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**U.S.-Based Strategies for Teaching Literacy and Social-Emotional
Competencies to Students from a Variety of Linguistic Backgrounds**



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U.S.-Based Strategies for Teaching Literacy and Social-Emotional Competencies to Students from a Variety of Linguistic Backgrounds



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Abstract

Purpose: This study highlights the need of an integrated approach to teaching English as a second language that incorporates culturally sensitive education and social-emotional development. Instructors in culturally responsive classrooms make an effort to understand and respect their students' diverse cultural and language identities.

Methodology: A multiple case study methodology was developed from in-depth interviews with three Chinese-immigrant educators who had their undergraduate degrees in China.

Findings: Helping children build the emotional intelligence and social skills necessary for academic and personal success is the primary objective of socio-emotional learning. Both findings emphasize the need for a more inclusive language teacher training program and for educators to prioritize cultural and social-emotional competency development in their students.

Unique Contribution to Theory, Practice and Policy: This will assist educators in fostering more meaningful literacy learning experiences for students from varied backgrounds, allowing them to better interact with the material and draw from their own cultural identities. Implications for literacy teaching and teacher education for different learners are shown by the outcomes of these research. In the last chapter, we see a number of possible avenues for further study.

Keywords: *Pedagogical Strategies, Multicultural Education, Literacy Instruction, ESL Students, Social-Emotional Development, Culturally Responsive Teaching, Interdisciplinary Research.*

Introduction

The idea of equality has impacted several generations in the United States since the Declaration of Independence. This notion stresses that everyone should have equal access to resources, opportunities, and rights. A cornerstone of American education has long been equality, but the idea of equity, which demands individualized support systems to address each student's requirements, has lately gained prominence. Education for all kids should be a priority for Horace Mann, the "Father of American Education" of the 1800s, according to Bates (2010), p. 1181. (Mann, 1848, as referenced in Mann, 2010). A long-standing premise of American education was the conviction that "education then, beyond all other devices of human origin, is the great equalizer of the conditions of men the balance-wheel of the social machinery" (Mann, 1848, as described in Bates, 2010, p. 1181). In "The Great Equalizer," the main character announces that everyone will have a fair chance to achieve their dreams, regardless of their gender, sexual orientation, age, race, religion, financial level, or country of origin.

Students in American K-12 settings, particularly those from historically oppressed groups (such as Black, Indigenous, and special education students), are still expected to adhere to Western cultural standards and adhere to the principles of individualism and meritocracy, despite calls for personal freedom and equality of opportunity (Anon, 2023). When individuals speak about being "historically marginalized," they are describing groups who have experienced racial, gender, or sexual orientation-based discrimination and social exclusion. These factors include things like voting suppression, segregation, and limited educational opportunities. School administrators should be held accountable for their inability to provide inclusive education services when pupils face academic and cultural obstacles, such as disparities in cultural norms and practices, rather than held responsible for their own failings. There is an implicit and explicit expectation that many students, who come from collectivistic cultural backgrounds, should adapt to individualistic norms.

Interpersonal connections are one area where students may have cultural issues. These difficulties may affect their capacity to build healthy relationships, communicate effectively, and work through conflicts with people from diverse backgrounds. Immigrant children already have the challenge of adjusting to a new school with its own set of cultural norms and values; cultural disparities only make the process more difficult. Depression, anxiety, and even violence affects a large number of school-aged children in the United States due to the country's sexist, racist, and economically stratified history. In contrast to other ethnic groups that were managed by racial hierarchies in the 19th and 20th centuries, such as Black Americans, Latinos, and Chinese Americans, European immigrants were seen as White enough to assimilate into mainstream American culture. Congress imposed stringent restrictions on Chinese immigration to the United States in 1882 with the Chinese Exclusion Act.

When the Supreme Court of the United States ruled in *Brown v. Board of Education* that separate but equal schools could not be maintained, racial segregation in public schools was finally abolished in 1954. Bordelon (2022) cites *Roberto Alvarez v. Barrio* (2020). The Board of Trustees of the Lemon Grove School District (1931) as an example of a case that challenged the discriminatory and segregated systems in American schools in the early and mid-20th century. There were hardly any after-school programs in the US that helped students from under-represented groups improve their English skills at that time. When it came to opportunities for youngsters from disadvantaged backgrounds to show off their skills, there was a dearth of both. An excellent illustration of this is the practice of administering IQ testing to minority and immigrant populations throughout the 1950s and 1960s. Several Mexican kids were falsely diagnosed with mental retardation due to inaccurate testing tools (C. Wesley Owens and Wells, 2021).

By partnering with the Collaborative for Intellectual, Social, and Emotional Learning (CASEL) and the Education Trust, a digital tool was developed in 2022 to assess the fifty states' performance in providing equitable support for kids' social, emotional, and intellectual development. There were six primary policy areas that were emphasized in the tool: discipline (a), a curriculum that is both rigorous and culturally sustaining (b), diversity in educators (c), professional development (d), involvement of students, families, and communities (e), and wraparound services (f) (Cho, Lee and Herner-Patnode, 2020). The tool's findings as of 2021 show that the majority of states failed to promote a curriculum that is both rigorous and culturally viable. When it comes to culturally sustainable standards-based curricula, no state has issued recommendations except New Mexico. School districts and individual schools in just three states New York, Hawaii, and California are supported financially and otherwise in their efforts to incorporate social justice materials or culturally sustaining learning into core subject curricula. This is done so that students can better understand how these concepts relate to their own histories, cultures, and experiences.

English Language Learners in the U.S. Education System

The term "English as a second language" (ESL) may be misleading when used to students learning the language for additional language levels. We might begin to examine the many ways in which students are classified before moving on to a discussion of the current status of culturally responsive education for ELs. Individuals from linguistic minority backgrounds or those with inadequate English proficiency are still referred to using phrases that promote the deficit mentality and fixed attitude associated with such individuals. A reevaluation of the labels LEP and ESL has begun in the context of ELL literacy teaching, with concepts such as emerging bilinguals and multilinguals, as well as ESL taking center stage. According to the New York State Education Department (n.d.), the terms English Language Learners (ELs), culturally and linguistically diversified learners (MLs), and English language learners (ELLs) have been used interchangeably in K-12 contexts (Cruz et al., 2019). Any student whose native language is not English and who

is enrolled in or will enroll in a primary or secondary school in the US, regardless of their country of origin, is considered an English Language Learner (ELL) or English Language Student (EL) according to the US Department of Education (2016). Students' ages often fall between three and twenty-one. Commonly used in American classrooms, "ELs" and "ELLs" describe children who are part of English Language Learners (ELL) programs and who get supplementary instruction in English language skills in order to better grasp subject matter (Gunn et al., 2020). To elaborate, the phrase culturally and linguistically diverse schools more accurately portray the wide range of students' linguistic, social, cultural, and economic backgrounds than the more traditional view of English as the language of instruction in American K-12 institutions. Also, in American K-12 education, the phrase "multilingual learners" has become used to describe ELs who are also learning English. The term "MLs" is also often used to designate pupils who have regular exposure to languages other than English. Students whose native language is not English or who speak a language other than English as their first language are known as ELs, or ELLs for short. Unlike more homogenous groups like immigrants or newcomers, this population is very varied and complexly heterogeneous (Hammond, 2021).

The data presented here suggest that students' ethnic and linguistic variety has a significant impact on their classroom experiences, final grades, and mental health. The results of English language learners (ELs) are often correlated with a school's welcoming attitude towards many cultures and languages, according to a research evaluation produced by the United States Department of Education (2012). Posey (2019) and Sprenger (2020) provide studies from the field of teacher education that shows how students' emotions are connected to their learning experiences. Harassment, language bias, and other social-emotional difficulties experienced by school-aged children might have an impact on their conduct and information processing abilities. Academic success is positively associated with students' social competence and conduct, according to previous studies (Larson et al., 2020). Teachers and administrators can better meet the academic and social-emotional requirements of English language learners (ELs) by providing them with culturally relevant assistance and resources. In order to ensure that all children, regardless of their cultural or linguistic background, have equitable access to a high-quality education, educators and politicians should prioritize the needs of these students.

According to the statistics given below, the mental health, classroom experiences, and final grades of pupils are greatly affected by their ethnic and linguistic diversity. The United States Department of Education (2012) conducted a study review that found that schools that are friendly to children from varied cultural and linguistic origins tend to have English Language Learners who do better in school.

Studies in teacher education have shown that students' feelings are closely related to their experiences in the classroom. The capacity to learn and behave appropriately may be impacted by students' social and emotional difficulties at school, including bullying, language discrimination,

and disagreements. The correlation between students' academic performance and their social skills and behaviors has been shown in several studies. Educators owe it to English Language Learners (ELs) to provide them with culturally appropriate resources that will help them thrive in school and in social situations. Legislators and educators alike must put the needs of students from varied cultural and language backgrounds first if we are to ensure that all students have equal opportunity to get a decent education. This will pave the way for the establishment of welcoming and inclusive classrooms (Lindahl, Fallas-Escobar and Henderson, 2021).

Needs for Integrating SEL to Promote Student Success

There is much reason to question the validity and reliability of standardized test scores as measures of pupils' true development. Following the publication of *A nation at risk: The imperative for educational reform in 1983* by the National Commission on Excellence in Education, numerous states in the US began to place a premium on implementing math and English language arts curricula that were based on standards and motivated by assessments. The goal of establishing school accountability has prompted a number of significant education-related initiatives to commence in the new century. It is shown by the School Choice Executive Order of 2020, No Child Left Behind, and Every Student Succeeds Act of 2015. Many educators now use a scripted or test-driven curriculum as a direct outcome of changes that prioritized standards (Moore, Giles and Vitulli, 2021). All of the state's content standards, standardized learning objectives, and performance requirements are satisfied by these classes. According to the National Assessment of Educational Progress, the rates of reading and arithmetic competency for English Language Learners in fourth and eighth grades increased somewhat from 2009 to 2017, although they are still significantly lower than their non-EL classmates. Because standardized examinations do not evaluate all the skills that children need to succeed, their widespread usage has not helped to lower achievement disparities or boost students' holistic development (Anon, 2023).

Literacy Instruction and Culturally Responsive SEL

According to experts, educational interventions and curriculum shouldn't just concentrate on helping students enhance their academic skills. Schools should recognize the effects of institutional bias, assist students in drawing on community and cultural resources, and promote equality and justice as means to eradicate prejudice and injustice. The central theme of diversity discussions in American schools is the need of valuing and accommodating students' unique perspectives and experiences. Through an equity perspective, many schools are working to create a climate that appreciates the concept of acknowledging kids' cultural origins, language strengths, and racial identities. The following are some of the difficulties that schools face: (a) political division and hostility; (b) misleading information; (c) the opioid epidemic; (d) the possibility of immigration enforcement; and (e) the danger of gun violence, according to a survey by Rogers et al. (2019) of a representative sample of American school administrators. In light of these pressing societal and global issues, an increasing number of educational institutions are placing an emphasis on teaching

students to communicate successfully across cultural boundaries and to form meaningful relationships with individuals from other backgrounds. Collaborative learning where students and teachers build on prior knowledge is at the core of equitable and inclusive literacy practices. Although some kids may need some extra guidance, it would be more appropriate to see them as learners who are responsible for their own education rather than helpless victims (Barrio, 2020). Creating an environment where children may learn and develop to their maximum capacity ought to be the top aim. Literacy programs have the potential to shape young people into people who are self-aware, who are able to control their own emotions and behaviors, and who will fight for a world free of injustice by developing resilience and a growth mindset. The main goal of culturally responsive social and emotional learning (SEL) in literacy teaching is to help instructors create engaging and challenging language learning experiences for their students, taking into account their diverse ethnic and cultural backgrounds. This approach also aims to support their students' personal and academic growth.

Literature Review

In order to meet the requirements of their culturally varied student populations, American educators must work to improve their cultural competence. The authors Sue and Torino (2005) state that this involves addressing prejudice and stereotyping rooted on oversimplified racial assumptions as well as acknowledging and valuing the diverse origins of pupils. In theory, CRT seeks to increase cultural variety in American classrooms by drawing on studies in culturally relevant pedagogy and multicultural education (e.g., Banks, 1989; Gay, 2018; Ladson-Billings, 1995b).

A more inclusive educational system that supported and embraced students from diverse backgrounds started to take shape in the US in the 1970s (Gorski, 1999). Teachers need to be competent in recognizing the linguistic and cultural origins of their pupils, argue Abrahams and Troike (1972). Studies show that researchers in the late 20th century often labelled students from varied language and cultural backgrounds as culturally poor, minority, at risk, or disadvantaged (e.g., Kaufman & Owings, 1992).

Banks (1989,1995) developed and refined the idea of multicultural education in the 1980s. This approach sought to diversify classrooms by having pupils think about and learn about other cultures. This strategy is based on the premise that pupils from different cultural origins have different preferred methods of learning. If multicultural education is serious about creating an inclusive learning environment for all students, it must adhere to five core principles put forward by Banks. Incorporating different historical periods and points of view into the curriculum is one way to increase the diversity of classroom material via content integration. The purpose of this is to introduce pupils to new ideas and civilizations. Part two, "Knowledge Construction," stresses the significance of understanding that information is not static but is instead created by individuals in different cultural and historical settings. Involving students in the process of knowledge

acquisition and helping them develop critical thinking and reflection should be the goal of educators. Equity pedagogy, the third component, is adapting your teaching strategies to accommodate students' varied interests, abilities, and backgrounds.

As an example, you may organize cooperative learning activities where students of different levels work together, allowing each kid a chance to speak while also teaching them how to assist others. Part four of eliminating bias is combating bigotry and stereotyping in all its forms, not just in formal educational settings (C. Wesley Owens and Wells, 2021). Encouraging students to actively engage in their own education and society as a whole, while also building connections with their families, is the fifth component, strengthening school culture and social structure. Recognizing that students' learning methods differ dependent on their culture, all of these elements contribute to a classroom that is diverse in culture. While diversity and inclusion are addressed in some K–5 social and emotional learning programs, the majority of these curricula frame diversity more as a collection of distinctions to be embraced than an advantage (Ramirez et al., 2021). Also, most shows don't care about cultural diversity; they only care about superficial distinctions, such viewers' preferences. Centering classroom pedagogies and curricula on SEL practices which help students develop their sociocultural identities and provide them the tools to experiment with various forms of self-care and self-regulation will make social and emotional learning (SEL) more sustainable and accessible to students from varied backgrounds.

More and more studies are looking at SEL frameworks from the perspective of students from different language and cultural backgrounds. School leadership interactions may affect the efficacy of social and emotional learning (SEL) implementation, and the majority of SEL courses do not include different student cultural backgrounds throughout their production (Kennedy, 2019). They advocated for equity-focused paradigms in school leadership, one of which was the importance of student diversity in social and emotional learning programs. It was highlighted in their study and other SEL studies (such as Osher et al., 2016) that the importance of SEL improvements has to be reevaluated. To ensure that social and emotional development programs make the most of the strengths of both students and instructors, school leadership should be "color-conscious" rather than using "color-blind methodologies" (Kennedy, 2019, p. 479). Recognizing and appreciating students' various skills is vital for SEL practices to have a transformative influence on the classroom. This will provide students the tools they need to form communities, tackle challenges together, and question systematic concerns. In a 2019 study, Jagers et al. Teachers may demonstrate effective teamwork by working together on class assignments. Because they focus on students' strengths and help them develop them, social and emotional learning (SEL) strategies may help schools become more welcoming places for students from diverse backgrounds. For this reason, there needs to be a dramatic increase in evidence-based research and studies examining the pedagogical frameworks and curriculum designs of culturally responsive SEL. Without enough training and education, teachers will be unable to provide students from all walks of life with quality social and emotional learning (SEL) programs (Cho, Lee and Herner-Patnode, 2020).

Research Methodology

A multiple case study methodology was developed from in-depth interviews with three Chinese-immigrant educators who had their undergraduate degrees in China. In doing so, they were able to rely on what Lortie (2002) calls the "apprenticeship(s) of observation"—a process whereby both present and prospective teachers learn by observing and mimicking their superiors. The three people may have earned their teaching credentials in China, a country that is more collectivist and said to value education more than the individualistic and competitive USA. Creswell and Poth (2018) used a numerous case study technique to illustrate the viewpoints of CRT-trained educators from throughout the world. According to Yin (2009, p.39), three separate opinions may be heard because of "the logic of replication" that prevents one individual from having to speak on behalf of the whole group (Cruz et al., 2019). In every case, we were able to draw out common threads from the interviews.

Participants

Regular contact with the three immigrant instructors developed trust since one or both authors had positive social and professional interactions with all three. Immigrant educators are first-generation immigrants who don't speak English. First participant, who is anonymous, teaches middle school in a rich Pacific Northwest city. Three levels of Chinese are covered by him or her. Her teaching qualifications were recognized by both China and the United States. There are more than 70% Asian pupils (including Chinese, Vietnamese, Japanese, Indian, and Korean) at her middle school, and only 30% White, Black, or Hispanic students. Compared to the state average, Jiang's school had a higher concentration of Asian pupils. Jiang began studying English in her sixth year of elementary school in China. She is fluent in Japanese (Gunn et al., 2020). After moving to the United States, Jiang had to get more certification and change her teaching focus from adults to teenagers. After finishing her teacher training in China, she worked as an adjunct professor at a university from 2002 until 2012. Using her H4 visa, she unlawfully entered the US in search of employment. She obtained her US teaching license after completing her education.

We assigned the pseudonym "June" to Participant 2 since her online persona is linked to the United States. She has worked at a religious preparatory school with third and fourth graders as a primary school teacher. She has the option to take a Bible study course in addition to math, language arts, history, and science. June came to the United States after finishing high school in China and taking the SAT/ACT. Her undergraduate degree is in anthropology, with a theatre minor, from an American university. She went on to get a master's degree in education after that. Her private school student body consists mostly of eight European-Americans. In addition to June's two years of French classes at college, she began learning English in fourth grade. Cantonese is another language she knows well. June shared her story of how she felt a religious calling to teach and how she loved being among kids when she was younger. In their presence, joy envelops me like a wave. The third person engaged, "Xi," works as a Chinese language teacher at a university for

undergraduates. Teaching people about China and its culture is part of her job description. She was employed as a lecturer at a private Chinese three-year institution upon her graduation in 1999. She enrolled at a prestigious Chinese public four-year university in 2003 after transferring from another institution. She earned BAs in English literature and MAs in language teaching while studying in China. She earned a master's degree in theology and a doctorate in education after relocating to the United States. Xi claims that although she did have some kids of Asian and African American descent, the majority of her classmates were white Americans. Two of her pupils were native Asians (Hammond, 2021).

Xi, following in the footsteps of June and Jiang, had spent many years studying English. Students in China were formerly compelled to take English classes. I decided to study in English in college after taking English lessons throughout middle school and high school in China. It was, to be honest, rather lengthy. She continued her study of Hebrew and German while pursuing her master's degree in religion in the United States and at the Chinese institution she attended. Xi shared June's view that teaching was a vocation driven by faith.

Data Collection and Data Analysis

The primary author has excellent command of English, Mandarin, and Cantonese and is of Chinese descent. English, Mandarin, and Cantonese were offered as choices to both the first and second interviewers. Using Mandarin for the interview was their decision. Since the first White author does not speak Mandarin or Cantonese, she needed the interviews translated into English so that a second White author could help code and theme the participants' words. Since neither the interviewer nor the third interviewee spoke any language other than English, the second author conducted the interview in that language. Every participant was interviewed for thirty minutes to an hour. Concepts such as culturally responsive pedagogy, culturally relevant education, and responsive teaching were the primary subjects of the first interview. Participants were re-interviewed to assess their responses after implementing culturally relevant courses for a week or two.

We were unable to keep up with their fresh ideas and developments since our inherited coding methodology was inadequate. The table displays the original themes in bold, while our new themes are not (Larson et al., 2020). This is how the categories are shown. Their prioritization was based on the coding results shown in Table. Every participant's unbroken answer was recorded independently after the interviewer posed a question. The responses from educators were classified as culturally responsive instruction, notwithstanding their claims of participating in culturally relevant activities. The term "culturally relevant pedagogy" was used to categories replies that underlined how the instructor's ideas and viewpoints formed the basis of their activity. Any discussion of classroom norms or "student activities" was labelled as "culturally relevant education."

Coding System of Participant Responses

Culturally responsive teaching teacher actions	Culturally relevant pedagogy	Culturally relevant education
Social and academic empowerment	Beliefs and values of teachers	Student histories and learning activities
Multidimensionality	Academic achievement	Academic skills and concepts
Cultural validation	Cultural competence	Critical reflection
Social, emotional, and political comprehensiveness	Sociopolitical consciousness	Cultural competence
School and societal transformation	Cultural competence	Critique discourses of power
Language development	Sociopolitical consciousness	*Interdisciplinary connections
Emancipation or liberation from oppressive educational practices and ideologies	*Critical reflection	*Student profiles
*Teacher training	*Knowledge of language theory	*Class bonding
*Teacher experience	*Theological/vocational calling	
*Mentoring		
*Multilingualism		
*Comparing settings and students		
*Educational setting(s)		
*Literacy Activity		
*Assessment		
*Teacher fund of knowledge		
*Cultural knowledge		
*Knowledge of student(s)		
*Pedagogical knowledge		
*Critical reflection		

Note. This table is based on the synthesis of categories of culturally responsive teaching, culturally relevant pedagogy, and culturally relevant education.

Figure 1 Responsive teaching (Larson et al., 2020)

Findings

First Theme of the Findings: Significant International Variations in Mentoring and Teacher Preparation

Our primary concern is the manner in which Chinese immigrant educators who were educated in China's public schools deal with the critical race theory (CRT) approaches that are taught in American schools.

In order to integrate culturally responsive teaching into the curriculum and practice, teacher mentorship and training emerged as a common topic. The three individuals involved had all invested considerable time and energy into their teacher education, going so far as to get doctorate degrees from institutions outside of China. Thus, English was the medium of teaching mostly. Their upbringing was shaped by diverse cultural beliefs.

Theme 2: Cultural Understanding and Analyzing Different Educational Systems
 Our second inquiry concerned the understanding of CRT among educators who had received training in transnational education. Critical reflection emerged from the cross-national comparison of teaching experiences, particularly when discussing the U.S. curriculum, demonstrating that the

three participants in this study have extensive cultural knowledge of both China and the United States. One of the most important things to learn was how to recognize and respect cultural differences. It is crucial to teach culture, Jiang said. Culture is something I sometimes add to my classes as a supplemental subject. On occasion, I make an effort to educate my kids about culture via the lessons I teach. There are other cultures as well. Additionally, I discuss many civilizations from throughout the world. Comparisons across cultures are common. As an example, I often draw parallels between the Thanksgiving feast and the Mid-Autumn holiday when discussing eating patterns.

Thirdly, being aware of your students' backgrounds is essential for culturally responsive teaching. Our third inquiry sought to understand the rationale behind the teaching practices that led to the exploration of cultural subjects by the pupils. There was a unanimous belief among the three panelists that instructors would benefit from a deeper understanding of their pupils' cultural backgrounds. Jiang wanted to learn about cultural nuances the parallels and variations in cultural backgrounds in order to better educate her American pupils, even though she had a large number of Asian students. It was pointed out by her, There are pupils of different ethnicities (Lindahl, Fallas-Escobar and Henderson, 2021). Among the Asian students are those from Korea, Japan, Vietnam, and China. Additionally, there are Indians, Hispanics, Caucasians, and African Americans are among the other ethnic groupings. It is more common for a group to be recognized in China than an individual. Take this example: why are you unable to perform something that other people can do? Do what I'm telling you to do. In the United States, educators place a greater emphasis on pupils' unique abilities and areas for improvement, tailoring their lessons to meet the needs of each student.

Limitations

Because of the study's limitations, such as its small sample size and the fact that the three Chinese immigrant teachers questioned all worked in quite different classroom settings, it is not possible to draw broad conclusions about this demographic. The researchers also had to depend on instructors' accounts of their methodology and lessons because they weren't there to see them try to apply culturally responsive approaches in the classroom. Research in the future should combine interview and classroom observation data for better results (Moore, Giles and Vitulli, 2021).

Discussions

It was clear from the responses that the two countries' approaches to teacher training and education are quite different. U.S. teacher preparation programs were far more competitive. The mentors' nationality was a determining factor in American mentoring procedures. As an example, Chinese academics have a reputation for being more hierarchical, yet Chinese mentors are known to be rather direct when it comes to educational advice. All three teachers were aware, from personal experience, that transitioning from a collectivist to an individualist society would need substantial changes in educational approach and student-teacher communication. To be an effective teacher

in the US, you must know your students inside and out. By learning about their students' backgrounds, stories, and cultural heritages, teachers with transnational training could foster positive relationships with students from all walks of life and fulfil their mission to educate students about culture. When partnered with student teachers or first-year public school teachers in the US, our study found that Chinese immigrant teachers developed close relationships with mentors who shared their cultural and linguistic backgrounds. Mentors provided participants with insightful, timely feedback on their pedagogical strategies and lesson plans, which was much appreciated.

Also, they bonded more over deep-seated similarities (in coping strategies, values, and beliefs) than over more surface-level ones (in age, race, or gender). As a means of professional development, mentoring programs that promote cultural competence are essential in light of the increasingly varied composition of the American teaching staff and student bodies. As a result, teachers will be able to pique their pupils' interest in what they're studying. This finding provides strong evidence that further research into the ways in which Asian American teachers' pedagogical methods, identity, and self-efficacy are impacted by their cultural and demographic alignment with a mentor teacher is urgently needed. The three Chinese immigrant educators we spoke with all agreed that fostering mutual understanding and friendship among pupils should be the primary focus of culturally inclusive education. They agreed that it's crucial to teach culture to kids since such kids are more likely to have broader perspectives, better international understanding, and foster harmonious bonds as adults. Instead, then directly tackling racism and oppressive structures, their literacy education centered upon interdisciplinary learning (such as merging knowledge of history and science) and comparative cultural critique (Anon, 2023). Achieving harmony in diversity and fostering a feeling of interdependence among students from varied origins is, according to them, the ultimate aim of culturally responsive education. There has been a dearth of research on the efficacy of Asian American teachers' use of collectivistic principles to inform their classroom management and instructional practices in the existing CRT literature. To further understand how educators of color's cultural values impact their pedagogy and efforts to create welcoming classrooms for all children, further empirical research is needed (Barrio, 2020).

Conclusion and Implications

Teachers' comments point to three key areas where we may learn from the pedagogical knowledge of immigrant educators in the United States and how to better incorporate cultural norms into our lessons. Educators that have received bicultural training share the view that students' cultural backgrounds greatly impact their ability to learn and succeed in the classroom. Educators in the United States would do well to consider how to improve teacher preparation programs by integrating cross-cultural education (e.g., AsianCrit) with critical race theory (CRT). When studying culturally inclusive practices, researchers should focus on how teachers use their own stories, as well as societal and cultural conventions, and their own classroom experiences, to make their classrooms welcoming to students from all walks of life. The development of a student's

social-emotional and cultural abilities requires time and connections, in contrast to the isolated practice of academic skills. Through several possibilities, kids may develop social-emotional skills and build trusted connections while learning a new language. Students may learn to engage well with others and cultivate an atmosphere of trust among their peers via these possibilities, which might manifest as joint projects, group discussions, or other activities. When educators prioritize building authentic relationships with their students, they may make a profound difference in addressing equity concerns in education. The path towards a more equitable and genuine educational setting may be paved with this influence. Teachers who are well-versed in their subjects, who provide students with the skills they need to succeed, and who use effective teaching tactics are able to make a difference in their students' lives.

Overall Findings

Using the example of Asian American teachers in the United States, the empirical research *Hidden Voices: How Chinese immigrant educators adopt culturally inclusive practices in U.S. classrooms* delves into the idea of culturally inclusive practice. From the perspectives of both students and teachers, we will examine the educational histories of immigrant Chinese educators in this conversation. Research shows that every classroom is different, and that immigrant teachers in the United States have their own set of advantages and disadvantages. Due to the fact that all three individuals in the research were educators, it is reasonable to assume that teachers from diverse cultural backgrounds are more inclined to establish personal relationships with their pupils and engage in group discussions on cultural matters. Thanks to their natural curiosity in how education plays out in many cultures, they were also better able to identify and address bicultural or multicultural issues. Despite the clear disparities in student demographics and teacher training programs between the United States and China, they stressed the importance of culturally sensitive techniques to promote mutual understanding. To get a better understanding of American school standards and policies, they all relied heavily on their practicum, mentoring assistance, and/or on-site teaching experiences. Another thing they discovered was that youngsters' learning styles were very unique and varied (C. Wesley Owens and Wells, 2021). One of Lau and Shea's subsequent articles was titled "Empowering English learners in the classroom through culturally responsive social-emotional teaching practices" (2022). The study set out to do two things: first, add to what is already known about social-emotional learning (SEL) in the field by examining it through the lens of culturally responsive practice; and second, identify the most effective ways to include SEL into literacy lessons. Drawing on concepts of culturally responsive teaching (CRT), the CULTURE approach is built around seven pillars: care, understanding, listening, trust, unity, reflection, and empathy. Making culturally responsive social and emotional learning (SEL) obvious is crucial for successfully supporting multilingual learners (MLs) in their everyday literacy lessons. This is because pedagogical techniques reflect these dimensions.

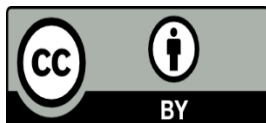
Future Research

The results of both studies add to what is already known about effective strategies for helping multilingual children become proficient readers. Below, we provide three possible future interdisciplinary studies that will investigate SEL and CRT approaches. Embracing Cultural Diversity via Field Experiments in the Classroom One way to gauge the degree to which a teacher's methods are in line with research and theory is to see them in action. Scholars need more data on how teachers are using the CULTURE approach to fill in the gaps in their understanding of how to best promote SEL practices that are sensitive to diverse cultural backgrounds. Reading, speaking, and writing teaching across different settings and student populations (e.g., K-12 vs. higher education) requires further observational study to compare and contrast the seven CULTURE areas (Cruz et al., 2019). To better understand how to support MLs, particularly those from historically oppressed places, educators should take participants' cultural and linguistic origins into account in future observational studies on SEL practices. The findings may then be conveyed with more cultural sensitivity.

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