family with which she proposed to ground her unit. She initially resisted the notion that representing Blackness was necessary until I shared literature on present-day antiBlack violence in China. She later wrote, "I realize that people are really getting hurt by their race rather than what they did." JinYen did not see race as a factor growing up as a young person in China, but when offered supplemental resources

to challenge the absence of Blackness in her lesson design, she identified overt racism, in this case against Africans in China, that could be challenged by her intentional design and representation.

Black language learners (as their nonBlack counterparts) have been shown to aspire to become integrated with their ideal selves in the target culture but can find this challenging both for the absence of Black WL teachers as well as in how to target culture families are overrepresented as white. Juliette, a mixed ethnicity Indian and white WL PST, noticed how she might provide better access for Black students to her content through her design. She shared,

> As a future Spanish teacher, I think one way I can counter the underrepresentation of African-Americans would be to bring attention to not only white speakers of Spanish, but also to [B]lack Spanish speakers [. . .] if I provide diverse realia and "mirrors" that reflect my African-American students as well, I think that is one way I could begin to enact antiracism.

In reflecting on her mixed ethnicity, she connected to the uniformity and erasure of families like her own in curricula. Additionally, the sea of white faces posted on our virtual slide drove home to her that the lament of presumed educational disinterest uniquely used to describe Black students could and should be countered through her instructional design.

While curricular representation is only one facet of centering Blackness in WL instruction, Kubota *et al.* argue that "students understand how [sic] images of an ordinary topic are influenced by dominant assumptions that result from unequal relations of power" (2003, p. 22). The ability for language learners to "imagine themselves as a TL users" is central to second language learning and teachers of WL must be able to augment that possibility through their pedagogical choices (Anya, 2011). George's reflection from this activity drove him to connect to his clinical placement, wherein he noticed the absence of Black students in his Mandarin course. He wrote, "I'm not sure how exactly to combat this, but I think that if I had the chance to advertise my class to students who have yet to choose a language course, [. . .] I would point out that no prerequisites are necessary for students to start learning world languages." George realized that he could use family depictions that were intergenerational, Black, disabled, queer and otherwise underrepresented, in addition to actively recruiting Black students to see themselves in those representations by acknowledging the racist ideologies that may have caused their absence to begin with.

This activity was designed with the K-12 student as the primary beneficiary, and whereas racially white students were in the minority of this WL methods course, every student benefits from justice-oriented lesson designs that go beyond responding to the identity markers represented in the immediate space, particularly as it relates to Blackness. The intentional representation of Blackness within the staple thematic unit on the family was an optimal chance to counter Black erasure in WLT. PSTs showcased racial diversity in the target cultures countering the graphic manifestation of the idealized white native-speaker (Kubota and Lin, 2006) theorized in TESOL but prevalent also in WLT.

Surviving empire
Texts, inclusive of all multimodal input we share with language learners, have the power to connect, reflect, distort and erase (Bishop, 1990). As students prepare to select the central and supplementary texts from which to teach their content, they must be cognizant of the world they are recreating (Austin and Kearney, 2022) within the classroom and how it depicts target cultures. Juliette noticed this phenomenon and reflected, "I've noticed in my placement that much of the Spanish-language learning is tied back to Spain. Perhaps that's due to the fact that my cooperating teacher studied abroad there." Her charge to constantly determine who was centered or erased encouraged connections between the instructor and the

instructional choice. To avoid presenting the target cultures through the lens of idealized whiteness, or "what the ideal White person should be and act like in terms of his or her look, demeanor, sexual behaviors, gender identity, language practices, and so on" (Flores, 2016, p. 15) every WL methods class meeting centered on Black TL users. Additionally, the rubric by which the WL PSTs were scored by one another and by me centered on their ability to account for how critically they represented Blackness and other peripheralized identities within target cultures.

Though WL PSTs tend to be white middle-class women, the students with whom they will work are much more diverse. Participants were required to have a standard of designing learning opportunities and environments that provided access to target cultures in representative ways. Rey, having been born in the US, found that this level of criticality challenged native-speaker ideals as they are enacted through transnational racialized contexts. He wrote, "Attending schools here in the US when I was younger and had a thick foreign accent was difficult for me." The English users he encountered did not a language like him, and the Spanish users shown to him in the US context did not look like him. Through self, peer and instructor assessment, I encouraged PSTs to resist Anglo conformity (Bode and Nieto, 2008) in favor of pluralism that acknowledges the value of their own complex identities as language teachers. This included the disruption of national borders and affective, cultural indexing as markers of belonging. Graciela became wary of reproducing this form of otherizing by sharing, "I bring with me to the classroom [experiences of] being an immigrant [. . .] I always am careful with immigrant students, especially those who are in the process of learning English." She, as a dark-skinned Dominican, was in a position to teach advanced levels of Spanish but knew personally how proficiency could be overshadowed by citizenship status and acknowledged her power as a PST to replicate or disrupt this in the classroom. Haylee drew from her racialized experiences as Asian and white to make sense of her power to create spaces for language users in the face of stereotypes and tropes.

> I keep reflecting on my experiences as a shy and quiet person in school. I remember being teased, judged negatively, and "ignored" by peers, and sometimes teachers regarding my reserved demeanor [so] I could also have informal "lunch meetings" with students to learn more about their cultures, social lives, and home lives. This will help me better understand my students and to find ways to more adequately connect with the students' family members.

Haylee remembered being dismissed due to her shyness and desired to treat her students as individuals who come from communities with their own ways of being rather than reducing them to assumed exoticized statuses. Similarly, Ismeen recalled how being mocked for stuttering as a child caused her to refrain from verbally participating in class and resolved to offer "more than one option for doing tasks", thereby widening meaning-making modalities for her future WL students. In response to an independent reflection on Emdin's (2016) concept of reality pedagogy, she also requested additional information on "cosmopolitanism," "an approach to teaching that focuses on fostering socioemotional connections in the classroom with the goal of building students' sense of responsibility to each other and to the learning environment" (p. 105) to integrate the context into the content of her Spanish classes. Haylee, Graciela and Ismeen drew upon their individual and racialized experiences in their commitment to interrupting flattened depictions of who their students were or could be. This intercultural (Osborn, 2005; Byram et al., 2001) approach that further centered race and power was a through-line that connected self-concept with instructional design through the notion that "language functions as a system" and that through revealing and acknowledging language ideology, every plan, execution and

assessment of WL pedagogies should center "considerations of power as well as multimodal expressions" (Smith, 2020, p. 3).

Discussion

The purpose of this study was to determine how to create awareness among PSTs about antiBlack language instruction and curricula through pedagogical practices that interrupt antiBlack WLT preparation. I found that both centering on global Blackness and using engaged pedagogy were necessary for the desired impact. Exposing WL PSTs to the sociopolitical context both locally and abroad was necessary as they shared how unaccustomed to such discussions they were. Mirelis and JinYen highlighted that they believed antiBlackness was a US phenomenon, demonstrating the importance of tailoring instruction with responsive differentiation (Kohli, 2009; Cherng and Davis, 2019) rather than a uniform approach for all.

In lieu of standalone measures, modeling responsiveness and vulnerability constituted the foundation of the course, making it ripe for challenging exchanges around antiBlackness. The modeling served doubly to provide possible instructional moves for PSTs to adopt in their clinical spaces where the orientations of cooperating teachers sometimes differed from their own. Haylee and Juliette shared that they discovered a means to center Blackness despite not being racialized as Black themselves. The ability of PSTs to see their shortcomings paled in comparison to their ability to see one another's missteps. Yet, they were more open to peer suggestions due to the tightly woven community norms and routines predicated upon a critique-reliant environment that necessitated recurring self, peer and instructor feedback.

Racial awareness as a central thread was augmented in the methods course to different degrees with each PST. Nationalism, ableism, accentism, racism, anti-immigrant sentiments and racial stereotypes surfaced as different entry points to understanding antiBlackness within a class community with no Black American students. Basing the engagement with antiBlackness through pedagogically responsive opportunities to unpack racialized dimensions of power with which the PSTs themselves were familiar shifted it from an abstract to a personal issue. Personalizing and normalizing reflection and critique may account for the diminished anxiety displayed in incorporating changes into plans and instruction in course assignments.

Limitations

Although the need to reinforce the ubiquity of antiBlackness called for additional resources and meetings and 1:1 sessions with PSTs allowed for intimate reflections like those of Ismeen, which were produced away from the judgment of their more experienced peers. Constant reflection was greatly aided through the community fabric in which all class members regularly enacted agency to impact the way the course unfolded.

Conclusion

Creating awareness among PSTs about antiBlack language instruction and curricula (Austin and Hsieh, 2021) is a necessary means to disrupt linguistic and racial stratification in language teaching and learning and findings in this study suggest that centering Blackness in WL methods initiates this consciousness in ways that can impact WL PST clinical practice. Participants in this study became more attentive to the absence of Black has written and multimodal texts by considering their own socialization and racial and ethnic backgrounds (Anya, 2021) and upbringing, compelling them to resolve that erasure in concert with their peers. Each participant engaged a self-reflexive lens to make sense of the

content presented, which enriched their intersectional raciolinguistic perspective by recognizing the devaluation of Black language users, particularly when they are categorized with an additional marginalized identity (disabled, immigrant, etc.) Engaged pedagogy (hooks, 2014) created a responsive and fluid environment that extended the goals of countering antiBlackness to account for the personal experiences with racialization the PSTs had navigated first-hand, like accentism and idealized whiteness. Sharing my experiences as an African-American WL ex-teacher and requesting PST feedback on my instruction produced an environment wherein constructive criticism was expected and valued. These impacts may be translatable to other language teacher preparation spaces, as they suggest that centering Blackness is not about responding to who is in the classroom but rather who is currently in the world and who will be in the world we want to create. This study is limited in its focus on reflection and coursework rather than clinical execution. Deeper and more widespread efforts to counter anti-Blackness in WL education are needed such that the impacts on PST practice with K-12 populations can be reconciled with the modeling (Martel, 2015) encouraged on behalf of their teacher educators.

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