

# 「The Combined Use of CLIL and Anti-Racist Pedagogy in Japanese English Education」

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**Abstract:** The popularity of Content and Language Integrated Learning (CLIL) in Japanese English education has received a growing amount of attention over the past decade. Anti-racist pedagogy in English education in Asia and Japan is also gaining traction. This research paper reviews literature on these two topics, and documents the efforts of a teacher-as-researcher who has implemented anti-racist pedagogy in a CLIL style course at a Japanese university. The methodology of the course is explained, followed by a qualitative case study of student work and feedback collected from the course. Students showed positive results for both content and language-based goals, and expressed positive course feedback. This research will be used to deepen the writer's understanding of CLIL and anti-racist pedagogy, and to improve future courses.

**キーワード :** CLIL, Anti-Racist Pedagogy, English Education,

## 1. Introduction to the present study

The purpose of this paper is to detail and explore the potential of combining both Content and Language Integrated Learning (henceforth: CLIL) and anti-racist pedagogy in the context of Japanese English education. Adopting an action-research approach (Burns, 1999), this paper also provides a record and case study of the invaluable efforts of students at a Japanese university enrolled in a course which uses CLIL and anti-racist pedagogy. Finally, the conducting of this research also serves as an exercise in self-reflexivity on the part of the author/teacher. In the second section of this paper, an overview of the CLIL approach to second (or additional) language education will provide readers with an understanding of the basic tenets of the methodology, and the foothold that CLIL has attained thus far in the Japanese context. The third section then introduces anti-racist pedagogy, which resists narratives of color-blindness and meritocracy in favor of forms of education which acknowledge the lived experiences of racialized people. This pedagogy can provide tools to students and pre-service teachers to recognize racism at both individual and institutional levels through critical thinking and self-reflexivity (Kishimoto, 2016, 2022, Kubota, 2019a). The author of this research paper is arguing for the potential of the Japanese English university classroom as a site in which CLIL can be used to implement anti-racist pedagogy with the dual goals of helping students reach their L2 goals and in their development as critical-thinking, compassionate global citizens. The fourth section of this paper will next introduce how the author has begun to implement and experiment with this method in a university class for English major students. The fifth

section consists of a case study, in which written classwork and course-feedback of several students (who provided informed consent) was collected and analyzed for their fulfillment of the dual content and language-based goals of the course.

Qualitative in nature and focused in scope, it is the hope of the author that through the researching and writing processes of this paper, they may improve their teaching methodology and pedagogy, and that fellow researchers and teachers may feel encouraged to explore the opportunities of English classrooms in Japan to push for social good.

## 2. Literature Review - CLIL

### 2.1 Overview and origins

CLIL is one of many approaches to the teaching of additional languages, characterized by its blending of content instruction and language instruction (Coyle, Hood, & Marsh, 2010). To illustrate, this could take the form of so-called core subjects like mathematics or science being taught through a student's target language. According to its proponents, CLIL offers an efficient way to simultaneously develop linguistic and additional scholarly skills, and also stimulates higher and lower forms of cognition (Ikeda, 2022). Furthermore, effective CLIL instruction may increase student motivation for the learning of both content and language through the use of authentic language materials (Coyle, Hood, & Marsh, 2010, Pinner, 2022). Though at first appearing similar to other immersion-based instructional methods like English Medium Instruction (EMI), CLIL is unique in its dual prioritization of both the teaching of content and language (Chang, 2023). CLIL functions as an umbrella term that can be

further subdivided into Soft and Hard CLIL, depending on the leaning towards either language focused soft-lessons or content focused hard-lessons (Ikeda & Pinner, 2022).

CLIL as a codified approach has its origin in the social and linguistic realities of 1990s Europe, but Coyle, Hood and Marsh (2010) point out that learning in one's second (or third, etc.) language has taken place for thousands of years, as when Roman families provided their children with Greek-language education to broaden their prospects. This echoes the way in which English skill in the Japanese context is perceived as a socioeconomic edge for both individuals and for Japan collectively (Sakamoto, 2022), and is synonymous with globalization and internationalization (Kubota, 2019b).

CLIL lessons are often built on the foundation of Coyle's (2007) *4Cs Framework* of content, communication, cognition, and culture. Content and communication constitute the subject material and language-based instruction mentioned earlier, but according to this framework, effective CLIL education occurs when students can democratically construct knowledge through thinking and interaction (cognition), and which situates the language learning within the context of culture and intercultural experience and understanding. Through CLIL, students of a new language can have intercultural experiences that may not have been possible in their primary language (Coyle, Hood, & Marsh, 2010). A potential difficulty is that the onus falls on the teacher to create materials, lesson plans and activities that effectively meet the needs of their students, although many ready-made CLIL textbooks are becoming available (Pinner, 2022). Having established the origins and basics of the CLIL method, this paper will now turn to the proliferation of the method in the context of Japanese English education.

## 2.2 CLIL in Japan

As opposed to European countries where Hard CLIL is more common, Soft CLIL has become more widely adopted in Japan, where English levels are comparatively lower (Ikeda & Pinner, 2022). To briefly contextualize, English education has been present in some form at Japanese schools since the late 19<sup>th</sup> century (Ikeda & Pinner, 2022). In the post-war period, English education in Japanese junior high schools progressed from a foreign language elective to a required subject (Kubota, 2019b). Most recently, the Japanese Ministry of Education, Culture, Sports and Science (henceforth MEXT) has refreshed the curriculum making English a core subject with regular assessment for elementary fifth and sixth-year students (MEXT, 2017b), and introduced non-assessed English activities for third and fourth graders (MEXT, 2017a). Previously, the most common style of English education was the grammar translation method,

in which written passages were translated to and from Japanese and then read aloud (Ikeda & Pinner, 2022). Transmission style teacher-focused lessons and grammatical drills were also a common feature of these English classes. In recent years, however, likely in response to Japan's low international ranking in English communicative abilities, MEXT (2017a, 2017b, 2017c, 2018) has pushed for several pedagogical changes. MEXT indicates that English lessons should be centered on topics and content that students find inherently interesting, for example, and that the lessons themselves should be carried out in English. Further, there should be opportunities for students to relate content in English classes to content learned in other core subjects. Though the MEXT documents do not mention CLIL explicitly, we can see an obvious space to implement CLIL style teaching.

Regarding CLIL in Japan, Izumi (2022) explains that the flexible nature of being able to shift focus between content and language based on the needs of the students makes it a particularly attractive method for use in the context of Japanese English education. The author continues to describe that although the English textbooks approved by MEXT contain topical themes such as inter-cultural understanding, environmental issues, and social problems, the actual methodology of the lessons remains quite traditional and grammar focused. The teacher, then, must work to foreground the content in a CLIL lesson and ensure that the topics can be properly understood and engaged with. The growing interest in CLIL in Japan is apparent, as Ikeda and Pinner (2022) explain how university coursebooks, academic papers, and *kakenhi* projects (grants-in-aid for scientific research) related to CLIL have been on the rise since the first books in Japanese on the methodology were published in 2011. Pinner (2022) warns, however, that many of the textbooks may simply advertise themselves as CLIL for marketing purposes, and urges teachers either to select their materials carefully, create their own, or even have students select and create their own materials. CLIL may also provide benefits to student motivation, and may help Japanese students and teachers tackle many of the challenges that Japan has faced with English education. Rather than just being another subject to study to score well on a test, CLIL can provide meaningful and authentic reasons for studying the language, as the language skills are not stored for use at a later date, but instead are used immediately in the classroom (Izumi and Pinner, 2022).

Returning to the framework of the 4Cs, scholars such as Sakamoto (2022) suggest a fifth C of criticality to avoid several pitfalls. Namely, as language can be thought of as a carrier for ideology, the language classroom should thus be considered a political space. The author argues that without criticality, students

of English in Japan may be framed as ideologically wrong or backward against Western values. Sakamoto continues that students should be encouraged to think critically about contrasting values and culture to form their own conclusions. In addition to issues of cultural hegemony, Sakamoto also notes a lack of critical discourse surrounding CLIL and English education vis-à-vis neoliberal ideology. The author also points out that seemingly universal terms can be conceptualized differently between languages and cultures, and their use should not be taken for granted. In relation to the present study, the cultural and linguistic conceptualizations of 人種 (*jinsu*, race) between English and Japanese could prove an interesting point of future study but is outside the scope of this paper.

### 3. Anti-racist pedagogy

#### 3.1 Overview

Turning next to anti-racist pedagogy, although some of the literature reviewed for this study focused on the United States of America (Kishimoto 2016, 2022, Orelus, 2020), this form of social justice focused education can be utilized in conjunction with English education. To begin broadly, anti-racist pedagogy seeks to move beyond discourses of simply embracing diversity, which Kishimoto (2016) explains can depoliticize or overlook issues of race and racism. Informed by Critical Race Theory (CRT), anti-racist pedagogy identifies race as a social construct, and encourages students to think critically about how racism is not only to be understood as the acts of prejudiced individuals, but as a force that is embedded in social institutions and culture. This form of pedagogy requires teachers to be self-reflexive and critical of their own power and privilege, and of how their identities may impact the balance of power between themselves and their students. Likewise, anti-racist pedagogy should encourage students to ponder their own social and racial identities vis-à-vis their own communities and societies (Kishimoto, 2022). Kishimoto lays out three major steps for adopting anti-racist pedagogy: 1) to include content about race in one's classes regardless of subject, 2) to teach from an anti-racist stance and 3) to organize and fight for change at the institutional level.

#### 3.2 Anti-racist English education

In the processes of conducting the literature review for this paper, several academic papers were found that connected anti-racist pedagogy with the teaching of English as an additional language. Kubota (2023) tells us that academic TESOL journals and applied linguistics associations have been active in their publication of papers and holding of seminars regarding issues of

race, culture, and English language teaching. Additionally, the rise of anti-Asian racism during the COVID-19 pandemic in countries like the USA and Canada, the violent killings of people like Tamir Rice and George Floyd and the subsequent Black Lives Matter (henceforth: BLM) demonstrations have also propelled discussions of racism to the global stage, including Asia.

As the populations of countries like Korea and Japan are generally thought of as homogenous, one may not immediately see the connection to discourses of race and racism. Kubota (2023) argues, however, that English language teaching is intertwined with various racial and cultural ideologies that must be addressed. Namely is the concern of what the author terms *raciolinguistic essentialism*. This can be seen across Asia as so-called native speakers, usually white, are hired for English teaching jobs over their so-called non-native counterparts. The literature review portion of this research yielded several results regarding the connections between race discourse and English education in Asia. For a direct account, Takeda (2023) details the effects this ideology has on a Taiwanese Canadian teacher of English on Japan's JET Programme. In South Korea, Seo (2023) recounts the ways in which both students with multiethnic backgrounds and non-white English teachers experience marginalization. Lowe (2021) offers a frame analysis of how internalized native-speakerism affected the way English teachers perceived interactions with their Japanese students, and their interactions with a so-called non-native English teacher at their university. Outside of the realm of education, Mori (2018) conducted a study using the implicit-association test (IAT) in which Japanese participants across a wide age range held were shown to hold generally positive views of white characters and people compared to Black characters and people. Although not related to English education directly, Mori's research was helpful in exploring notions of anti-Blackness in the Japanese context.

Although one may think anti-racist pedagogy is difficult to formulate and implement in an English classroom, Kishimoto's (2022) three steps detailed earlier are a helpful place to start. For a direct example, Seo (2023) details how they tried to implement and encourage anti-racist pedagogy with pre-service English teachers. Seo taught the students the importance of self-reflexivity, and had the students examine various cultures, racialized experiences, the effects of racism on individuals, and finally how to take up anti-racist teaching techniques in their future careers as English teachers. The abundance of academic research in this field shows that Anti-racist pedagogy could provide several opportunities at addressing problematic racial discourses with English education in Asia, and within Japanese society. This paper will now turn to how the author of the present

research paper has attempted to implement anti-racist pedagogy in a course for English major students at a Japanese university.

#### 4. Implementation – International Seminar

##### 4.1 Motivation

In 2020, the murders of George Floyd, Breonna Taylor, and countless others, sparked protests and demonstrations in the USA and around the world (Protests across globe, 2020), including in Japan (Takahashi, 2020). The author of this research paper teaches English at a Japanese university, in which English-major students also study various international social issues. It thus came as no surprise when students began approaching the author for context and comments as BLM demonstrations began appearing in Japanese mainstream news. Soon after the George Floyd protests began, in June of 2020, the Japanese Broadcasting Corporation (henceforth: NHK) aired a cartoon aimed at explaining the BLM demonstrations to local Japanese viewers, but was filled with racist, stereotypical depictions of Black protestors (Osumi, 2020). The cartoon was quickly criticized both inside and outside Japan, (Kunieda, 2020) and NHK has since apologized and removed the video from streaming (Hueston, 2020). In the 2020 academic year, based on the events and context detailed above and having been previously introduced to anti-racist pedagogy, the author of this paper decided to dedicate their International Seminar course to introducing students to the history of racism towards Black people in the USA, as well as to connections between these themes with Canadian and Japanese society.

##### 4.2 Methodology

The purpose of the International Seminar course was dual: to encourage a critical awareness of race and racism, and to help students achieve their English L2 goals. As such, the author was drawn to the CLIL methodology and since the 2020 academic year has sought to improve the course through careful consideration of student feedback and research. The most recent iteration of the course, and the basis for this research paper, was held in the 2023 academic year. The primary language related learning goals of the course were focused on improving listening skills, building vocabulary through listening and reading, and most importantly, on building confidence in expressing one's opinion on social issues in English through group and pair discussions.

The International Seminar course is held over 15 sessions and is broken into several content units: the history and present reality of racism towards Black people in the USA, deeper theoretical discussions of race and racism, parallels in Canadian history and society, and connections to the Japanese context. In the 2023

version of the course, each 90-minute session was roughly divided into three 30-minute blocks. The first block contained a lecture on a prescribed topic, consisting of research and news-article based slides. This was followed by independent study, in which the students completed a reading component and worksheet. The lessons were then concluded with a group discussion regarding the day's topic and reading. The first side of the printout contains a table organized by themes for students to write notes as they work through the lesson, and a section where students are encouraged to write new vocabulary they encounter, be it through the teacher's lecture or the accompanying audio-visual or printed materials. The second side of the worksheet contains 3-4 open ended questions for students to express their thoughts before presenting their answers in a *mini presentation*. The questions were left intentionally open ended to account for the varying English abilities of the participating students. Rather than evaluating their written fluency or their understanding of the content through a quiz, students were encouraged to express their opinions in L2 as best they could with their classmates.

Usually consisting of 3-4 students, groups are often given different readings or discussion topics. On alternating sessions, a second pattern is used in which students leave their groups and form pairs with students with opposing or differing topics and present their findings with a mini presentation. Having prepared responses based on their independent work and group discussion in the session previous, students then independently share the details of their worksheets verbally with a partner before exchanging comments and questions in a few minutes of free discussion. On the first side of the worksheet, students also have a space in which to take notes as they listen to their partner's response. After several minutes when the pairs have finished their discussion, the partners are shuffled, and the discussion begins again. This shuffle is repeated several times with the goals of gradually increasing student confidence in their oral communication skills and in expressing their opinion, as well as to foster a sense of community in the classroom. This was influenced by Kishimoto (2016, 2022) and Kubota (2023) who tell us that anti-racist pedagogy should give students and faculty a chance to share their feelings and experiences, and should also create an environment in which students can help and question each other through collaborative processes. Despite Japan's perceived homogeneity, the author noted a great diversity of experiences, opinions, and cultural backgrounds among the students during the mini presentations.

The early sessions of the 2023 iteration of the International Seminar course introduced the students to BLM and issues of racism in the USA broadly. Following this, students explored the historical continuity between the Atlantic slave trade, the Jim

Crow era, the Civil Rights movement, and the present-day BLM protests. The first mini presentation during these lessons tasked group members with comparing the Japanese and English versions an online article. After discussing the differences with their group members and preparing their responses, students paired up with students who had been assigned a different article and introduced their findings and opinions. The next mini presentation in this content unit tasked students with examining news bias between two ideologically opposed American news websites. One half of the class was assigned a news article with a generally pro-BLM stance, and the other half with a news article with a generally negative-BLM stance. After the initial reading and discussion with their group members was completed, students paired up with students of the opposing article and presented and compared their findings.

In the next International Seminar content unit, students were introduced to the concepts of implicit bias and systemic racism, and the idea of race as a social construct. The midpoint of the course was punctuated by a screening of the documentary film *13<sup>th</sup>* (Duvernay, 2016). Originally broadcast exclusively on Netflix, the film has since been made available for free on the streaming service's official YouTube account. For this mini presentation, a corresponding worksheet was once again distributed to the students and used to take notes during the viewing of the documentary. This time, students were not divided into opposing sides, but were able to more openly discuss their personal opinions and thoughts on the film.

The second half of the International Seminar course then shifted to an international scope. Two sessions centered on Canada, in which students first compared the experiences of Black Canadians through the colonial period to the present day, and next explored the history and parallels of discrimination and violence against Canada's indigenous peoples. In the mini presentation for these lessons, the students independently researched one of Canada's six major indigenous cultural areas and its corresponding people groups. This time, rather than forming pairs, students formed new groups with one representative from each cultural area and presented their research to one another.

The remaining sessions of the International Seminar course are then focused on connecting what the students have learned thus far with issues of race and diversity in Japan. The first mini presentation during these sessions is a response to a YouTube video by Jubilee (2022) in which seven Black women and men share their perspectives and experiences living in Japan. Topics include finding community, romance, and their experiences being profiled by Japanese police officers. This video was chosen as it highlights the diversity of the Black experience in Japan. Some of

the participants have mixed Black and Japanese heritage who were raised in or later relocated to Japan, with parents from countries like Bahamas, Nigeria, and the USA. Others included long-term foreign residents from various countries who chose to settle in Japan. Furthermore, the participants of the video often had strongly differing opinions and experiences on the same questions and topics, which the teacher hoped would encourage students to think of Black people not as monolithic, but as internally diverse as they themselves are.

The final sessions of the class involve responding to another documentary film, *Being Japanese* (Life Where I'm From, 2022a, 2022b) by a Canadian filmmaker who has lived extensively in Japan. The driving purpose of the film is for viewers to question and investigate what it means to be Japanese, and the great diversity that exists within the country's seemingly homogenous population. The bulk of the film is made up of interviews with a variety of Japanese people including, but not limited to, the Ryukyuan of Okinawa, the Ainu of Hokkaido, *hafu* Japanese (the widely used but often contentious term for multiracial Japanese people), and ethnic-Korean residents of Japan. A particularly memorable moment of the film follows a Black Japanese man named Joe Oliver, whose parents are African American and Japanese. Joe recounts his tortuous childhood being bullied by his classmates, and how police ignored and humiliated his mother when they sought help. Joe is later stopped and questioned by the police during the filming of the documentary, saying "I've probably been stopped more than 300 times in my life so far," (Life Where I'm From, 2022b). Students take notes while viewing the documentary, formulate their thoughts and opinions, and share them with their partners during the final mini presentation.

## 5. Case study: Student voices

### 5.1 Response collection

After the conclusion of the 2023 iteration of the International Seminar course, including final grading and assessment of the students, and after receiving informed consent from student volunteers, several of the mini presentation worksheets were collected for analysis. Responses collected were from the second half of the course, specifically regarding the topics of *Black in Japan* (Jubilee, 2022) and *Being Japanese* (Life Where I'm From, 2022a, 2022b). Participants were also given the opportunity to answer several optional questions regarding their experiences in the course. The following does not seek to establish a quantitative analysis of the students' language and content goals, but serves as both a record of the participants' thoughts and experience, and as a form of qualitative analysis as the author reflects on the course. The data collected, and the

process of analysis will be used to plan for future courses in the author's career.

### 5.2 Observations: Language goals

Several observations were made based on the analysis of the collected International Seminar worksheets. For these responses, students were encouraged to write in English but could choose to write their notes in their L1. Of the total ten students who consented to be included in this paper, three students wrote their notes entirely in English, while the remaining students used a mix of their L1 and English. The printout focused on the documentary film *Being Japanese* (Life Where I'm From, 2022a, 2022b) was more likely to be written in the students' L1, possibly due to the constraints of writing notes and watching a long-format film simultaneously compared to the shorter video.

Regarding the section dedicated to writing new vocabulary, students on average noted between 4-6 new words per worksheet. This included a mix of instances where only the English vocabulary was written, and others in which the L1 definitions were also included. One student was an exception to this trend, noting over 25 words and their definitions. It bears repeating that there was a great range of English ability levels among the students in the course, and among the consenting participants to this study. However, the previously mentioned student's engagement with the new vocabulary section of the printouts was interpreted as enthusiasm rather than as a struggle to engage with the English language use in the film. Additionally, another student participating in the study did not often include many new words in their vocabulary section but showed very high levels of confidence in their open-ended written responses.

Finally, although not evidenced through the collected handouts, the author wishes to express great satisfaction with the outcomes of the verbal components of the mini presentations. The atmosphere in the classrooms was lively and a strong sense of community was felt among the students. The author noted a diverse range of experiences and opinions when listening to the student discussions, and felt the students demonstrated high levels of motivation. Although L1 use was not explicitly prohibited during the discussion portion of the mini presentations, many students, including the participants of this study, showed a strong desire and commitment to holding their discussions in English, only reverting to L1 for clarification purposes in aid of communication.

### 5.3 Observations: Content goals

In the following section of this paper, the author would like to showcase some of the thoughts the participating students expressed during their mini presentations. These will be

presented by common themes, rather than individually, to preserve the anonymity of the participants. In response to the *Black in Japan* video (Jubilee, 2022), several students brought up their own experiences and interactions with Black people in Japan, and in the case of two students, unpacked their own previously held stereotypes and biases. Students also expressed surprise and sadness at the fact that discrimination against Black people occurs in Japan, noting examples such as racial profiling by police, and the influence of popular media in creating negative stereotypes and unconscious biases. Some mentioned the positive aspects recounted by the people in the video, such as a relative sense of physical safety in Japan, and another found the differences in opinion and experience between the people in the video interesting. These student responses are consistent with the content goals of the class, namely those of self-reflexivity and of considering how race and racism operate in their communities. Several students expressed a desire for more education about race and racism for children in Japanese schools, which inspired a sense of optimism in the author of this paper.

The next set of collected mini presentation worksheets are in response to the film *Being Japanese* (Life Where I'm From, 2022a, 2022b). As mentioned above, the film contains interviews with a multitude of minority groups living in Japan, and students were given the choice to write a response based on whichever group or groups they found the most interesting. Of the participants, the Ryukyu people native to Okinawa were the most popular choice, followed by the native Ainu of Hokkaido. Both regions were colonized by mainland Japan, and their indigenous peoples were forced to abandon their traditions and language, as detailed in several of the documentary's interviews. This popularity suggests that the students are interested in examining the colonial history of Japan and the continuity with the Ryukyu and Ainu people presently living in Okinawa and Hokkaido, satisfying another of the content goals of this class. When asked what they found the most surprising from the film, student responses included Ryukyuan children being humiliated and punished for speaking their home language, the bullying that children in the film faced, and the unanimous experiences of discrimination across all the people groups in the film. One student critically examined their understanding of Okinawa as a part of Japan after hearing many interviewees express their identity as Okinawans or Ryukyuan over being Japanese. Similar to the *Black in Japan* responses, students expressed the need for diversity education for young children in Japan to combat feelings of alienation and othering. Overall, these responses satisfied the content goals of the course as students showed an interest in examining how race and racism operates in Japan, and through self-reflection and critical thinking appear to

have deeply understood and engaged with the course content.

Finally, the optional International Seminar course feedback questions will be introduced. These responses were collected in private and not shared as mini presentations and as such offer a perhaps more candid glimpse of the participants' thoughts and opinions. Not all participants chose to answer these questions, but those who did expressed a deep interest in issues of racism and appreciated the chances to not only learn through the lectures, but especially to discuss the content with their peers. One student expressed sadness and shock at the historical realities of racism in the various countries discussed in the course, and that they realized discrimination is not a foreign problem, but something connected to their country and community as well. Regarding the CLIL format of the course, two students wrote that studying the topics in English was not overly difficult, two expressed satisfaction with the challenge level, and two found the English to be quite difficult, but equally as rewarding. One student expressed that the knowledge and skills gained in the class will directly help them in the future.

#### 5.4 Areas for future refinement and limitations

It is worth briefly mentioning some aspects of the International Seminar course the author aims to improve in the future, based on recent feedback and the research conducted during the literature review process of this paper. As mentioned earlier, CLIL can be thought of as a spectrum from Soft CLIL language focused lessons to Hard CLIL content focused lessons (Ikeda, 2022). After conducting this course for several years, and through research and reflection, the author wishes to provide more scaffolding and support for future students to reach their L2 goals. If there are chances to collect data from future iterations of the International Seminar course, long term analysis of L2 skill attainment may also be possible. The focus on the content side of the course in its current form, in which students examine and discuss race and racism around the world and in their communities, is undoubtedly crucial for anti-racist pedagogy, but a more balanced approach to the English language aspect of the course will be a goal for the future.

Secondly, as mentioned by various scholars in this study (Kishimoto, 2016, 2022, Kubota, 2019a, Sakamoto, 2022, Seo, 2023) self-reflexivity on the part of the anti-racist teacher includes a reimagining of the traditional power relationship in the classroom between teacher and students. Although care was paid to ensure a sense of community in the classroom between students and the teacher, in the future the author would like to more explicitly examine the identity of the teacher's role as an authority figure, and more personally, an examination of how the author's identity as a male, white English teacher from a so-

called native-speaker country could impact the learning environment.

Finally, as Kishimoto (2022) mentions, action at the institutional level is an important pillar of implementing effective anti-racist pedagogy. This is unfortunately, at the time of writing, difficult in the circumstances of the author to achieve on an official level. Over the years, efforts have been made to discuss race, racism, and other forms of discrimination among colleagues at an unofficial level. However, fighting for such awareness and change at an institutional level will be a primary goal of the researcher going forward.

## 6. Conclusion

In this paper, a literature review regarding the history and effectiveness of CLIL abroad and within Japan was conducted. Additionally, research was also done in the field of anti-racist pedagogy and the needs and potential for the application of such teaching methods in the context of English education in Japan other countries in Asia. Finally, as a type of action research (Burns, 1999), the author assumed the role of teacher-as-researcher to both document and improve their university course on racism through the use of CLIL for English major students. After conducting this research and reviewing the relevant literature, the author felt strongly convinced that CLIL teaching and anti-racist pedagogy can work simultaneously to both help students reach their L2 goals while also inspiring critical thinking and deeper understandings of race and racism.

Collecting and analyzing the participant responses was a particularly fulfilling part of this project, and the author would like to sincerely thank the students who consented to be a part of this research. Their efforts are greatly appreciated, and they will undoubtedly continue to achieve great things both in their English language goals and in the confronting and dismantling of racism in their communities. The author hopes that readers of this paper may also be inspired to take up CLIL and anti-racist pedagogy in their own university classes, or in younger tiers of education, to meet the needs and demands of our increasingly globalized society.

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